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CICERO.

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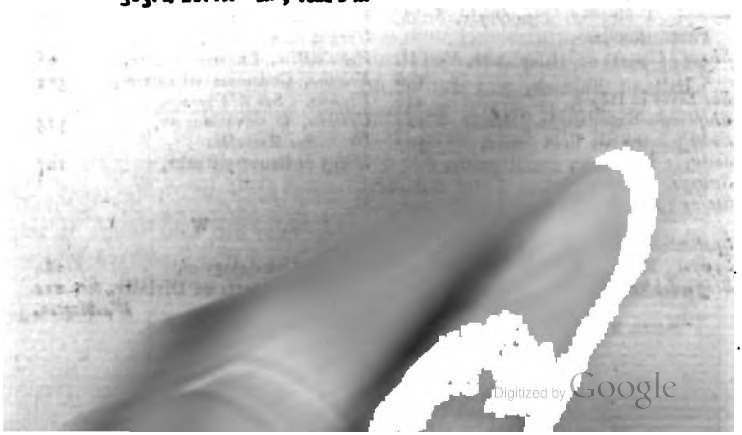
Page 88. l. 5. dele the first *be*.
143. l. 5. from bott. after 'our,' insert *power*.
150. l. 4. and 3. from bott. dele the commas after '*Unitarian*' and '*endeavouring*.'
151. l. 4. put a colon instead of a mark of admiration after '*them*.'
201. l. 3. from bott. for 'these,' read *the*.
210. l. 7. dele '*of*' after '*most*.'
221. l. 8. from bott. '*from*' should not be in *Italic*.
257. l. 5. from bott. for 'this,' read *the*.
258. l. 16. put a semicolon after '*tranquillity*;' and in the next line dele the comma after '*hour*.'
259. l. 2. read *elaborate philological*.
323. l. 22. for '*Ill*', read *I'll*.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THE

MONTHLY REVIEW,

For MAY 1802.

Art. I. *The History of the Rebellion in the Year* 1745. By John Home, Esq. 4to. pp. 420. 1l. 1s. Boards. Cadell jun. and Davies. 1802.

IT is a circumstance somewhat remarkable, that more than half a century has elapsed without producing any regular history of a rebellion, which had so great an object in view as the restoration of the family of Stuart to the throne of England, and which at the time caused a general panic through both England and Scotland. When we recollect, indeed, that the metropolis of one country was seized by the rebels, that the capital of the other felt a sensible alarm on their subsequent and near approach, and that in two engagements the undisciplined troops of the Pretender gained advantages over the regular regiments of the King, we cannot but express some surprize on being now, for the first time, called to notice a systematic narrative of these ill-advised and ill-conducted measures.

Little doubt can be entertained respecting the authenticity of this history, since the author can say, with Æneas, in describing these transactions,

——" *Quæque ipse miserrima vidi,*
Et quorum pars —— fui."

' In those days, (he observes,) I carried arms, (though not a military man by profession,) and, serving with the king's troops, underwent part of their adverse fortune; for I was taken prisoner at the battle of Falkirk, and during my captivity was an eye-witness of some memo[illegible]le events, an account of which I committed to writ[illegible] facts were recent and fresh in my memory; and [illegible]nall pains, for many years, to procure authentic in[illegible]at I did not see, visiting every place which was the [illegible]markable occurrence, and examining the accounts [illegible]lected of each battle, upon the field where it was [illegible]nied and assisted by persons who had been present [illegible]sion, and sometimes principally concerned.

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'Proceeding in this manner, I have finished a course of inquiry, which has enabled me to deduce, from its orgin to its final extinction, the history of the rebellion.'

Mr. Home has also been assisted with documents from official depositories.—In the principles by which the author is actuated, we may feel a similar confidence; for, in speaking of the revolution, he says:

'That memorable event, which took place in England and Scotland at the same time, forms a new epoch in the constitution of both nations: for the great precedent of deposing one King, and soon after transferring the crown to another family, the nearest Protestant heir, but more remote than several Roman Catholic families, gave such an ascendant to popular principles, as puts the nature of the constitution beyond all controversy.

'From the accession of James I. to the Revolution, (one short interval excepted), there had been a continued struggle between the King and the Parliament; during which, foreign affairs were either altogether neglected, or treated in such a manner as greatly lessened that weight which Britain ought to have in the scale of Europe: but the Revolution put a period to the hereditary succession of the Stuart line; and the settlement of the crown upon the Prince and Princess of Orange was accompanied with a Declaration of Rights, where all the points disputed between the King and the Parliament were finally determined, and the powers of the royal prerogative were more narrowly circumscribed, and more accurately defined, than they had been in any former period of the Government.

'To the Revolution it is owing, that the people of this island have ever since enjoyed the most perfect system of liberty that ever was known amongst mankind. To the Revolution it is owing, that at this moment, in the year 1801, Great Britain stands the bulwark of Europe; whilst her fleets and armies, in regions the most remote, defend the cause of Government and Order against Anarchy and Confusion.'

With much judgment, Mr. Home commences his work with an account of the Highlanders, states the extent and limits of their country, and gives an interesting (though rather too concise) view of their singular manners. Their attachment to the house of Stuart, and their readiness to join in every attempt to restore that family to the throne of its ancestors, he attributes to their spirit of clanship; they were ignorant and careless of the disputes, both political and religious, which occasioned the civil war; and they considered Charles the First only in the light of an injured chief.—We refer the reader to our 34th vol. N. S. p. 182. for a just and beautiful description of this peculiar people, as drawn by the masterly pencil of Mr. Belsham; and we shall proceed to extract the account of a sagacious proposal, which was made previously to the year 1745 by

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by the President of the Court of Session, in order to reconcile them to the interests of government:

'Of the danger that was likely to arise from the Highlanders, in case of a foreign war, government was warned by Duncan Forbes of Culloden, president of the court of session; who, at the same time, suggested a measure to prevent rebellion and insurrection in the Highlands, by engaging the Highlanders in the service of government. As there will be frequent occasion to mention this gentleman, who, in the course of the rebellion, contributed so much to frustrate the designs of Charles, it seems proper to mention some circumstances, which are now known only to the few people still alive, who remember him.

'Duncan Forbes, born a younger brother, and bred to the law, had passed through the different offices of that profession, which usually lead to the chair, universally esteemed, and thought still worthy of a higher office than the one he held. When called to preside in the supreme court of justice in Scotland, he fully answered the expectations of his countrymen: his manners gave a lustre to the dignity of his station; and no president of the court of session was ever more respected and beloved. He was a Whig upon principle; that is, he thought the government established at the Revolution was the best form of government for the inhabitants of Britain. In the end of autumn, in the year 1738, he came to Lord Milton's house at Brunstane, one morning before breakfast. Lord Milton was surprised to see him at so early an hour, and asked what was the matter? A matter, replied the president, which I hope you will think of some importance. You know very well that I am, like you, a Whig; but I am also the neighbour and friend of the Highlanders; and intimately acquainted with most of their chiefs. For some time, I have been revolving in my mind different schemes for reconciling the Highlanders to government; now I think the time is come to bring forward a scheme, which, in my opinion, will certainly have that effect.

'A war with Spain seems near at hand, which, it is probable, will soon be followed by a war with France; and there will be occasion for more troops than the present standing army: in that event, I propose that government should raise four or five regiments of Highlanders, appointing an English or Scottish officer of undoubted loyalty, to be colonel of each regiment; and naming the lieutenant-colonels, majors, captains, and subalterns, from this list in my hand, which comprehends all the chiefs and chieftains of the disaffected clans, who are the very persons whom France and Spain will call upon, in case of a war, to take arms for the Pretender. If government pre-engages the Highlanders in the manner I propose, they will not only serve well against the enemy abroad, but will be hostages for the good behaviour of their relations at home; and I am persuaded that it will be absolutely impossible to raise a rebellion in the Highlands. I have come *here* to shew you this plan, and to entreat, if you approve it, that you will recommend it to your friend

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Lord Ilay*, who, I am told, is to be here to-day or to-morrow, in his way to London.

'I will, most certainly, (said Milton,) shew the plan to Lord Ilay; but I need not recommend it to him; for, if I am not much mistaken, it will recommend itself.

'Next day, the Earl of Ilay came to Brunstane: Lord Milton shewed him the president's plan, with which he was extremely pleased, and carrying it to London with him, presented it to Sir Robert Walpole, who read the preamble, and said, at once, that it was the most sensible plan he had ever seen, and was surprized that no body had thought of it before.

'He then ordered a cabinet council to be summoned, and laid the plan before them, expressing his approbation of it in the strongest terms, and recommending it as a measure which ought to be carried into execution immediately, in case of a war with Spain. Notwithstanding the minister's recommendation, every member of the council declared himself against the measure, assuring Sir Robert Walpole, that for his sake they could not possibly agree to it; that, if government should adopt the plan of the *Scots* judge, the patriots (for so the opposition was called) would exclaim that Sir Robert Walpole, who always designed to subvert the British constitution, was raising an army of Highlanders to join the standing army, and enslave the people of England. The plan was set aside †; and, next year, Britain declared war against Spain ‡.'

Hostilities against Spain having been accordingly proclaimed, some of the most zealous Jacobites, thinking that a rupture with France would necessarily ensue, entered into an association in the following year; engaging themselves to 'take arms and venture their lives and fortunes to restore the family of Stuart, provided that the king of France would send over a body of troops to their assistance.' As the rebellion, which broke out in Scotland in the year 1745, was only a fragment of the original design, Mr. Home has judged it expedient to narrate the previous transactions, with the circumstances which occasioned their failure, and brought Charles Edward Stuart, the Pretender's son, to the Highlands, in the year 1745, without troops, arms, or money. After a dangerous voyage, in which he with great difficulty escaped being captured by an English

'* Archibald Earl of Ilay (who, in the year 1743, succeeded his brother John Duke of Argyll) was the friend of Sir Robert Walpole; and, during the long administration of that minister, had the management of the king's affairs in Scotland committed to him: Lord Milton, justice clerk, was subminister to Lord Ilay.'

'† This account of the president's plan, and of the reason for which it had been rejected, was given to the author of this history by Lord Milton.'

'‡ Britain declared war against Spain on the 23d of October, in the year 1739.'

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man of war, Charles landed on the island of Erisca, the largest of a cluster of small rocky islands which lie off South Uist.

'His attendants, giving out that he was a young Irish priest, conducted him to the house of the tacksman who rented all the small islands; of him they learned that Clanronald and his brother Boisdale were upon the Island of South Uist; that young Clanronald was at Moidart upon the main land. A messenger was immediately dispatched to Boisdale, who is said to have had great influence with his brother. Charles staid all night on the island Erisca, and, in the morning, returned to his ship. Boisdale came aboard soon after: Charles proposed that he should go with him to the main land, assist in engaging his nephew to take arms, and then go, as his ambassador, to Sir Alexander Macdonald and Macleod. To every one of these proposals Boisdale gave a flat negative, declaring that he would do his utmost to prevent his brother and his nephew from engaging in so desperate an enterprise; assuring Charles, that it was needless to send anybody to Sky, for that he had seen Sir Alexander Macdonald and Macleod very lately, and was desired by them to acquaint him (if he should come to South Uist, in his way to the Highlands) that they were determined not to join him, unless he brought over with him a body of regular troops. Charles replied in the best manner he could; and ordering the ship to be unmoored, carried Boisdale (whose boat hung at the stern) several miles onward to the main land, pressing him to relent, and give a better answer. Boisdale was inexorable, and, getting into his boat, left Charles to pursue his course, which he did directly for the coast of Scotland; and coming to an anchor in the Bay of Lochnannuagh, between Moidart and Arisaig, sent a boat ashore with a letter to young Clanronald. In a very little time Clanronald, with his relation Kinloch Moidart, came aboard the Doutelle. Charles, almost reduced to despair in his interview with Boisdale, addressed the two Highlanders with great emotion, and summing up his arguments for taking arms, conjured them to assist their prince, their countryman, in his utmost need. Clanronald and his friend, though well inclined to the cause, positively refused; and told him (one after another) that to take arms without concert or support, was to pull down certain destruction on their own heads. Charles persisted, argued, and implored. During this conversation, the parties walked backwards and forwards upon the deck: a Highlander stood near them, armed at all points, as was then the fashion of his country: he was a younger brother of Kinloch Moidart, and had come off to the ship to inquire for news, not knowing who was aboard; when he gathered, from their discourse, that the stranger was the Prince of Wales: when he heard his chief and his brother refuse to take arms with their prince, his colour went and came, his eyes sparkled, he shifted his place, and grasped his sword. Charles observed his demeanour, and turning briskly towards him, called out, Will not you assist me? I will, I will, said Ranald; though no other man in the Highlands should draw a sword, I am ready to die for you.

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Charles, with a profusion of thanks and acknowledgments, extolled his champion to the skies, saying, he only wished that all the Highlanders were like him. Without farther deliberation, the two Macdonalds declared that they also would join, and use their utmost endeavours to engage their countrymen to take arms. Immediately Charles with his company went ashore, and was conducted to Boradale, a farm which belonged to the estate of Clanronald. The persons who landed with Charles at Boradale on the 25th of July were, the Marquis of Tullibardine, (elder brother of James duke of Atholl,) who had been attainted in the year 1716; Sir Thomas Sheridan, who had been tutor to Charles; Sir John Macdonald, an officer in the Spanish service; Francis Strickland, an English gentleman; Kelly, a clergyman who had been sent to the Tower of London for his concern in the Bishop of Rochester's plot; Æneas Macdonald, a banker in Paris, who was Kinloch Moidart's brother; and Buchanan, the messenger sent to Rome by Cardinal De Tencin.'

From Boradale, Charles dispatched messengers to those chiefs from whom he expected assistance; and the first who arrived was Cameron of Locheil, who acted a very conspicuous part in all the subsequent adventures of the prince. The conversation which passed at their meeting is too important to be omitted:

'He was no sooner arrived at Boradale, than Charles and he retired by themselves. The conversation began on the part of Charles, with bitter complaints of the treatment he had received from the ministers of France, who had so long amused him with vain hopes, and deceived him with false promises; their coldness in his cause, he said, but ill agreed with the opinion he had of his own pretensions, and with that impatience to assert them, with which the promises of his father's brave and faithful subjects had inflamed his mind. Locheil acknowledged the engagements of the chiefs, but observed that they were no ways binding, as he had come over without the stipulated aid; and therefore as there was not the least prospect of success, he advised his Royal Highness to return to France, and to reserve himself and his faithful friends for a more favourable opportunity. Charles refused to follow Locheil's advice, affirming that a more favourable opportunity than the present would never come: that almost all the British troops were abroad, and kept at bay by Marshal Saxe, with a superior army: that in Scotland there were only a few new-raised regiments, that had never seen service, and could not stand before the Highlanders: that the very first advantage gained over the troops would encourage his father's friends at home to declare themselves: that his friends abroad would not fail to give their assistance: that he only wanted the Highlanders to begin the war.

'Locheil still resisted, entreating Charles to be more temperate, and consent to remain concealed where he was, till he (Locheil) and his other friends should meet together, and concert what was best to be done. Charles, whose mind was wound up to the utmost pitch

pitch of impatience, paid no regard to this proposal, but answered, that he was determined to put all to the hazard. In a few days (said he), with the few friends that I have, I will erect the royal standard, and proclaim to the people of Britain, that Charles Stuart is come over to claim the crown of his ancestors, to win it, or to perish in the attempt: Locheil, who, my father has often told me, was our firmest friend, may stay at home, and learn from the newspapers the fate of his prince. No, said Locheil, I'll share the fate of my prince; and so shall every man over whom nature or fortune hath given me any power. Such was the singular conversation, on the result of which depended peace or war. For it is a point agreed * among the Highlanders, that if Locheil had persisted in his refusal to take arms, the other chiefs would not have joined the standard without him, and the spark of rebellion must have instantly expired.'

We pass over the intermediate events, and hasten to the arrival of Charles at Holyrood house, where he is thus described by the author:

'By-and-by † Charles came down to the Duke's Walk, accompanied by the Highland Chiefs, and other commanders of his army.

'The Park was full of people, (amongst whom was the Author of this history,) all of them impatient to see this extraordinary person. The figure and presence of Charles Stuart were not ill suited to his lofty pretensions. He was in the prime of youth, tall and handsome, of a fair complexion; he had a light-coloured periwig with his own hair combed over the front: he wore the Highland dress,

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'* It is no less certain, though not so generally known, that Locheil left his own house, determined (as he thought) not to take arms: in his way to Boradale, he called at the house of his brother, John Cameron of Fassefern, who came out immediately, and asked —What was the matter that had brought him there at so early an hour? Locheil told him that the Prince was landed at Boradale, and had sent for him. Fassefern asked What troops the Prince had brought with him? what money? what arms? Locheil answered, that he believed the Prince had brought with him neither troops, nor money, nor arms; and, therefore, he was resolved not to be concerned in the affair, and would do his utmost to prevent Charles from making a rash attempt. Fassefern approved his brother's sentiments, and applauded his resolution: advising him, at the same time, not to go any farther on the way to Boradale, but to come into the house, and impart his mind to the Prince by letter. No, said Locheil, I ought at least to wait upon him, and give my reasons for declining to join him, which admit of no reply. Brother, said Fassefern, I know you better than you know yourself. If this Prince once sets his eyes upon you, he will make you do whatever he pleases. Fassefern, in the year 1781, repeated the conversation between him and his brother to the author of this History.'

† This elegant phrase occurs several times in the present volume, and indeed the language would in other instances often admit of correction and polish.

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that is a tartan short coat without the plaid, a blue bonnet on his head, and on his breast the star of the order of St. Andrew. Charles stood some time in the park to shew himself to the people; and then, though he was very near the palace, mounted his horse, either to render himself more conspicuous, or because he rode well, and looked graceful on horseback.

'The Jacobites were charmed with his appearance: they compared him to Robert the Bruce, whom he resembled (they said) in his figure as in his fortune. The Whigs looked upon him with other eyes. They acknowledged that he was a goodly person; but they observed, that even in that triumphant hour, when he was about to enter the palace of his fathers, the air of his countenance was languid and melancholy: that he looked like a gentleman and a man of fashion, but not like a hero or a conqueror. Hence they formed their conclusions that the enterprise was above the pitch of his mind; and that his heart was not great enough for the sphere in which he moved. When Charles came to the palace, he dismounted, and walked along the piazza, towards the apartment of the Duke of Hamilton.'

In this part of the work, an engraving of the Prince is introduced, taken from a bust executed at Paris by Le Moine, in the year 1749.

The following paragraph will shew the manner in which Charles passed his time after his father had been proclaimed at Edinburgh:

'The Prince Regent, in the morning, before the Council met, had a levee of his officers, and other people who favoured his cause. When the Council rose, which often sat very long, for his Counsellors frequently differed in opinion with one another, and sometimes with him, Charles dined in public with his principal officers. After dinner he rode out with his life guards, and usually went to Duddingston, where his army lay. In the evening he returned to Holyrood House, and received the ladies who came to his drawing-room: he then supped in public, and generally there was music at supper, and a ball afterwards.'

The events of the battles of Preston, Falkirk, and Culloden, which last engagement extinguished the rebellion, are too well known to justify us in expatiating on them. In the first victories obtained by the Pretender's party, the royal troops appear to have acted in a dastardly or a treacherous manner; and the advantages of Charles were rather owing to the consternation of his opponents, than to the superior bravery or exertions of his followers. In the last conflict, the spirit of the Highlanders seems in a great measure to have deserted them, and the field was won with less effort than might have been expected. This circumstance is partly imputable to the absence of some of the clans, and to the disaffection subsisting among the

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the chiefs. In the present account of these events, we discover nothing that is either new or particularly interesting: but we remarked, with a degree of surprise, which indeed was lessened by observing that the work was dedicated to his Majesty, the silence maintained by the author regarding the conduct of the commander in chief at the battle of Culloden, and the use which he made of his victory.

It is impossible for the most determined Whig, if he possess any feelings of humanity, to read a description of the hardships which the Pretender underwent after his defeat, and of the many dangers to which he was exposed, without feeling a sincere interest in the fortunes of the sufferer. Charles continued in the great hill Corado, which is situated between Kintail and Glenmoriston, with seven Highlanders, for the space of five weeks.—Their fidelity is proved by the following note:

'Charles staid in the cave with these men five weeks and three days: during this long abode, either thinking he would be safer with gentlemen, than with common fellows of a loose character, or desirous of better company, he told Glenaladale that he intended to put himself into the hands of some of the neighbouring gentlemen; and desired him to inquire about them, and learn who was the most proper person for him to apply to. Glenaladale talking with the Highlanders about the gentlemen in their neighbourhood, and inquiring into their character, they guessed from his questions what was the intention of Charles; and conjured him to dissuade the Prince from it, saying, that no reward could be any temptation to them; for if they betrayed the Prince, they must leave their country, as nobody would speak to them, except to curse them: whereas £30,000 was a great reward to a poor gentleman, who could go to Edinburgh or London with his money, where he would find people enough to live with him, and eat his meat and drink his wine.'

We shall conclude our extracts with an entertaining passage from the Appendix; which depicts the manners of the age and of the country, and points out the extreme difficulties under which Charles escaped from the pursuit of his enemies:

'The Prince lay the first night at Corineur, after his coming to Badenoch, from which he was conducted next day to Mellanauir, a shealing of very narrow compass, where Locheil, with Macpherson of Breakachie, Allan Cameron, his principal servant, and two servants of Clunie, were at the time. It cannot but be remarked, that, when Locheil saw five men approaching under arms, being the Prince, Lochgary, Dr. Cameron, and two servants, taking the five men to be of the army or militia, who lay encamped not above four or five miles from them, and were probably in search of them; as it was in vain to think of flying, Locheil at the time being quite lame, and not in any condition to travel, much less to run away; it was resolved that the enemy, as they judged them to be, should be received

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ceived with a general discharge of all the arms, in number twelve firelocks and some pistols; which they had in the small shealing house or bothie (as such small huts are commonly called), in which they at the time lodged; whereupon all was made ready, the pieces planted and levelled, and in short, they flattered themselves of getting the better of the searchers, there being no more than their own number; and likewise considering the great advantage they had of firing at them without being at all observed, and the conveniency of so many spare arms. But the auspicious hand of Almighty God, and his Providence, so apparent at all times in the preservation of His Royal Highness, prevented those within from firing at the Prince with his four attendants; for they came at last so near that they were known by those within. Locheil, upon making this discovery, made the best of his way, though lame, to meet His Royal Highness, who received him very graciously. The joy at this meeting is much easier to be conceived than expressed. And when Locheil would have kneeled, on coming up to the Prince—"Oh! no, my dear Locheil, (said His Royal Highness, clapping him on the shoulder) we do not know who may be looking from the top of yonder hills; and if they see any such motions, they'll immediately conclude that I am here." Locheil then ushered him into his habitation, which was indeed but a very poor one. The Prince was gay, and in better spirits than it was possible to think he could have been, considering the many disasters, disappointments, fatigues and difficulties, he had undergone. His Royal Highness, with his retinue, went into the hut; and there was more meat and drink provided for him than he expected. There was plenty of mutton, an anker of whisky, containing twenty Scots pints, some good beef sausages made the year before, with plenty of butter and cheese, besides a large well cured bacon ham. Upon his entry, the Prince took a hearty dram, which he sometimes called for thereafter, to drink the healths of his friends. When some minced collops were dressed with butter, in a large saucespan, which Locheil and Clunie carried always about with them, being the only fire vessel they had, His Royal Highness eat heartily, and said with a very cheerful countenance: "Now, gentlemen, I live like a Prince:" though at the same time he was no otherwise entertained than eating his collops out of the pan with a silver spoon. After dinner, he asked Locheil if he had always lived here, during his skulking, in such a good way. "Yes, Sir," answered Locheil, "for near three months that I have been hereabouts with my cousin Clunie, he has provided for me so well, that I have had plenty of such as you see; and I thank Heaven your Royal Highness has got through so many dangers to take a part."

'In two days after, His Royal Highness went and lodged with Locheil at Mellanauir, to which place Clunie came to them from Auchnicarry. Upon his entering the hut, when he would have kneeled, His Royal Highness prevented him, and kissed him as if he had been an equal; saying, "I am sorry, Clunie, you and your regiment were not at Culloden: I did not hear, till very lately, that you were so near us that day."

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'The day after Clunie arrived, he thought it time to remove from Mellanauir, and took the Prince about two miles farther into Benalder, to a little sheal called Uiskchibra, where the hut or bothie was superlatively bad and smoky; yet His Royal Highness put up with every thing. Here he remained for two or three nights, and then removed to a very romantic habitation, made for him by Clunie, two miles farther into Benalder, called the Cage; which was a great curiosity, and can scarcely be described to perfection. It was situated in the face of a very rough, high and rocky mountain, called Letternilichk, still a part of Benalder, full of great stones and crevices, and some scattered wood interspersed. The habitation called the Cage, in the face of that mountain, was within a small thick bush of wood. There were first some rows of trees laid down, in order to level a floor for the habitation; and as the place was steep, this raised the lower side to an equal height with the other; and these trees, in the way of joists or planks, were levelled with earth and gravel. There were betwixt the trees, growing naturally on their own roots, some stakes fixed in the earth, which, with the trees, were interwoven with ropes, made of heath and birch twigs, up to the top of the Cage, it being of a round or rather oval shape; and the whole thatched and covered over with fog. This whole fabric hung, as it were, by a large tree, which reclined from the one end, all along the roof to the other, and which gave it the name of the Cage, and by chance there happened to be two stones at a small distance from one another, in the side next the precipice, resembling the pillars of a chimney where the fire was placed. The smoke had its vent out here, all along the face of the rock, which was so much of the same colour, that one could discover no difference in the clearest day. The Cage was no larger than to contain six or seven persons; four of whom were frequently employed playing at cards, one idle looking on, one baking, and another firing bread and cooking. Here His Royal Highness remained till the 13th of September, when he was informed, that the vessels for receiving and carrying him to France were arrived at Lochnanuagh. The Prince set out immediately; and travelling only by night, arrived at Boradale near Lochnanuagh, on the 19th of September, and embarked there on the 20th.'

This work, as will appear from the extracts, is written with plainness and simplicity; and if some facts be omitted, or some obvious reflections avoided, nothing seems to us to have been "set down in malice."

ART. II. *Transactions of the American Philosophical Society, held at Philadelphia, for promoting useful Knowledge.* Vol. IV. 4to. pp. 700. Philadelphia, 1799. Imported by Johnson, London. Price 1l. 11s. 6d. Boards.

THIS volume has, by some accident, escaped our notice for a considerable period: but we shall now endeavour to report

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report its contents with all convenient promptitude and conciseness.

Experiments and Observations relating to the Analysis of Atmospherical Air, by the Rev. Dr. J. Priestley.—After the full account which we have given of Dr. P.'s tract on the doctrine of Phlogiston *, we find it necessary to say little of the paper before us. From the small diminution of air, in the process of whitening bones in it by heat, and from a similar result in heating polished steel needles, Dr. Priestley concludes against the theory of the French chemists. He asserts, next, that dephlogisticated and inflammable air will unite completely, by being confined some time together in a moist bladder.

'Having mixed equal quantities of those kinds of air, I put them into a bladder, which I left floating in a trough of water, and found, after about a fortnight, that the quantity was considerably diminished; and examining it, I found it to be almost wholly phlogisticated, though there was something slightly inflammable in it. On this I put equal measures (but omitted to note the quantity) of each of the kinds of air into another bladder, and after about three weeks, found it reduced to 12.5 ounce measures, all pure phlogisticated air, without any mixture of fixed or inflammable air that I could perceive.'

Some other arguments are adduced, which we suppose will not be reckoned satisfactory by the partisans of the new chemistry.

Farther Experiments relating to the Generation of Air from Water, by the Same.—In these experiments, Dr. P. states the quantity of air which he has procured from distilled water, without decomposing it. The general result is that he found it impossible to convert the *whole* of the water into air.

Appendix to the preceding Memoirs, by the Same.—This short paper contains some additions to and explanations of the foregoing essays.—See also Dr. Woodhouse's observations, mentioned in a subsequent part of this article.

On the Expansion of Wood by Heat, in a Letter from David Rittenhouse, *L.L.D. President of the Society*.—From experiments made with a pyrometer, Dr. Rittenhouse found that dry wood expands with heat, though much less considerably than the metals, or than glass.

Experiments on Evaporation, by C. Wistar, M. D.—Dr. Wistar's opinion respecting the evaporation which takes place from the surface of melting ice, suspended in air, reduced to

* Rev. vol. xxxvi. N. S. p. 250.

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the temperature of o, (Fahrenheit) is here confirmed by experiment. The inelastic vapour, raised on this occasion, is attributed to the passage of heat from the moist body into the contiguous air.

A Memoir concerning the Fascinating Faculty which has been ascribed to the Rattle-Snake and other American Serpents. By Benjamin Smith Barton, M. D.—This ingenious essay will serve to eradicate the last remains of a superstitious opinion, long maintained in natural history. Dr. Barton proves, by a variety of facts, that the motions of birds, which have been attributed to a fascinating power in the eyes of serpents, are in reality calculated to drive away the reptiles from the bird's young, or to divert their attention from the nest.

'I have already observed, that the rattle-snake does not climb up trees. But the black snake and some other species of the genus coluber do. When impelled by hunger, and incapable of satisfying it by the capture of animals on the ground, they begin to glide up trees or bushes, upon which a bird has its nest. The bird is not ignorant of the serpent's object. She leaves her nest, whether it contains eggs or young ones, and endeavours to oppose the reptile's progress. In doing this, she is actuated by the strength of her instinctive attachment to her eggs, or of affection to her young. Her cry is melancholy, her motions are tremulous. She exposes herself to the most imminent danger. Some times, she approaches so near the reptile that he seizes her as his prey. But this is far from being universally the case. Often, she compels the serpent to leave the tree, and then returns to her nest.'

The following incident, related on the authority of Dr. Rittenhouse, strongly confirms Dr. Barton's opinion:

'Some years since, this ingenious gentleman was induced to suppose, from the peculiar melancholy cry of a red-winged-maize-thief, that a snake was at no great distance from it, and that the bird was in distress. He threw a stone at the place from which the cry proceeded, which had the effect of driving the bird away. The poor animal, however, immediately returned to the same spot. Mr. Rittenhouse now went to the place where the bird alighted, and, to his great astonishment, he found it perched upon the back of a large black-snake, which it was pecking with its beak. At this very time, the serpent was in the act of swallowing a young bird, and from the enlarged size of the reptile's belly it was evident, that it had already swallowed two or three other young birds. After the snake was killed, the old bird flew away.'

As additional arguments, Dr. Barton observes that the usual food of the rattle-snake is the great frog; and that some of the stronger and more courageous American birds attack and devour the rattle-snake himself: the swallow-tailed hawk, and the larger kinds of owls, are particularly mentioned as his antagonists. The author adds, in a note;

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'It is commonly believed, that the rattle-snake is a very hardy animal; but this is not the case. A very small stroke on any part of its body disables it from running at all; and the slightest stroke upon the top of the head is followed by instant death. The skull-bone is remarkably thin and brittle; so much so indeed, that it is thought that a stroke from the wing of a thrush or robin would be sufficient to break it.'

The whole memoir will be read with much pleasure.

Some Account of an American Species of Dipus, or Jerboa. By the Same.—Dr. Barton has minutely described the distinctions between this animal and the *Dipus Hudsonius*; and an engraving of the latter is annexed to the paper. Little is yet known respecting the habits of this new species: but Dr. B. promises farther researches, which cannot fail to prove highly acceptable to the lovers of natural history.

A Letter from Mr. John Heckewalder, *to Dr. Barton, giving an Account of the remarkable Instinct of a Bird called the Nine-killer.*—This curious fact cannot be better detailed than in the author's own words:

'I went to a farm, about eleven miles and a half from this place, to view a young orchard, which had been planted, about five weeks ago, under my direction, where on viewing the trees, I found, to my great astonishment, almost on every one of them, one and on some two and three grasshoppers, stuck down on the sharp thorny branches, which were not pruned when the trees were planted. I immediately called the tenant, and asked the reason and his opinion of this. He was much surprised at my ignorance about the matter, and informed me, that these grasshoppers were stuck up by a small bird of prey, which the Germans calleed *Neun-toedter* (in English, Nine-killer); that this bird had a practice of catching and sticking up nine grasshoppers a day, and that as he well knew they did not devour the grasshoppers, nor any other insects, he thought they must do it for pleasure. I asked him for a description of this bird, and was perfectly satisfied that it lived entirely on small animals, such as small birds, mice, &c. for I had paid attention to this bird as early as the year 1761, when, in the winter, one of the same species took a favourite little bird of mine out of my cage at the window, from which time I have watched them more closely, and have found them more numerous in the western country than here. Not being satisfied with what the tenant had told me respecting the intention of the bird's doing all this (viz. for diversion's sake), and particularly observing each and every one of these grasshoppers stuck up so regularly, and in their natural position as when on the ground, not one of them having its back downwards, I began to conjecture what might be the real intention which the bird had in this, and my determined opinion was, that this little bird-hawk, by instinct, made use of this art, in order to decoy the smaller birds, which feed on insects, and by these means have a fair opportunity of catching them. All this I communicated to my friends on my return home, and

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and they were not less astonished at what I had related to them, than I had been on discovering the fact. It being agreed that one or more gentlemen of learning and observation should more minutely examine into this matter, the proprietor of this farm, with another gentleman and myself, went this day out for the purpose; and viewing the grasshoppers on a number of these small trees (some of which we cut off, and took home), we returned to the tenant, who not only himself but also his father and sister gave us the best assurances, that they had, long since, and from time to time, observed this bird catching grasshoppers and sticking them up in the manner already related, and that sometimes they had observed, in places where this species of bird keeps, numbers of grasshoppers stuck up on a thorn-bush in like manner. The Reverend Mr. V Vleck is perfectly satisfied that this bird-hawk is the Lanius Canadensis (in Bartram), and has obligingly communicated the following account of this little bird-hawk to me: it is extracted from a German publication printed at Gœttingen, in 1778, under the title of "Natural History for Children, by M. George Christian Paff," who after giving a description of the different species of this bird, concludes thus: "Why is this bird of prey called the nine-killer? Because it is said to have the habit of sticking beetles or other insects, and perhaps sometimes nine of them in succession, upon thorns, that they may not escape until he has leisure to devour them all at once. And for the same reason, it is sometimes called the thorn-sticker." Now by the above account, we see that it is known in Europe that this same species of birds actually does stick up insects of different kinds on thorns, &c. but it is supposed they eat them immediately after being stuck up. Here the case is quite otherwise. They remain stuck up, for we must suppose these to have been stuck up at least some weeks ago, and before the hard frosts set in. The very birds (as we suppose) that stuck them up are now on the same ground, watching the smaller birds that come out to feed, and have been seen catching the latter but a few days ago. If it were true, that this little hawk had stuck them up for himself, how long would he be feeding on one or two hundred grasshoppers? But if it be intended to seduce the smaller birds to feed on these insects, in order to have an opportunity of catching them, that number, or even one half, or less, may be a good bait all winter; and all of us, who have considered these circumstances, are firmly of opinion, that these insects thus stuck up, are to serve as a bait, &c. through the course of the winter.'

An Enquiry into the Causes of the Insalubrity of flat and marshy Situations; and Directions for preventing or correcting the Effects thereof; by William Currie.—This gentleman imputes the unhealthiness of marshes to their action on the surrounding atmosphere, in which he supposes them to diminish the proportion of oxygen. This may perhaps be one cause of the mischief produced by them: but we apprehend that it is insufficient to account for the whole of the phænomena, in which *moisture* certainly has a considerable share. Mr. Currie's

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peculiar hypothesis has not led him to propose any new mode of prevention: draining and cultivation, which he recommends, are old and well known means of redress.

A Letter from Coloel Winthrop Sargent, *to Dr. Benjamin Smith Barton, accompanying Drawings and some Account of certain Articles, which were taken out of an ancient Tumulus, or Grave, in the Western Country.*

Explanations of the Engravings of these Antiquities.

Observations and Conjectures concerning certain Articles which were taken out of an ancient Tumulus, or Grave, in the County of Hamilton, and Territory of the United States, N. W. of the River Ohio; in a Letter from Dr. Barton *to the Rev. Dr. Priestley.*—

In this latter paper, Dr. Barton endeavours to establish two points; 1. the early population of America; and 2. the superior civilization of the aboriginal inhabitants over the present Indians. His account of the field-fortifications, barrows, and hieroglyphics, discovered in different parts of the western territory, will remind the reader strongly of similar antiquities in the north of Europe.

In a second part of this paper, Dr. Barton offers conjectures respecting the articles found in this place of interment, some of which he supposes to have been personal ornaments, and others to have served for superstitious purposes. He concludes with proposing to extend the researches on this subject, by opening the tumuli existing in the northern parts of America.

Miscellaneous Observations relative to the Western Parts of Pennsylvania, particularly those in the Neighbourhood of Lake Erie. By Andrew Ellicott.—The author of this paper thinks that the ebbings and flowings of lake Erie, which have been supposed to be tides, are occasioned by the prevalence of strong easterly or westerly winds, which drive a portion of the water towards the upper or lower end of the lake. Some other circumstances, of less importance, are mentioned; and Mr. E. concludes with an account of the falls of Niagara. The general view of the cause of this cataract is curious:

'Lake Erie is situated upon one of those horizontal strata in a region elevated about three hundred feet above the country which contains Lake Ontario. The descent which separates the two countries, is in some places almost perpendicular, and the immense declivity formed by these strata occasions both the cataract of Niagara and the great falls of Chenesseo. This remarkable precipice generally runs in a south-western direction from a place near the Bay of Toronto on the northern side of Ontario, round the western angle of the lake; from thence it continues its course generally in an east-

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ern direction, crossing the strait of Niagara and the Cheneseco river, till it is lost in the country towards the Seneca Lake.'

Hints relative to the Stimulant Effects of Camphor upon Vegetables. By Benjamin Smith Barton, M. D.—The following curious experiment forms the basis of this short paper:

'On the 25th of last May, I put a piece of the woody stem of the Tulip-tree (Liriodendron Tulipifera), with one flower and two leaves, into eight ounces of water, with which I had triturated, for some time, one scruple of good camphor. The branch, which I speak of, was taken out of a pot of water, which contained several other flowers of the same plant, all, to appearance, in the same state. In a short time, I was struck with an unusually lively appearance of the flower in the camphor, whilst the others, although they had the benefit of a larger quantity of water, were sensibly drooping. The appearances exhibited by my invigorated plant were the following: viz. the two leaves became considerably elevated upon their footstalks; the flower expanded more than I had ever seen it in any instance; the stamina, or chives, receded from the pistillum; the three leaves of the calyx, or flower-cup, were remarkably reflected back, and became extremely rigid, and elastic. The internal surface of the petals of the flower perspired considerably; though I could not discover a similar perspiration from any of the flowers of the same plant in the same room and temperature. I did not perceive any perspiration from the leaves of my camphorated plant.'

On the Mode most easily and effectually practicable of drying up the Marshes of the Maritime Parts of North America. By Thomas Wright, *Licentiate of the College of Surgeons in Ireland, and Teacher of Anatomy.*—Mr. Wright proposes to dry the marshy lands of America by evaporation; and to effect this purpose, he thinks it would only be necessary to open some tracts through the woods, in the direction of the N. W. and S. E. winds, so as to subject the wet lands to their periodical action.

A Memoir on the Discovery of certain Bones of a Quadruped of the clawed Kind, in the Western Parts of Virginia. By Thomas Jefferson, Esq.—This interesting paper contains the most satisfactory view, which we have yet seen, of a subject that has long tantalized the expectations of naturalists. From the discovery of some bones in the county of Greenbriar, Mr. Jefferson infers the existence of an animal similar to the lion, which he denominates Megalonyx, or the *Great Claw.* The bones were;

'1*st.* A small fragment of the femur or thigh bone; being in fact only its lower extremity, separated from the main bone at its epiphysis, so as to give us only the two condyles; but these are nearly entire.

'2*d.* A radius, perfect.

'3*d.* An ulna, or fore-arm, perfect, except that it is broken in two.

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'4th. Three claws, and half a dozen other bones of the foot; but whether of a fore or hinder foot, is not evident.'

By comparing the measures of these bones with those of the lion, as given by M. Daubenton, the author is led to suppose that the American animal was more than three times as large as the lion.

Different authorities are quoted for the existence of animals resembling the lion in North America: we extract the following:

'The terror excited by these animals is not confined to brutes alone. A person of the name of Draper had gone in the year 1770, to hunt on the Kanhawa. He had turned his horse loose with a bell on, and had not yet got out of hearing when his attention was recalled by the rapid ringing of the bell. Suspecting that Indians might be attempting to take off his horse, he immediately returned to him, but before he arrived he was half eaten up. His dog scenting the trace of a wild beast, he followed him on it, and soon came in sight of an animal of such enormous size, that, though one of our most daring hunters and best marksmen, he withdrew instantly, and as silently as possible, checking and bringing off his dog. He could recollect no more of the animal than his terrific bulk, and that his general outlines were those of the cat kind. He was familiar with our animal miscalled the panther, with our wolves and wild beasts generally, and would not have mistaken nor shrunk from them.'

Mr. Jefferson takes this occasion to refute, with great solidity, Buffon's visions respecting the supposed degeneracy of animals in America.

A Letter from Mr. John Heckewelder *to Dr. Barton, containing an Account of an Animal called the Big Naked Bear.*—The Indian traditions respecting this animal are,

'That among all animals that had been formerly in this country, this was the most ferocious. That it was much larger, than the largest of the common bears, and remarkably long-bodied; all over, (except a spot of hair on its back of a white colour,) naked. That it attacked and devoured man and beast, and that a man, or a common bear, only served for one meal to one of these animals. That with its teeth it could crack the strongest bones. That it could not see very well; but in discovering its prey by scent, it exceeded all other animals. That it pursued its prey with unremitting ravenousness, and that there was no other way of escaping, but by taking to a river, and either swimming down the same, or saving one's self by means of a canoe. That, its heart being remarkably small, it could seldom be killed with the arrow. The surest way of destroying him was to break his back-bone. That when a party went out to destroy this animal, they first took leave of their friends and relations at home, considering themselves as going on an expedition, perhaps never to return again.'

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Such vague testimony can lead to nothing conclusive in natural history.

Experiments and Observations on Land and Sea Air. By Adam Seybert, M. D.—The result of Dr. Seybert's experiments is, that the atmosphere at sea is considerably purer than it is on land.

The most probable conjecture which Dr. S. advances, to account for this phænomena, is that some foreign substances may be suspended in the atmosphere of the land, which are liable to be absorbed by water. A copious table of the experiments is subjoined.

Translation of a Memoir on a new Species of Siren. By M. de Beauvois.—The existence of this animal, denominated by M. de Beauvois the *Siren operculata*, from two *opercula* united under the head, proves in his opinion that Linné was correct in classing the *Inguana* among amphibious animals. He proposes accordingly to revive the class of *Meantes* established by that author, but suppressed by some later naturalists.

Observations intended to favour a Supposition that the Black Colour (as it is called) of the Negroes is derived from the Leprosy. By Dr. Benjamin Rush.—We have seldom met with a more unsatisfactory attempt at conjecture than the present paper exhibits. The most vague and loose analogies are here produced to substantiate an hypothesis, monstrous in its terms, and incredible in its consequences. Dr. Rush not only considers the black colour of the negroes as a disease, but he thinks that it is curable by art!

'Is the color of the negroes a disease? Then let science and humanity combine their efforts, and endeavour to discover a remedy for it. Nature has lately unfurled a banner upon this subject. She has begun spontaneous cures of this disease in several black people in this country. In a certain Henry Moss, who lately travelled through this city, and was exhibited as a show for money, the cure was nearly complete. The change from black to a natural white flesh color began about five years ago at the ends of his fingers, and has extended gradually over the greatest part of his body. The wool which formerly perforated the cuticle has been changed into hair. No change in the diet, drinks, dress, employments, or situation of this man had taken place previously to this change in his skin. But this fact does not militate against artificial attempts to dislodge the color in negroes, any more than the spontaneous cures of many other diseases militate against the use of medicine in the practice of physic.'

The Doctor has added, to this case, several notable observations on the propriety of whitening the skins of negroes. Dr.

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Beddoes, he says, lessened the blackness in the hand of a negro, by immersing it in the oxygenated muriatic acid. Why did not Dr. Rush speak out, and propose at once to send a colony of *bleachers* to the coast of Africa, properly instructed in the new chemical process, for the purpose of giving the European tint to the sooty complexion of the inhabitants? Really, we never expected that the old fable of *washing the blackamoor white* would have been thus realized.

Perhaps, however, the ingenious Doctor may recollect that, as the membrane, which is the seat of the dark colour in negroes, is *not* external, its hue cannot be materially affected by external applications. In proportion as the cuticle is deprived of colour, therefore, the blackness of the *rete mucosum* must become more conspicuous.

Experiments upon Magnetism. Communicated in a Letter to Thomas Jefferson, President of the Philosophical Society, by the Rev. James Madison, *President of William and Mary College.* —These experiments were instituted to explain the peculiar arrangement of iron filings, which takes place when they are scattered round a magnet, on a piece of paper: which arrangement has been supposed to indicate the passage of a magnetic fluid, or of effluvia, in curved lines, from one pole to its opposite. Mr. Madison concludes, from his experiments, that this phænomenon is produced by the attraction of each pole, and by the magnetic power acquired by each particle of the filings, when it arrives within a short distance of its attracting pole.

Memoir on Amphibia. By M. de Beauvois.—In this paper, M. de Beauvois has collected many curious and important observations respecting serpents. He denies the power of fascination, ascribed to the Boiquira, or rattle-snake; and he even produces experiments to prove that this snake will not attempt to seize a live bird confined in the same cage with him, though he will eat a dead one when it is presented to him. The birds shut up with the snake shewed no signs of terror, nor of uneasiness, and one of them even rested on the back of the reptile without disturbing it.

The Boiquira, on which these experiments were made, never would eat frogs, whether they were presented dead or alive to him. M. de Beauvois observes that, besides the two species of Crotalus marked by Linné, there is a third, called the water-rattle-snake:—

'This new species, which is spoken of neither by Catesby nor Linnæus, nor by any author with whom I am acquainted, appears to have been confounded with the crotalus horridus. It differs from it

it notwithstanding, essentially, both by its habits and external form. The boiquira is marked across the back by dark brown transversal lines, a little diagonal, terminated, on each side, by a spot almost round, of the same colour. The back of the other serpent is covered with parallelograms or lozenges of a browner colour than the rest of the body, and terminated by a yellow border.'

The danger of approaching the rattle-snake, we are told, has been greatly exaggerated.

M. de B. had an opportunity of ascertaining a curious fact; viz. that, on an alarm being given, the young rattle-snakes conceal themselves in the body of the female, into which they enter by her mouth:

'During my convalescence, I took a walk every morning in the neighbourhood, and one day when I was following a pretty broad path, I perceived, at a distance, a serpent lying across the road in the sun. I had a stick in my hand, and drew near to kill it, but what was my surprize, when, in the moment that I was about to give the blow, the reptile perceived me, coiled upon itself, and opened its large mouth, into which five serpents, which I had not till then observed, because they were lying along its body, rushed into the gulf which I had conceived opened for myself. I retired to one side, and hid myself behind a tree, the reptile had crawled a few paces, but, hearing no farther noise, and not perceiving me, stretched itself out afresh. In a quarter of an hour the young ones came out again. Satisfied with this observation I advanced anew towards the animal, with intention to kill it and examine the interior of its stomach; but it did not permit me to approach so near as it did the first time, the young ones entered with still greater precipitation into their retreat, and the boiquira fled into the grass. My satisfaction and astonishment were so great that I did not think of following it.'

The author next gives an account of the mode of hunting for rattle-snakes in their holes; and he describes accurately the arrangement of the young teeth of these reptiles, destined to supply the place of those which fall out annually. The bladder for lodging the poison, and the notches in the fangs through which it is conveyed, are also described and delineated. The paper concludes with some strictures on Linné's arrangement of serpents, and with the proposal of a new one.

An Enquiry into the comparative Effects of the Opium Officinarum, extracted from the Papaver somniferum, or White Poppy of Linneus, and of that procured from the Lactuca sativa, or common cultivated Lettuce of the same Author. By John Redman Coxe, M. D. &c.—From a variety of experiments, both on the human subject and on amphibious animals, Dr. Coxe infers that the opium produced from the lettuce is identically the same with that which is derived from poppies. Besides diminish-

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diminishing the price of opium, its extraction from lettuce would, in Dr. Coxe's opinion, become a very profitable species of culture.

Experiments and Observations on the Atmosphere of Marshes. By Adam Seybert, M. D.—The experiments of this gentleman have led him to conclusions which rather differ from those of former investigators. He supposes that marsh-air contains a large proportion of carbonic acid gas and of oxygen; and that the hydrogen, which is obtained by the surface of stagnant water, is produced by a decomposition of the water, and of the putrifying animal and vegetable substances contained in it. —Dr. S. is also of opinion that marshes are designed by Providence to support the balance among the component parts of the atmosphere, by correcting the effects of vegetation, which might ultimately overcharge the air with oxygen.

An Essay on a new Method of treating the Effusion which collects under the Skull after Fractures of the Head. By J. Devèze, Officer of Health, of the first Class, in the French Armies.—In cases in which the discharge of effused fluid is prevented by the adhesion of the *dura mater* to the skull, at the sutures, Dr. Devèze recommends, instead of making a fresh opening with the trepan, a separation of the adhering membrane from the skull by means of a blunt probe.

An Answer to Dr. Priestley's Considerations on the Doctrine of Phlogiston, and the Decomposition of Water; founded upon demonstrative Experiments. By James Woodhouse, M. D. Professor of Chemistry in the University of Pennsylvania.—This accurate and well-written paper contains a satisfactory solution of the difficulties started by Dr. Priestley, in the two essays which open this volume: but, as it would lead us far beyond our limits to follow Dr. W's train of argument, we shall only notice a new fact which he has ascertained; viz. that turbith mineral, instead of being a pure oxyd of mercury, contains sulphuric acid, and may be regarded as a sulphate of mercury. We refer those readers, who may have been staggered by Dr. Priestley's objections to the new theory, to a perusal of this memoir for a complete settlement of the question.

Memoirs on the extraneous Fossils denominated Mammoth-Bones; principally designed to shew, that they are the Remains of more than one Species of non-descript Animal. By George Turner.—It had been generally imagined that the bones of the Mammoth were only to be found in the northern parts of America. Mr. Turner, however, informs us that a considerable deposit of them has lately been discovered in South

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Carolina. He is of opinion that the various bones which have been supposed to belong to this animal, ought to be referred to *two* distinct species; one of which he conceives to have been carnivorous, the other herbivorous. The parts, he says, which mark the remains of a second species, are a grinder exclusively belonging to graminivorous and herbivorous animals, and two tusks, differently fashioned.

Mr. T. thinks that both these species of *incognita* have long since perished. From some Indian traditions, joined to the uncommon appearances at the Great Bone Lick, he is inclined to believe that the Mammoth, united to his uncommon bulk and strength, the agility of the tyger

A Description of the Bones deposited by the President, in the Museum of the Society, and represented in the annexed Plate. By C. Wistar, M. D.—This paper contains an anatomical description of these curious bones, which cannot be understood without the plates. It proves that the Mammoth, or *animal incognitum*, must have been provided with claws.

Some farther particulars respecting this animal have lately been published in our Philosophical Transactions. See Rev. for March last, p. 303.

[*To be continued.*]

ART. III. *Specimens of Literary Resemblance in the Works of Pope, Gray, and other celebrated Writers; with critical Observations*: In a Series of Letters, by the Reverend Samuel Berdmore, D. D. late Master of the Charter-house School. 8vo. pp. 127. 4s. Boards. Wilkie. 1801.

THIS volume contains a formidable attack on Dr. Hurd's "Marks of Imitation," and we believe that most readers will deem it successful. From the agreeable manner, indeed, in which Dr. Berdmore has treated the points of discussion, we cannot help wishing that he had extended his views to the subject of literary imitation in general: but this would have been transgressing the limits which he assigned to himself. In a strain of lively and ingenious raillery, he has detected the sources of Dr. Hurd's explanation of Virgil's invocation to Augustus, in the 3d Georgic; and he has shown that the discovery, of which that learned critic assumed the merit, was nothing more than an obvious interpretation of the poetic words, which has been previously given by different commentators.—As it seldom happens that so amusing a *morceau* of criticism passes through our hands, we shall follow the author's own arrangement with more minute attention than we usually devote to such small productions.

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Dr. Berdmore refers, in his first letter, to an essay published in the *Adventurer*, containing several instances in which Pope had borrowed the thoughts of Palingenius, and other writers, for his Essay on Man; and he intimates a suspicion that Dr. Hurd afterward availed himself, without acknowlegement, of these very quotations, in his Letter on the Marks of Imitation:—an allegation which the passages produced appear satisfactorily to establish. The letter concludes with two examples of imitations from Ovid, by Mr. Pope: on which we must beg leave to remark, once for all, that none of our poets has laid preceding writers more largely under contribution than Pope; and that the margins of his pages might easily be filled with references to original authors, to whom most of his brilliant passages may be traced. We have already taken occasion to mention in our review, that the celebrated simile of the spreading circles of water, which has been generally reckoned original, was taken from a poem by Donne.

In the second letter, Dr. Berdmore digresses to a consideration of the introductory stanza of Mr. Gray's *Progress of Poetry*, where we have these admirable lines:

> "Now the rich stream of music winds along,
> Deep, majestic, smooth, and strong,
> Through verdant vales, and Ceres' golden reign;
> Now, rolling from the steep amain,
> Headlong impetuous see it pour;
> The rocks and nodding groves rebellow to the roar."

"The great excellencies of the sublimest poetry are here united with an ease and elegance, which give to the composition so much the air of an original, that none of Mr. Gray's editors, or commentators on his works, seem to have suspected an imitation."

"Mr. Mason, who appears to have been sufficiently assiduous in bringing together every sentiment, or expression, from other authors, bearing resemblance to any part of the writings of his respected friend, has produced no parallel to this exquisitely beautiful passage."

"Mr. Wakefield has also given us an edition of Mr. Gray's poems, enriched with many valuable and interesting notes: in which he professes a not to be sparing of quotations from the poets," and conceives "no author to be a more proper vehicle for remarks of this sort, at once useful and entertaining, than Mr. Gray: yet, in all his excursive range through the fields of classic lore, he assigns only one or two slight resemblances."

"Having thus taken the liberty of introducing Mr. Wakefield, I cannot suffer so favorable an opportunity to escape me, without returning to that candid and discerning critic my warmest thanks, in which I am persuaded I shall be joined by every friend to genius, and lover of the Muses, for his very able and spirited defence of the British Pindar against the illiberal attacks of a prejudiced commentator;

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tator; whose puerile strictures on these divine poems certainly cast a shade on his literary character.

'Even Dr. Johnson himself, willing, as he evidently was, *from whatever cause*, to degrade the high character which Mr. Gray deservedly held, of an original writer, with uncommon powers of fancy and invention, and, therefore, ever on the watch to detect any latent imitation, has been able to discover no instance of similar composition.

'Now allow me to submit to your consideration the following lines, which I am inclined to believe you have already in imagination anticipated, from one of the sublimest odes in Horace:

'——— Quod adest, memento
Componere æquus. Cætera fluminis
Ritu feruntur, nunc medio alveo
Cum pace delabentis Etruscum
In mare; nunc lapides adesos
Stirpesque raptas, et pecus, et domos,
Volventis una, non sine montium
Clamore vicinæque sylvæ. B. III. O. 29.

'With this stanza before us, will there not arise in the mind something like *suspicion*, that Mr. Gray, when he wrote the fine lines quoted above, had *his eye on* Horace? Allow me to mark the principal features of resemblance. We have in each poet a stream, applied by the one to the various forms of poetry, by the other, to the vicissitudes of human affairs, with especial reference to political revolutions. It is conducted by both, first in a course of placid serenity, then in torrents of rapid impetuosity; and marked at the close, by the same striking and impressive consequence,

"The rocks and nodding groves rebellow to the roar."

Very nearly a verbal translation of the Latin text,

"Non sine montium
Clamore vicinæque sylvæ."

Here is certainly, in these two passages, an extraordinary coincidence of thought and imagery. In addition to which, the varying circumstances, described in both, follow each other exactly in the same order. The attentive reader will, however, discover, under this general similitude, a considerable difference in the mode of composition between the British and the Roman Pindar; enough, perhaps you will think, to remove all appearance of direct imitation. It is most probable that Gray, without recurring to the text of Horace, has only copied from the traces, which a frequent perusal had left upon his memory. This hypothesis will appear more credible, when we analyse the different forms of composition. While the stream of Horace glides quietly into the Etruscan ocean, with no other distinction than that of gentleness;

"*Cum pace* delabentis Etruscum
In mare;"

the stream of Gray winds along with a marked character, appropriate to his subject:

"Deep,

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"Deep, majestic, smooth, and strong."

Mr. Gray gives also peculiar grace and beauty to the piece, by his skilful use of the metaphorical style, blending the simile with the subject, so much in the manner of Pindar; and not making, as Horace has done, a formal comparison of the one with the other.'

We admit the ingenuity of these observations: but is there not a passage in Horace still nearer to the "*deep, majestic, smooth, and strong*," as well as to the general imagery of Gray? We allude to the second ode of the fourth book:

"*Monte decurrens, velut amnis, imbres*
Quem super notas aluere ripas,
Fervet, immensusque ruit profundo
Pindarus ore."

There can be little doubt that this fine image was in Gray's recollection, when he composed his ode.

Parallelisms of this kind, however, may be pursued to excess. Dr. Farmer has produced a curious instance in his Essay on the Learning of Shakespeare; and another remarkable example occurs to us at this moment. We have an old song, which runs thus:

"Tom loves Mary passing well,
But Mary she loves Harry;
While Harry sighs for bonny Bell,
But finds his love miscarry;
For, bonny Bell for Thomas burns,
While Thomas slights her passion;
So strangely freakish are the turns
Of human inclination."

What shall we say of its relation to the following lines of Moschus?

Ἥρα Παὶν Ἀχὼς τᾶς γείτονος, ἤρατο δ' Ἀχὼ
Σκιρτητᾶ Σατύρω, Σάτυρος δ' ἐπεμήνατο Λύδᾳ.
Ὡς Ἀχὼ τὸν Πᾶνα, τόσον Σάτυρος φλέγετ' Ἀχὼ,
Καὶ Λύδα Σατυρίσκον· ἴρας δ' ἐμάνυσε σιωπαί.

A coincidence of this nature *may* be accidental: but if the modern author can be proved to have read the original writer, a suspicion of plagiarism is almost unavoidable; although the amorous perplexities, described by Moschus, may have presented themselves to the observation of a rustic poet, in the undignified loves of his native village.

The subject of *incidental* (perhaps *unconscious*) imitation is pursued in the third letter, which contains some curious examples of this nature. We extract one passage, as a specimen of the author's mode of attack on Dr. Hurd, and for the sake of an hypercriticism which we think it necessary to make.

'Dr. Hurd

'Dr. Hurd somewhere notices a beautiful specimen of this delicate allusion in a poem called the Spleen, by Mr. Green of the Custom-house. The poet is recommending exercise, as a sovereign remedy against that depression of spirits, and those hypochondriac affections, which are always produced by this morbid humor; and exemplifies his doctrine by one of the simplest and most trivial modes, which can possibly be conceived.

'*Fling but a stone.*

'You will not discover in this plain sentence any great effort of imagination, any rich coloring of expression, any thing either of novelty or beauty. But when to this so common an action is added the unexpected image, under which is conveyed the promised benefit,

'*The giant dies,*

all the circumstances attending an interesting history, which we have been accustomed to read from our childhood, and to think important from an early reverence for the writings in which it is contained, are at once recalled to the mind; and give to the passage a life and spirit beyond what the greatest refinement of thought, with all the embellishment of language, could ever have produced.

'*Fling but a stone, the giant dies.*'

We are sorry to differ from such respectable authorities as those of Dr. Hurd and Dr. Berdmore: but we must confess that this celebrated passage has always appeared to us a petty conceit; and we therefore think that it is high time that its undeserved reputation should cease, and that young authors should be cautioned against so ineligible an example.

Dr. Berdmore here observes that we lose many beauties in the antient poets by our ignorance of facts, the allusions to which were perfectly understood by contemporaries. He instances, particularly, an obscure passage in Horace, which he has been happy in elucidating:

"——— Hinc *apicem rapax*
Fortuna cum *stridore acuto*
Sustulit, hic posuisse gaudet." CARM. Lib. I. O. 34.

The commentators have given several unsatisfactory constructions of these lines. Dr. B. supposes, with considerable probability, that the figure here designed for fortune is that of a soaring eagle, and that the whole imagery refers to the story of Lucumo:

"Ei (Lucumoni) carpento sedenti cum uxore AQUILA, suspensis demissa leniter alis, *pileum* aufert, superque carpentum cum *magno clangore* volitans rursus, velut ministerio divinitùs missa, capiti aptè reponit; inde sublimis abiit. Accepisse id augurium læta dicitur Tanaquil, perita, ut vulgo Etrusci, cœlestium prodigiorum mulier. Excelsa et alta sperare, complexa virum, jubet. Eam alitem eâ regione

gione cœli, et ejus Dei nunciam, venisse. Circa summum culmen hominis auspicium fecisse. Levâsse humano superpositum capiti *decus*, ut eidem divinitùs redderet." Liv. lib. i. c. 34.

'Wonders and prodigies ever attend the remoter periods of great States and Kingdoms. They never fail to be recorded in their earlier annals; are superstitiously delivered down from father to son, and received with an easy and willing credence amongst the populace. Of this description is the tale of LUCUMO and the EAGLE; which I doubt not was as familiar amongst the Romans, as well-known, and as often repeated, as with us the Legends of King Arthur, and the Knights of the Round Table, Guy Earl of Warwick, St. George and the Dragon, &c.'

In Letter IV. Dr. B. resumes his attack on Dr. Hurd's interpretation of Virgil's allegory; and he produces several parallel passages, to shew that the learned critic (as he sarcastically styles the Bishop) drew all his opinions on this subject from the French annotator, Catrou.—The fifth letter pursues this resemblance in a strain of severe irony, which retorts much of Dr. H.'s contemptuous treatment of plagiarists on his own commentary.

Letter. VI. Here the author extends his critical rod to Warburton's allegorical explanation of the Sixth Book of the Æneid, and to the dispute with Dr. Jortin; respecting which, he informs us that he has in his possession a series of letters from Dr. Warburton to Dr. Jortin, in which he is repeatedly expressing his thanks for literary services received from Dr. Jortin, with many grateful acknowlegements of obligation. This part of the subject is attempted, Dr. B. tells us, in the peculiar manner of the learned critic: it certainly is not unhappily executed.

In the seventh letter, the pompous pretension, with which Dr. Hurd announced his discovery, is contrasted with the simplicity and modesty displayed by his anticipator, Catrou: this additional lash, perhaps, might have been spared.

Letter VIII. contains a sarcastic vindication of the *learned critic* from the suspicion of having copied from Catrou; concluding, however, with an avowal of the author's opinion, that there is nothing very meritorious in so easy an explanation.

Dr. Berdmore next recurs, in the ninth letter, to a passage in Pope's translation of the Iliad, mentioned in the beginning of the volume; and he has afforded an happy illustration of the use which Pope made of our best writers, in order to enrich the language of his version:

'The passage is in the last book of the Iliad, where Iris is represented as plunging from the sky into the sea.

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'Ως ἐφατ'· Ὦρτο δὲ Ἶρις, ἀελλόπος, ἀγγελίωσα·
Μισσηγὺς δὲ Σάμῳ τε καὶ Ἰμβρῳ τραπαλόεσσῃ
Ἐνθορε μεσσάην πόντῳ, σκίρτησαν δὲ λίμνη.'

Ogilby and Cowper, it is remarked, have faithfully preserved the idea of Iris's rapid descent into the waves. Not so Pope:

"He added not; and Iris, from the skies,
Swift as a whirlwind, on the message flies;
Meteorous, the face of Ocean sweeps,
Refulgent gliding o'er the sable deeps:
Between where Samos wide his forests spreads,
And rocky Imbrus lifts its pointed heads,
Down plung'd the maid: the parted waves resound."

Dr. B. justly and acutely remarks that, if the two lines printed in Italics be omitted, the passage is complete, and approaches nearer to the sense of Homer:

'Where then did Pope pick up these extraneous ornaments; purpureos pannos? as little assorting with his own expressions, as with the Greek text. The truth is, he was seduced by the fascinating charms of our own immortal poet; and borrowed both the imagery and the expression from that fine passage in the P. L. where Milton describes the descent of the angelic train:

——"And from the other hill
To their first station, all in *bright* array,
The Cherubim descended, on the ground
Gliding meteorous, as evening mist,
Risen from a river, o'er the marish *glides*,
And gathers ground fast on the laborer's heel,
Homeward returning." B. xii. 626.

These borrowed lines Dr. B. proposes to transfer to another part, in which Thetis is represented as rising, like a mist, from the ocean:

"And like a *mist*, she rises 'bove the tide;
Meteorous, the face of ocean sweeps,
Refulgent gliding o'er the sable deeps."

Every reader of taste, we imagine, will approve this alteration.

The concluding letter affords specimens of much critical acumen, by the selection of passages in which some antient authors have *covertly praised themselves:* the *use of application*, however, is slyly made, by producing a striking instance of this nature from Dr. Hurd's "Marks of Imitation."

We cannot take leave of this work, without recommending it strongly to the attention of our literary friends; nor without expressing our regret that, since its publication, (and indeed since this article was written,) the republic of letters has lost the respectable author of these ingenious lucubrations.

Art.

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ART. IV. *An Enquiry into the Nature and Effects of the Paper Credit of Great Britain.* By Henry Thornton, Esq. M. P. 8vo. pp. 320. 7s. Boards. Hatchard. 1802.

IT is in a strain of irony that Pope thus apostrophizes the subject of this work:

"*Blest Paper Credit! last and best supply!*"

but so completely does this line express Mr. Thornton's serious and matured sentiments, that, detatched from its connection, it might have been employed as a motto to his volume; which details the advantages of paper credit, combats its depreciators, and classes it among the most valuable inventions. In addition to much practical knowlege, this gentleman has studied his subject with the view of laying down some general principles concerning it, and of dissipating those fears which the state of our paper circulation has partially occasioned. We must applaud the temper and philosophic calmness, as well as the acuteness, with which the discussion is uniformly conducted, though we may doubt the accuracy of some of his conclusions; and, while the tendency of his arguments is in favour of the banking interest, he has suggested a variety of considerations which deserve to be maturely weighed by the public at large. His inquiry embraces a wide field; and its merits, we presume, will elsewhere be appreciated with a more minute attention than our multifarious engagements will permit us to bestow on it.

Confidence is certainly essential to the very existence of commerce, and this position implies several kinds of paper credit: but this sort of paper credit, which prevails among commercial men, does not *necessarily* assume the properties of money, nor pass as a general circulating medium. Bills of exchange can have only a limited circulation. Notes *drawn to bearer on demand* are what we understand by the paper money of the country; and it is to be considered how far these notes are advantageous or disadvantageous to the community. Under the circumstances of an immense commerce, an enormous public debt, and the advanced price of all the necessaries of life, the gold of the country could not furnish an adequate circulating medium, and paper must be called in to supply the deficiency: but, in doing this, the danger is that what is employed as a subsidiary should become the chief and only medium; that gold should be pushed out of circulation; and that paper, which professes to be only a representative of gold, should be made at last only to represent itself. The national bank, and the subordinate London and provincial banks, are so many mints for coining the paper money; and

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if it be not convertible into gold at the will of the holder, but is only exchangeable for other paper, the banking interest must possess peculiar advantages over the other members of the community. Merchants can thus be assisted with facility and safety; and, in proportion as they are aided in their speculations by the emission of this easy coinage, *opulence* will *appear* to be general, and the necessaries of life will increase in price. The issuers of paper have, at the same time, an opportunity of drawing the gold into their own coffers; and while the national bank withholds its payments in specie, the inferior banks are countenanced in giving only paper for paper. It may suit the advocates for paper credit, to represent gold as 'an unproductive article:' but it is an article of universal estimation, it has an intrinsic value, it requires no confidence, and it makes the holder absolutely rich. Paper, on the other hand, is merely a representative of something ideal: its only value rests on credit; and it may become worthless on the failure of those whose promise it bears. Ought the principal part of the money of a country, then, to be of this description? Ought gold to be monopolized? Or can it conduce to the general welfare, that it should be forcibly with-holden from circulation?

The conduct of the Bank in stopping its issues in specie may be justified on the ground of necessity; since it had been obliged to furnish the minister with much of its coin, to be sent in subsidies to foreign princes: but the plea of necessity does not obliterate the obligation to pay on demand; nor can it be argued that paper is the best of all money, because gold is not to be procured in exchange for it. Paper credit should be nothing more than paper *credit*, acceptable at option; and bank notes ought not to be a legal tender. Mr. Burke said of them that they were of value on Change, because they were of no value in Westminster Hall; and to give them a higher importance is to create a very artificial and perilous state of society.

From these remarks, it will be inferred that our sentiments do not uniformly coincide with those of Mr. Thornton: but we shall now endeavour to exhibit the prominent features of his publication, that our readers may judge for themselves.

The work is divided into eleven chapters. After a variety of introductory observations on commercial credit and commercial capital, on trade by barter, on bills of exchange, discountable notes, fictitious bills, bank notes, &c. Mr. Thornton proceeds to a consideration of the institution of the Bank of England, and to explain the reasons of the suspension of its cash payments. These, he maintains, were neither a too great issue of paper nor too great loans. On this subject, he observes that,

'The

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'The Bank of England is quite independent of the executive government. It has an interest, undoubtedly, (of the same kind with that of many private individuals,) in the maintenance of our financial as well as commercial credit. It is also in the habit of lending out a large portion of its ample funds on government securities of various kinds, a comparatively small part only, though a sum not small in itself, being lent to the merchants in the way of discount. The ground on which the bank lends so much to government is clearly that of mutual convenience, as well as long habit. It is the only lender in the country on a large scale; the government is the only borrower on a scale equally extended; and the two parties, like two wholesale traders in a town, the one the only great buyer, and the other the only great seller of the same article, naturally deal much with each other, and have comparatively small transactions with those who carry on only a more contracted business. The bank, moreover, in time of peace, is much benefited by lending to government. It naturally, therefore, continues those loans, during war, which it had been used to grant at all antecedent periods. It occasionally furnishes a considerable sum to the East India company. If, indeed, it lent more to the merchants during war, and less to the government, the difference would not be so great as might, perhaps, at first view be supposed. If, for instance, it furnished a smaller sum on the security of exchequer bills, that article might then be supposed to fall in price, or, in other words, to yield a higher and more tempting interest; and the bankers, in that case, would buy more exchequer bills, and would grant less aid to the merchants; they would, at least, in some degree, take up whichever trade the Bank of England should relinquish. The preference given by the bank to the government securities, is, therefore, no symptom of a want of independence in its directors: they are subject, in a much greater degree, to their own proprietors than to any administration. The strong manner in which the directors of the bank, at the time antecedent to the suspension of their cash payments, insisted on having four millions and a half paid up to them by the government—a payment which, though demanded at a very inconvenient time, was accordingly made—may be mentioned as one sufficiently striking mark of the independence of that company. There is, however, another much more important circumstance to be noticed, which is conclusive on this subject. The government of Great Britain is under little or no *temptation* either to dictate to the Bank of England, or to lean upon it in any way which is inconvenient or dangerous to the bank itself. The minister has been able to raise annually, without the smallest difficulty, by means of our funding system, the sum of no less than between twenty and thirty millions. The government, therefore, is always able to lessen, by a loan from the public, if it should be deemed necessary, the amount of its debt running with the bank. To suppose that bank notes are issued to excess, with a view to furnish means of lending money to the minister, is, in a high degree, unreasonable. The utmost sum which he could hope to gain in the way of loan from the bank, by means of an extraordinary issue of bank notes, could hardly be more than four

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or five millions; and it is not easy to believe, that a government, which can raise at once twenty or thirty millions, will be likely, for the sake of only four or five millions (for the loan of which it must pay nearly the same interest as for a loan from the public), to derange the system, distress the credit, or endanger the safety of the Bank of England. This banking company differs in this most important point from every one of those national banks, which issue paper, on the continent.'—

'It may be mentioned, as an additional ground of confidence in the Bank of England, and as a circumstance of importance in many respects, that the numerous proprietors who choose the directors, and have the power of controlling them (a power of which they have prudently forborne to make any frequent use), are men whose general stake in the country far exceeds that particular one which they have in the stock of the Company.'—

'The proprietors of it themselves are not likely to approve of any dangerous extension even of their own paper; both they and the directors know the importance of confining the bank paper, generally speaking, within its accustomed limits, and must necessarily be supposed to prefer its credit, and the paper credit of the nation, to the comparatively trifling consideration of a small increase in their own dividends; an increase which would prove delusory, if it should arise from that extravagant issue of bank notes which would have the effect of depreciating all the circulating medium of the country, since it would thus raise upon the proprietors of bank stock, as well as on others, the price of all the articles of life.'—

'The bank itself is known to have experienced, at former times (as appears from the evidence of the directors given to parliament), very great fluctuations in its cash; and, in one period of returning peace and prosperity, a reduction of it below that which took place at the time of the late suspension of its cash payments: the amount of gold in the bank, at any one particular æra, is, perhaps, therefore, on the ground of this experience, not now considered by the commercial world as having all that importance which was given to it when the bank affairs were involved in greater mystery. It is perfectly well understood among all commercial men, that gold coin is not an article in which all payments (though it is so promised) are at any time intended really to be made; that no fund ever was or can be provided by the bank which shall be sufficient for such a purpose; and that gold coin is to be viewed chiefly as a standard by which all bills and paper money should have their value regulated as exactly as possible; and that the main, and, indeed, the only, point is to take all reasonable care that money shall in fact serve as that standard.

'This is the great maxim to be laid down on the subject of paper credit. Let it, then, be next considered what is necessary, in order sufficiently to secure that, whatever the circulating paper may be, gold shall be the standard to which the value of that paper shall conform itself. It is no doubt important, that there should be usually in the country a certain degree of interchange of gold for paper, for this is one of the means which will serve to fix the value of the latter.'

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The suspension of cash-payments at the Bank is thus explained:

'A short time before the suspension of its cash payments, the gold in its coffers had been reduced materially through an unfavourable balance of trade. The exchange with Europe had, however, so far improved for some time preceding the suspension, as to have caused gold to begin again to flow into the country. When it was thus only beginning to return, the fear of an invasion took place, and it led to the sudden failure of some country banks in the north of England. Other parts felt the influence of the alarm, those in Scotland, in a great measure, excepted, where, through long use, the confidence of the people, even in paper money of a guinea value, is so great (a circumstance to which the peculiar respectability of the Scotch banks has contributed), that the distress for gold was little felt in that part of the island. A great demand on the Bank of England for guineas was thus created, a demand which every one who can possess himself of a bank note is entitled to make by the very terms in which the note is expressed. In London, it is observable that much distress was beginning to arise, which was in its nature somewhat different from that in the country. In London, confidence in the Bank of England being high, and its notes maintaining their accustomed credit, its guineas were little called for with a view to the mere object of London payments. The guineas applied for by persons in London, were, generally speaking, on the account of people in the country. The distress arising in London, like that which took place in 1793, was a distress for notes of the Bank of England. So great was the demand for notes, that the interest of money, for a few days before the suspension of the payments of the bank, may be estimated (by calculating the price of exchequer bills, the best test that can be referred to, as well as by comparing the money price of stocks with their time price) to have been about sixteen or seventeen per cent. per ann. The bank, on this occasion, pursued, though only in a small degree, the path which a reader of Dr. Smith would consider him to prescribe, as in all cases the proper and effectual means of detaining or bringing back guineas. They lessened the number of their notes, which, having been for some years before near eleven millions, and having been reduced, for some time, to between nine and ten millions, were at this particular moment brought down to between eight and nine millions.'—

'Differences of opinion, undoubtedly, may exist as to the exact degree in which the notes of the Bank of England ought, under any given circumstances, to be diminished. It may be hoped, however, that at least one point has now been fully and completely established, namely, that there may be an error on the side of too much diminishing bank notes, as well as on the side of too much increasing them. There is an excessive limitation of them, as every one must admit, which will produce failures; failures must cause consternation, and consternation must lead to a run upon the bank for guineas. There must, in short, then, be some point at which the bank must stop

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stop in respect to the reduction of its notes, however progressive may be the drain upon it for guineas.

'But if its notes are not lessened, or if even they are lessened, but are not entirely extinguished, it is then in the power of any one who can possess himself of a bank note to possess himself also of guineas, as long as the bank pays in guineas; and it will be found to follow, moreover, that the bank is thus rendered liable to be totally exhausted of guineas. I mean, that it is liable to be totally exhausted of them, however great their number may have been, if it determines to *maintain* even the *smallest* number of notes. By maintaining, that is to say, five millions, or two millions, or even one million, of notes, the bank cannot avoid being exhausted (supposing the alarm to rise high enough to do it) of even five millions, or ten millions, or, if it had them, of twenty or fifty millions of guineas. It will depend, in such case, on the degree of alarm, and not on the maintenance of the greater or of the less quantity of notes, whether the guineas shall be more or less rapidly called for from the bank; or, in other words, the bank may be as much exhausted of guineas if it maintains five millions of notes as if it maintains ten millions, provided the alarm is only the same in the one case as in the other. If, therefore, the maintenance of the five millions of notes is sure to produce more alarm than the maintenance of ten, then the maintenance of the larger quantity of notes will serve to diminish the demand for guineas, and the maintenance of the smaller number to increase it.'

We apprehend that this mode of reasoning will not be generally understood; and, when understood, that it is an argument which tends to prove the insecurity of the bank when it resumes its payments in specie. Indeed, it is admitted by Mr. T. that 'the Bank of England is placed, by the very nature of its institution, in a situation in which it may not be possible to avoid a temporary failure in the regularity of its cash payments.' According to Mr. T.'s mode of explaining the operation of exhaustion, this position may be true: but the Directors of the Bank must act unwisely if they allow of this process, or conduct their business under so palpable a disadvantage.

Mr. Thornton will not admit that the government was either the more remote or the more immediate cause of the suspension of the cash payments at the bank; '*except* so far as the war in general, or *the particular circumstance of a remittance of a subsidy to the Emperor a short time before the event in question*, might be considered as affecting the balance of trade.' This is a mode of stating a material fact so as to conceal it, or to drop it out of the argument. How can the government be said to have neither immediately nor remotely diminished the power of the bank to pay in cash, when it is acknowleged in the same sentence to have drawn millions of its specie from

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its coffers? We are not now debating the *policy* of the foreign subsidies paid during the war: but there can be little doubt that they materially operated in placing the Bank of England in a situation of pecuniary embarrassment. The parliament, in ordering the suspension of the cash payments, acted wisely under existing circumstances: but, from its peculiar and temporary situation, we should not deduce principles for general and permanent practice.

In the next chapter, the author treats of the balance of trade, and explains the manner in which gold sometimes leaves and at other times returns to the country:

'It may be laid down (he observes) as a general truth, that the commercial exports and imports of a state (that is to say, the exported and imported commodities for which one country receives an equivalent from another) naturally proportion themselves in some degree to each other; and that the balance of trade, therefore (by which is meant the difference between these commercial exports and imports), cannot continue for a very long time to be either highly favourable or highly unfavourable to a country. For that balance must be paid in bullion, or else must constitute a debt. To suppose a very great balance to be paid, year after year, in bullion, is to assume such a diminution of bullion in one country, and such an accumulation of it in another, as are not easy to be imagined: it may even be questioned whether the commercial prosperity of a state does not tend, on the whole, to reduce, rather than augment, the quantity of gold in use, through that extension of paper credit to which it leads.'—

Mr. T. adduces the following fact to account for the want of gold which has been lately experienced in Europe:

'Bullion to a very large amount was retained in the Spanish settlements, during the latter period of the war, through the fear of capture; and perhaps, therefore, we might trace in part the want of gold, of which we have complained, to those successful exertions in watching the ports of the enemy which have been made by the British navy.'

Much truth is contained in, and much solid satisfaction may be derived from, the author's view of the energies of our country: but he cannot, with justice, represent the present system of paper credit as *the old and accustomed* one:

'Undoubtedly, circumstances of so great and extraordinary a nature may arise as to prevent the return of gold at an early or assignable period. It may, however, be safely affirmed, that when the main sources of a country's wealth are unimpaired; when its population, its industry, its manufacturing and trading capital, its general commerce, its credit, its colonial possessions, its political strength and independence, its laws and constitution remain; and when, moreover, its paper is confined within its accustomed bounds; the

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the absence of its gold, more especially if it be the obvious consequence of one or more unfavourable seasons, is an evil which is likely neither to be durable, nor in any respect very important. Under such circumstances, to alter materially the *old and accustomed system* of paper credit, and to restrain in any very extraordinary degree the issues of paper of more responsible banks, is to deprive a country of those means of recovering itself which it naturally possesses.'

Chapter 6. contains a farther justification of the conduct of the Bank Directors; and chapter 7. discusses the advantages and disadvantages of country banks.—These banks are stated to have amounted, in 1797, to 353; in 1799, to 366; and in 1800, to 386. The multiplication of these establishments Mr. T. regards as indications of the prosperity of the country, and as naturally belonging to commercial communities.—To a certain degree they are manifest accommodations: but the prospect of gain which they hold out, and the aid which they afford to money speculations, have induced a greater increase of them than the wants of the country required, and a more extensive effect than is consistent with its prosperity. By the stoppage of the issue of specie at the grand master bank, the notes of the subordinate banks have obtained importance. When paper could only be exchanged for paper, the holders of country notes were not perhaps very eager to take them to the bank which issued them, and the bank itself felt a peculiar confidence and security *.—Of the advantages resulting to the public from these institutions, Mr. T. thus speaks:

'That country banks have, in a variety of respects, been highly advantageous, can scarcely admit of a doubt. They have afforded an accommodation to many descriptions of persons; but more especially to those who are engaged in commerce. They may be regarded as an effect of that division of labour which naturally takes place in every opulent country. The receipts and the payments of money are now no longer conducted at home, even by the middling trader, but are become a separate branch of business in the hands of bankers. It was to be expected that they to whom this employment has been transferred would find means of abridging labour, and of

* Mr. T.'s remark on this head merits notice: 'When payments were currently made in gold, the country banks were subject to sudden demands for cash through temporary alarms among the holders of their notes. From these they have lately been more exempt, in consequence of no other option having been given to those who demanded payment of country bank paper, than that of receiving Bank of England notes in return. Since the suspension of the cash payments of the bank, credit has been less subject to interruption, and the quantity both of country paper and of Bank of England notes has probably been less variable; or, if the fluctuations of the latter have been as considerable as before, they may have more nearly corresponded with the variations in the wants of the public.'

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sparing the use of coin, the most expensive circulating medium. By their skill in attaining these objects, they transact an important portion of the business of the trader at an expence far inferior to that which he must incur were he to conduct it by his own clerks; and they derive a profit to themselves, which, no less than the saving to the customer, may be regarded as clear gain to the kingdom.

'Country banks are also useful by furnishing to many persons the means of laying out at interest, and in a safe manner, such money as they may have to spare.'

It is farther observed that these banks, by the issue of their paper, have added to the productive capital of the country; and so far is Mr. T. from considering the loans made to the farmers as an evil, that he contemplates them in the light of advantages. We shall allow him to deliver his sentiments on this subject in his own words:

'The capital so furnished to the farmers may possibly have induced some of them, at certain times, to keep in hand a larger quantity of grain than they would otherwise have found it convenient to hold. We know, however, that the general stock of grain in the autumn of 1800 was particularly low. Since, therefore, but a small part of the capital of the farmers, whether borrowed or their own, was then vested in grain, the principal share would probably be laid out on their land, and would increase its produce; for, unquestionably, the value of a crop obtained from a farm depends chiefly on the sum employed in cultivation and improvement. Country bank notes have thus added to the general supply of grain; and, by doing so, have contributed to prevent a rise in its price: they have, probably, in this manner, afforded much more than a compensation for any temporary advance in price to which they may have given occasion by enabling farmers to keep a larger quantity in hand. The very possession of a large quantity in hand is to be considered as, in general, a benefit rather than a disadvantage; for it is our chief security against scarcity, and, consequently, also against dearness.'

On a part of this extract, it may be proper to remark that, if farms could not be cultivated for want of an adequate capital, the accommodation of country bankers to farmers might have augmented the supply of grain: but the high prices conferred on farmers a degree of affluence which precluded the necessity of pecuniary aid to forward improvements. The recourse to bankers, therefore, must have been for the purpose of speculation; and though, in times of scarcity, he who maintains a stock performs as useful a part to the community as he who is forward to sell, yet, when this retention is conducted on a selfish system and carried to excess, prices advance higher than the real circumstances of the case will warrant.

It is also mentioned by Mr. Thornton, as not a trifling recommendation of the use of paper, that the public draws a large yearly revenue from the tax imposed on bills and notes.

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Had our paper credit no other recommendation than this, we should deem it intitled to very slender notice.—With all Mr. T.'s partiality to banks, however, he allows that some solid objections may be urged against the banking system in the country. The first which he mentions is 'the tendency of these banks to produce, occasionally, a general failure of paper credit, and with it a derangement and suspension of commerce, as well as intermission of manufacturing labour.' The other evil he thus states:

'The multiplication of country banks issuing small notes to bearer on demand, by occasioning a great and permanent diminution in our circulating coin, serves to increase the danger, lest the standard by which the value of our paper is intended to be at all times regulated should occasionally not be maintained.

'The evils of a great depreciation of paper currency are considerable. In proportion as the article which forms the current payment for goods drops in value, the current price of goods rises. If the labourer receives only the same nominal wages as before the depreciation took place, he is underpaid. Antecedent pecuniary contracts, though nominally, and, perhaps, legally fulfilled, are not performed with due equity. It is true, that the general stock of wealth in the country may remain nearly the same; and it is possible that the circulating paper may be restored to its full value when the period of the particular difficulty shall have passed by. Some degree, however, of unfairness and inequality will, in the mean time, have been produced, and much pressure may have been felt by the lower classes of people, whose wages are seldom raised until some time after the occasion for a rise has begun to exist.'

In the eighth chapter, Mr. T. considers the influence of an enlarged emission of paper in raising the price of commodities, and its operation in producing an excess of the market price above the mint price.

Chapters 9. and 10. explain the conduct of the Bank of England, and are designed to shew why it is necessary that it should be left to put its own limits on the quantity of its paper. We transcribe the concluding paragraph:

'To limit the total amount of paper issued, and to resort for this purpose, whenever the temptation to borrow is strong, to some effectual principle of restriction; in no case, however, materially to diminish the sum in circulation, but to let it vibrate only within certain limits; to afford a slow and cautious extension of it, as the general trade of the kingdom enlarges itself; to allow of some special, though temporary, increase in the event of any extraordinary alarm or difficulty, as the best means of preventing a great demand at home for guineas; and to lean to the side of diminution, in the case of gold going abroad, and of the general exchanges continuing long unfavourable; this seems to be the true policy of the directors of an institution circumstanced like that of the Bank of England.

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To suffer either the solicitations of merchants, or the wishes of government, to determine the measure of the bank issues, is unquestionably to adopt a very false principle of conduct.'

The last chapter treats of the influence of paper credit on the price of commodities. So little is Mr. Thornton disposed to admit that an increase of paper has caused the high prices, that he reverses the proposition, and would consider the high prices as the cause, and the increase of paper as the effect. Though we have protracted this article to an unusual length, we must not exclude his remarks on this subject:

'That the popular opinion which was lately entertained of the great influence of paper credit in raising the price not only of commodities in general, but of provisions in particular, had no just foundation, is a position which admits of easy proof.'—

'The following facts furnish a convincing proof that the late high prices of corn have not been owing to the enlargement of Bank of England paper.

'By the account which the bank rendered to Parliament, it appears, that the amount of Bank of England notes was, on the 25th of February, 1795, 13,539,160*l.* In the three months immediately following the 25th of February, 1795, the average price of wheat, in the London corn-market, was about 57*s.* per quarter.

'By the same bank account, it appears, that the amount of Bank of England notes was, on the 25th of February, 1796, 11,030,116*l.* In the three months immediately following the 25th of February, 1796, the average price of wheat, in the London corn-market, was about 94*s.* per quarter.

'Thus wheat bore a comparatively low price when the amount of bank notes in circulation was greater; and a comparatively high price when their amount was smaller. It bore the moderate price of 57*s.* per quarter, at a time when the amount of Bank of England notes was full as considerable (allowing for about two millions of 1*l.* and 2*l.* notes) as it is known to have been at any period.

'Paper credit may be considered as tending, in some respects, to reduce the price of commodities. It was compared, in a former chapter, to a cheap species of machinery, which is substituted in the place of a dear one; and it is obvious, that, in proportion as any instrument of manufactures or commerce is less expensive, the articles which it contributes to produce may be afforded at a lower rate.

'Paper credit, also, promotes general cheapness, by sparing much expence and trouble in weighing, counting, and transporting, money; and by thus facilitating more particularly the larger transactions of the merchant.'

We acknowlege the ability of Mr. T. but we do not feel the force of this mode of reasoning. If we regard merely the quantity of paper issued by the Bank of England, we take but a partial view of the subject:—the subordinate banks may have enlarged their quantity in the same proportion. Besides,

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Besides, we do not perceive how the cheapness of the commodity, on which a note is drawn, operates like a piece of machinery which abridges labour. Our experience of the power of paper in supplying the want of gold has taught us a valuable lesson: but there is imminent danger in placing too much confidence in it, or in carrying this practice to excess.

ART. V. *A Dissertation on the Construction and Properties of Arches.* By G. Atwood, Esq. F.R.S. 4to. pp. 51. and 7 Plates. 7s. 6d. Egerton. 1801.

THE proposal for constructing a magnificent iron-bridge of one arch over the Thames having excited much interest and discussion, and no specific plan of construction having been adopted, it was natural to suppose that ingenious and scientific men would direct their attention to that subject. Dr. Hutton has already presented the fruit of his researches to the public; and in his investigations, he has argued on the principle, adopted also by Emerson, according to which an arch is supposed to consist of uniform compacted materials, and to possess equal strength when on each point of it there is a vertical pressure, sufficient to keep the arch *in equilibrio*. In this theory, all that is essentially required to be known is included in the determination of these two propositions: 1. from the intrados, or inner boundary of the arch, to determine the extrados, or outer boundary; and 2. from the extrados, to determine the intrados so that the vertical pressure on each point of the arch shall keep it *in equilibrio*:—which latter is the most important, since the outer boundary, along which the road runs, must always be a right line, or nearly so.

The author of the present treatise has considered the subject under another point of view, and supposes the bridge to be composed of parts having the form of wedges: consequently, the properties of the arch are made to depend on those of the wedge.—Two principal problems are discussed by Mr. Atwood. In the first, it is proposed to adjust the weights of the section of the arch, to the angles contained by the sides of the section: in the second, to adjust the angles made by the sides of the wedges to the weights of the wedges, supposed to be given quantities. These problems are solved geometrically, with great perspicuity and elegance; and rules are investigated for settling the equilibrium of arches, conformably to each of the two conditions above mentioned.

Several curious consequences follow from the result of Mr. A.'s investigations; first, that, 'if the materials of which an arch is constructed were perfectly hard and rigid, so as not to be

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be liable to the smallest change in their form, and the abutments were immoveably fixed, an arch, when the sections have been adjusted, although but little deviating from a right line, would be equally secure, in respect to equilibrium, with a semicircular, or any other arch;'—and, secondly, (within which consequence the former is in fact included,) that the *curve line*, which passes through the bases, may be of any form without affecting the equilibrium established on the supposition that the arch is formed of wedges.—Here is to be noted a remarkable difference between the results obtained by Dr. Hutton and by Mr. Atwood. According to the theory and deductions of the former, if the exterior curve and superincumbent weight be given, then the interior curve is a determinate curve: but, according to the theory and deductions of Mr. A. whatever be the exterior curve and superincumbent weights, the interior curve needs not be of this nor of that form, but may be varied by varying the angles of the wedges that compose the arch. It is not surprising, however, (for it might indeed have been predicted,) that the two results are very dissimilar, because the theories to which they belong are widely different. In one, the parts of the arch are supposed to be so compacted by the means of cement *, that the arch is in the same state as if composed of an uniform and equally coherent substance; and, in this case, it is the *vertical pressure* or weight that is every where to be considered, in order to answer the conditions of equilibration. In Mr. Atwood's theory, on the contrary, the parts of the arch do not cohere by means of cement, but are joined the one to the other by the balancing powers of pressure downwards, and of resistance.

In practice, the choice of the theory which is to be adopted must depend partly, it should seem, on the size and hardness of the materials of which the arch is to be composed. If, for instance, it be made of bricks cemented with mortar, then Dr. Hutton's theory seems most proper to be adopted: but Mr. Atwood's appears to be the true theory when an arch is made of large stone wedges, put together with the intervention of scarcely any cement.

Admitting Mr. Atwood's theory, however, we meet with a practical difficulty which we think it is not easy to surmount.

* Emerson, however, (p. 148. Miscellanies,) intends his reasoning to apply to an arch formed of parts and not cohering: for he says, "here it is supposed that the stones have no cohesion with one another, but are entirely sustained by the figure of the arch," &c.—On this subject we would speak with caution: but, if we be right in certain opinions not yet matured, Mr. Atwood's and Emerson's principle, if applied under like circumstances, will lead to the same conclusions.

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According to that system, if we assume the curve of the roadway to be horizontal, or nearly so,—and the weights of the sections of the arch, together with the weights of the wall superincumbent on the sections, to be given quantities,—then the magnitudes of the angles contained by the sides of the sections may be determined. Now, here, the weights of the wall superincumbent on the sections are supposed to be incorporated (if we may use such an expression) with the weights of the sections themselves: but, in practice, the difficulty will be to dispose and apply the weight of the wall on the section, so that the effect should be the same as if that weight really existed in the section by its density being adequately increased.—In the mathematical solution, is not the weight of the wall superincumbent supposed to be applied at the centre of Gravity; and what is to be the form of the upper part of the section or wedge, in order that the effect may be nearly the same as if the weight were applied to the centre of Gravity? Of this objection we find no satisfactory solution in the treatise before us: yet the question must have occurred to the author; and he seems to touch on it, in the following passage of his preface:

'In the case when the arch is designed to support an horizontal plane or road, on which heavy weights are to be sustained, the intermediate space between the arch and the horizontal road way, ought to be filled up in such a manner, as not only to afford the support required, but also to add to the strength and security of the entire fabric. If this should be effected by columns erected on the arch, and acting on the several sections by their weight in a direction perpendicular to the horizon, rules are given in the following pages for establishing the equilibrium by adjusting the angles of the sections to their several weights, including the weights of the columns superincumbent, so that the pressure on the sides of each section may be a counterpoise to its weight, taking into account the place it occupies in the arch. But in structures of this description, the columns of masonry which are erected upon the arches of a bridge, as a support to the road way, cannot be expected to act on the sections of an arch according to the exact proportions required, which are assumed as data in the geometrical propositions, for determining the equilibration, as these proportions would probably be altered either by the differences of specific gravity which may occasionally be found in the materials used, or by differences in the cohesive force, which would prevent the columns from settling and pressing on the several parts of the arch with their full weights, such as the theory requires. Perpendicular columns of iron would not be liable to this objection: by adopting supports of this description, the weights of the columns, added to the weight of the road, would press on the interior arch, to be sustained in equilibrio, by adjusting the angles of the sections to the superincumbent weight, according to the rules determined in the pages

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pages which follow. But perhaps the space between the interior arch and the road might be more effectually filled up, by other arches terminated by circular arcs, drawn from centres situated in the vertical line which bisects the entire arch, so as to become united in the highest or middle wedge. The sections of these arches may be adjusted, by the rules here given, so as to become distinct arches of equilibration, which, when united, will constitute a single arch of equilibration, similar in form to that which is expressed in the plan of an iron bridge, of one arch, which has been proposed to be erected over the river Thames *, as is represented in the engraving inserted in the Third Report of the Committee of the House of Commons, for the farther Improvement of the Port of London.'

We do not insist on the validity of the above objection, because our practical knowlege is not of great extent; perhaps the difficulty may be easily removed:—we speak with diffidence on this head.

The present disquisition deserves notice for its perspicuity and originality. With regard to the former point, any one who moderately understands plain geometry and statics may soon, and easily, make himself acquainted with its contents: with respect to its novelty, if any author has preceded Mr. A. in his view of the subject, it is unknown to us; and at present, therefore, we consider him as having an exclusive claim to whatever is clearly conceived, or logically deduced, or ingeniously suggested, in this Dissertation.

Art. VI. *The Miscellaneous Works of Oliver Goldsmith*, M. B. A New Edition. To which is prefixed some Account of his Life and Writings. 8vo. 4 Vols. 1l. 16s. Boards. Johnson, &c. 1801.

We believe that the present is the first complete edition of Dr. Goldsmith's Miscellaneous Works that has been given to the public; and we think that the scattered productions of very few modern writers, of this country, better merited preservation, and the benefits of editorial improvement: since Dr. G., to speak in the words of the preface, deserves by the peculiar graces of his style (both in prose and rhyme) to be esteemed as a classic in our language.—With any account of these productions we shall not now detain our readers, because on former occasions they came in review before us: but we must observe that the collection of essays and prefaces here introduced is very numerous, and presents to our view several pieces which we did not before know to have proceeded from the pen of this writer. Of their authenticity, however, we by no

* Designed by Messrs. Telford and Douglass.'

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means intend to express a doubt, since we think that they bear internal marks of being genuine; and we are aware that, in addition to his acknowleged performances, this author inserted several of his productions in the periodical works of the time. We must now confine our attention to the account of the life; which, according to the editor, 'is composed from the information of persons, who were intimate with the Poet at an early period, and who were honoured with a continuance of his friendship till the time when the world was deprived of this fascinating writer. Their names, were the editor at liberty to mention them, would immediately dispel all doubts as to the authenticity of the memoirs, and reflect distinguished credit on the publication.'

This biographical sketch, for it certainly does not deserve the character of a finished performance, is written with plainness and simplicity; and it introduces to our notice several curious particulars of which we were ignorant, though far from being unacquainted with the subject of them.—"The life of a scholar," Dr. Goldsmith had himself observed in his account of Parnell, "seldom abounds with adventures;" his own life, however, was in opposition to the remark, since the events of it were various and checquered.

Of Dr. G.'s early life and character, and of some remarkable adventures at school and at college, an entertaining narrative was furnished by his eldest sister, Catharine, wife of Daniel Hodson, Esq. from which we shall make a considerable extract; because the anecdotes which it contains are new and amusing, and prove that the author, at an early period, was the same variable and eccentric being which in more advanced life he was universally known to be:

'The Rev. Charles Goldsmith is allowed by all that knew him, to have been faithfully represented by his son in the character of the Village Preacher in his poem. He had seven children, viz. five sons and two daughters. Of his eldest son the Rev. Henry Goldsmith, to whom his brother dedicated his Traveller, their father had formed the most sanguine hopes, as he had distinguished himself both at school and at college, but he unfortunately married at the early age of nineteen; which confined him to a curacy, and prevented his rising to preferment in the church.

'Oliver was his second son and born very unexpectedly after an interval of seven years from the birth of the former child, and the liberal education which their father was then bestowing on his eldest son bearing hard upon his small income, he could only propose to bring up Oliver to some mercantile employment.

'With this view he was instructed in reading, writing, and arithmetic, by a school-master in his father's village, who had been a quarter-master in the army in Queen Anne's wars, in that detach-

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ment which was sent to Spain: having travelled over a considerable part of Europe and being of a very romantic turn, he used to entertain Oliver with his adventures; and the impressions these made on his scholar were believed by the family to have given him that wandering and unsettled turn which so much appeared in his future life.

'Oliver, however, was from his earliest infancy very different from other children, subject to particular humours, for the most part uncommonly serious and reserved, but when in gay spirits none ever so agreeable as he;* and he began at so early a period to shew signs of genius that he quickly engaged the notice of all the friends of the family, many of whom were in the church. At the age of seven or eight he discovered a natural turn for rhyming, and often amused his father and his friends with early poetical attempts. When he could scarcely write legibly, he was always scribbling verses which he burnt as he wrote them.

'Observing his fondness for books and learning, his mother, with whom he was always a favourite, pleaded with his father to give him a liberal education: but his own narrow income, the expence attending the educating of his eldest son, and his numerous family, were strong objections. Oliver, in the mean time, was placed under the Rev. Mr. Griffin, then school-master of Elphin, and was received into the house of his father's brother, John Goldsmith, Esq. of Ballyoughter near that town, who with his family considered him as a prodigy for his age, and have handed down the following instance of his early wit.

'A large company of young people of both sexes were assembled one evening at his uncle's, and Oliver then but nine years old, was required to dance a hornpipe, a youth playing to them at the same time on a fiddle. Being but newly recovered from the small-pox, by which he was much disfigured, and his figure being short and thick, the musician very archly as he supposed, compared him to Æsop dancing; and still harping on this idea which he conceived to be very bright, our conceited gentleman had suddenly the laugh turned against him, by Oliver's stopping short in the dance with this retort;—

'Our herald hath proclaim'd this saying,
See Æsop dancing, and his monkey playing.

'This smart reply decided his fortune, for from that time it was determined to send him to the University, and some of the relations, who were respectable clergymen, kindly offered to contribute

'* Mrs. Hodson has in this slight sketch, probably without knowing it, pourtrayed every feature of the little Edwin in Beattie's celebrated poem of the Minstrel:

——He was no vulgar boy,
Deep thought oft seem'd to fix his infant eye,
Dainties he heeded not, nor gaud, nor toy,
Save one short pipe of rudest minstrelsie.
Silent when glad, affectionate yet shy,
And now his look was most demurely sad,
And now he laugh'd aloud, yet knew not why.

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towards the expence, particularly the Rev. Thomas Contarine, who had married Oliver's aunt, a gentleman of distinguished learning and good preferment. *

'With this view he was removed to the school of Athlone about five miles from his father's house, and was for about two years there under the Rev. Mr. Campbel, who had the character of being an ingenious master; but he being obliged to resign the school for want of health, Oliver was sent to the Rev. Patrick Hughes, at Edgeworthstown, in the county of Longford, where he was fitted for the University. †

'In his last journey to this school, he had an adventure which is thought to have suggested the plot of his Comedy, 'The Mistakes of a Night.'

'Some friend had given him a guinea, and in his way to Edgeworthstown, which is about twenty miles from his father's house, he had diverted himself the whole day by viewing the gentlemen's seats on the road, until at the fall of night, he found himself in a small town named Ardagh. Here he inquired for the best house in the place, meaning an inn, but being understood too literally he was shown to the house of a private gentleman, where calling for somebody to take his horse, and lead him to the stable, he alighted and was shown into the parlour, being supposed to be a guest come to visit the master, whom he found sitting by a good fire. This gentleman immediately discovered Oliver's mistake; and being a man of humour, and also learning from him the name of his father, who happened to be his acquaintance, he encouraged his deception. Oliver accordingly called about him, ordered a good supper, and generously invited the master, his wife and daughters to partake of it; treated them with a bottle or two of wine, and at going to bed, ordered a hot cake to be prepared for his breakfast: nor was it till at his departure, when he called for the bill, that he found he had been hospitably entertained in a private family.

'In the June following 1744, Oliver was sent to Dublin College, and entered under the Rev. Mr. Wilder, one of the fellows, to whom, as he was the son of a neighbouring gentleman, the young pupil was particularly recommended. But he was a man of harsh temper and violent passions, and Oliver no less thoughtless and unguarded, so that they very soon disagreed. Oliver formed some acquaintance in the city of Dublin, and was indiscreet enough to invite company of both sexes to partake of a supper and a dance in his rooms. This circumstance, unfortunately for our poet, came to the ears of his tutor, who abruptly entered in the midst of all their gaiety, which he soon extinguished; for he not only proceeded to the

'* The Rev. Mr. Greene also liberally assisted, as Dr. Goldsmith used to relate, in this beneficent purpose.'

'† From the last master he profited more than from either of the others, as he conversed with him on a footing very different from that of master and scholar. This circumstance Dr. Goldsmith always mentioned with respect and gratitude.'

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highest excess of personal abuse, but concluded with manual chastisement before all the company.

'The disgrace attending this cruel treatment drove the poor lad into despair, and he determined never more to see any of his friends, but to remove to some other country, where totally unknown, he might seek his fortune. He accordingly disposed of his books and clothes, and left the college, but loitered about in Dublin till he had only a shilling left in his pocket, when he set out on his travels. His intention was to go on ship-board at Cork, for some other country, he knew not whither.

'On this shilling he supported himself, as he affirmed, for three days, and then parting by degrees with the clothes off his back, was reduced to such extremity of famine, that, after fasting twenty-four hours, he thought a handful of grey peas, given him by a girl at a wake, the most comfortable repast he ever made. By this time he began to be sensible of his folly, and like the prodigal son desirous of returning to his indulgent father. From his father's house he now was not so distant but that he contrived to send to his brother, who came to him, clothed and carried him back to college, where he effected something of a reconciliation with his tutor, but, as may easily be imagined, they were never afterwards on cordial terms.

'Soon after this event his worthy father died, of whom he gives an account in the Citizen of the World, under the character of the man in black. His good uncle Contarine endeavoured to supply his loss, and wished him to prepare for holy orders. But for the clerical profession he had no liking, having always a strong inclination for visiting foreign countries; and when he did apply to the bishop he was rejected because he was too young *. His uncle however procured him the office of private tutor in the family of a neighbouring gentleman, where he continued about a year: but being averse to the necessary confinement he quitted his friends, and having saved about thirty pounds, and procured a good horse, he left the country.

'His friends, after an absence of six weeks, without having heard what had become of him, concluded he had quitted the kingdom; when he suddenly returned to his mother's house without a penny, upon a poor little horse not worth twenty shillings, which he called Fiddle-Back. His mother, as might be expected, was highly offended, but his brothers and sisters had contrived to meet him there, and at length effected a reconciliation.

'Being required to account for the loss of his money and linen, and the horse on which he had departed, he told them that he had been at Cork, where he had sold his horse, and paid for his passage for America, to a captain of a ship. But the winds proving contrary for three weeks, he had amused himself by seeing every thing curious in and about that city, and on the day the wind proved fair,

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'* The tradition in the diocese of Elphin is, that he was rejected by bishop Synge, to whom he offered himself a candidate, either because he had neglected the professional studies, or from a (perhaps exaggerated) report of irregularities at college.'

'† Two guineas in Irish currency is 2l. 5s. 6d.'

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being engaged with a party in an excursion into the country, his friend, the captain, had set sail without him. He continued in Cork till he had only two guineas left, out of which he paid forty shillings for Fiddle-Back, and when he wished to return home he had only the remaining crown * in his pocket. Although this was rather too little for a journey of a hundred and twenty miles, he had intended to visit, on the road not far from Cork, a dear friend he had known in college, who had often pressed him to spend a summer at his house, and on whose assistance he depended for supplies. In this expectation he had given half his little stock to a poor woman in his way, who had solicited relief for herself and eight children, their father having been seized for rent and thrown into jail.

'He found his friend just recovering from a severe illness: who received him in his cap and slippers, but expressed the greatest joy to see him, and eagerly inquired what agreeable occasion had so happily brought him into that country. Oliver, delighted to think his distresses were now at an end, concealed no part of them from his host; to gratify his fine feelings and to excite his sympathy, he represented in the strongest terms not only his present destitute condition, but the little prospect he had of returning home, on account of having so highly disobliged his family, and observed, that it must be a work of time, and of long intercession, before he could again expect to be received into favour. The melancholy silence with which his affecting tale was heard he attributed to the tenderest compassion; and the frequent sighs of his friend, as he walked about rubbing his hands, and deeply lost in thought, consoled him under the dismal recital. The uncommon length of his friend's silence enabled him to renew the subject, and to expatiate on his hopeless situation, till it was at length terminated by his host's observing very drily, how inconvenient it was for him to receive company in his present state of weakness; that he had no provision in the house for a healthy person; he had nothing but slops and milk diet for himself; of which, if he pleased, Mr. Goldsmith might partake, but he feared it would not soon be got ready. This was dismal news to our hungry traveller, who, alas! had fasted the whole day, and it was not till six o'clock, when an old woman appeared and spread the table, on which she laid a small bowl of sagoe for her master, and a porringer of sour milk, with a piece of brown bread for his guest. This being soon dispatched, the invalid pleaded the necessity of going early to bed, and left poor Oliver to his own meditations.

'In the morning, consulting with his friend on his unfortunate situation, he advised him to hasten home without loss of time, as his family must be highly offended at his absence. On this Oliver ventured to solicit the loan of a guinea for the support of himself and his horse on the road. Here again his host gravely advised him against running in debt, and urged that his own illness had deprived him of all his cash. But, my dear friend, said he, you may sell your horse for money sufficient to bear your charges, and I will fur-

'* Two guineas in Irish currency is 2l. 5s. 6d.'

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nish you with another for the journey. When Oliver desired him to produce this steed, he drew from under a bed an oaken staff. At which the poor youth was so provoked, that he was going to apply it to his pate, when a loud knocking at the gate gave notice of the approach of a visitant. This was a neighbouring gentleman of a very engaging aspect; to whom, as if nothing had happened, our traveller was presented as the very ingenious young friend who had been mentioned to him with such high encomiums while they were at college.

'The visit concluded with an invitation of the two friends to dine at that gentleman's house on the morrow. To this Oliver at first reluctantly consented; but as he really stood in want of a dinner, at length he went, and was highly pleased with the entertainment. In the evening, when they were about to return, their host, who had observed some glances which shewed all was not right between the two fellow collegians, insisted that Mr. Goldsmith should stay and spend some days at his house; who at parting desired the other would take care of the horse he had so kindly offered him, and not surfeit his friends with their milk diet. To this our gentleman only replied with a sneer, and left Oliver to tell all the circumstances of his treatment; at which his generous host laughed heartily, and assured him it agreed with his neighbour's general character.

'Here our wanderer was most hospitably entertained, and kindly urged to prolong his stay, with a liberal offer to be supplied with whatever money he should want, and a man and horse to attend him home. Oliver begged leave to depart at the end of three days; which were most agreeably spent in the company of this worthy gentleman and two beautiful daughters, who did all in their power to entertain and divert him. At his departure, he refused the offer of the servant and the horse, and only accepted the loan of three half guineas.

'And now, dear mother, he concluded, after having struggled so hard to come home to you, I wonder you are not more rejoiced to see me.—She and all present expressed their joy at his return, and enjoined him to transmit the most early and grateful acknowledgments to his kind benefactor.'

By the assistance of his Uncle Contarine, to whose persevering friendship he always acknowleged himself greatly obliged, and for whom he ever expressed the highest respect, Goldsmith removed, about the year 1752, from Ireland to Edinburgh, for the purpose of studying physic.

'Among many instances which might be mentioned of his heedlessness and absence at this period, the following may be recorded. Goldsmith, having on his arrival from Leith at Edinburgh employed a cawdy or porter to take his luggage, set off in search of a lodging; which having taken, and told the cawdy to leave his portmanteau, he sallied forth to take a view of the city without having inquired the name of his landlady or that of the street in which she lived. Having wandered about till it was dark, he recollected his omission when it was too late to remedy it, and, had he not fortunately met with the porter whom he had engaged in the morning, he might probably have remained all night in the street.

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'With this landlady he had agreed not only for lodging but board; but as the latter was very scantily supplied, of which he used to give a very ludicrous account, namely, that she made a leg of mutton, dished up in different modes, serve them for a week, a dish of broth being made from the bones on the seventh day, he found it expedient to remove to a lodging where were other students of medicine, whom he frequently entertained with his songs and stories. These endeavours to amuse, it must be confessed, were, however, from an inordinate desire of gaining applause, and of setting the table in a roar, too often blended with grimace and buffoonery, from which defects, notwithstanding he was afterwards introduced into the politest company, his conversation was never wholly exempt.'

From Edinburgh he proceeded to Leyden; where he resided about a year, and studied chemistry under Gaubius (erroneously printed *Gambius*), and anatomy under Albinus. In this situation, he suffered many vicissitudes of fortune; for here he shewed himself addicted to gaming, a practice which occasioned all the future hardships that he underwent, and in the fatal consequences of which originated those deviations from integrity and honour that sullied his moral character. On leaving Leyden, he made the tour of a great part of Europe on foot, and met with many adventures which he has related in his Vicar of Wakefield; and in the year 1756, he arrived in London. We extract the account of him at this period, which was furnished by a very respectable physician, with whom he had been intimate at Edinburgh:

"From the time of Goldsmith's leaving Edinburgh in the year 1754, I never saw him till the year 1756, when I was in London attending the hospitals and lectures. Early in January, he called upon me one morning before I was up; and, on my entering the room, I recognised my old acquaintance dressed in a rusty full trimmed black suit, with his pockets full of papers, which instantly reminded me of the poet in Garrick's farce of Lethe. After we had finished our breakfast, he drew from his pocket part of a tragedy, which he said he had brought for my correction; in vain I pleaded inability, when he began to read; and every part, on which I expressed a doubt as to the propriety, was immediately blotted out. I then more earnestly pressed him not to trust to my judgment, but to the opinion of persons better qualified to decide on dramatic compositions, on which he told me that he had submitted his production, so far as he had written, to Mr. Richardson, the author of Clarissa; on which I peremptorily declined offering another criticism on the performance. The name and subject of the tragedy have unfortunately escaped my memory, neither do I recollect with exactness how much he had written, though I am inclined to believe that he had not completed the third act: I never heard whether he afterwards finished it. In this visit I remember his relating a strange Quixotic scheme he had in contemplation of going to decipher the inscriptions on the *written mountains*, though he was altogether ignorant of Arabic, or the

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language in which they might be supposed to be written. The salary of 300l. per annum which had been left for the purpose was the temptation!"

In London, Goldsmith became acquainted and associated with literary characters of the first eminence; and, could he have added common prudence to his other qualities, he might have passed a happy and respectable life, since the popularity of his writings relieved him from the pressure of poverty: but no supplies, however ample, were sufficient to meet those demands which were occasioned by his inordinate love of play, and his other irregularities.—We are informed that

'Dr. Johnson took every opportunity that presented itself of praising the talents and genius of our author. Goldsmith's medical friend, by whose valuable and interesting communications we have been much obliged, has furnished us with the following anecdote:

"I was dining at Sir Joshua Reynolds's, August 7, 1773, where, amongst other company, were the Archbishop of Tuam and Mr. (now Lord) Eliot; when, the latter making use of some sarcastical reflections on Goldsmith, Johnson broke out warmly in his defence, and, in the course of a spirited eulogium, said, 'Is there a man, Sir, now who can pen an essay with such ease and elegance as Goldsmith"?'

In the very amusing account of our great lexicographer with which the late Mr. Boswell furnished the world, we find many sentiments of Dr. Johnson highly honourable to the talents, and some creditable to the character, of our poet. These passages are with much propriety introduced into the present work; and, in addition to them, we are furnished with anecdotes communicated by Dr. Percy, Bishop of Dromore.

On the whole, we have perused the biographical part of this first volume with real satisfaction, and can recommend it to the attention of our readers as replete with curious and entertaining matter.

With regard to the arrangement of Goldsmith's compositions;—Vol. I. contains his Vicar of Wakefield, and his inquiry into the present state of polite learning. In the second, are inserted his poems and plays. In the *Hermit*, we find the following stanza introduced, which was communicated by Richard Archdall, Esq., who received it from the author. It comes immediately after the 29th stanza in the original:

'And when, beside me in the dale,
He carol'd lays of love,
His breath lent fragrance to the gale,
And music to the grove.'

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The whole of the third volume is occupied by the Citizen of the World; and the fourth contains the lives of Dr. Parnell and Lord Bolingbroke, prefaces to various publications, the Bee, and other essays.—The work is handsomely printed, and is ornamented with an engraving of the author from a picture by Sir Joshua Reynolds.

ART. VII. *Religion without Cant:* or, a Preservative against Lukewarmness and Intolerance, Fanaticism, Superstition, and Impiety. By Robert Fellowes, A. M. of St. Mary-Hall, Oxford, Author of a Picture of Christian Philosophy, &c. &c. 8vo. pp. 469. 9s. Boards. White. 1801.

WE are not now, for the first time, to introduce Mr. Fellowes to the acquaintance of our readers: on more than one occasion, we have already laid before them his claims to their attention and their praise; and it might suffice to furnish them with an account of the present volume without any prefatory remarks. A peculiar opportunity presents itself, however, of adding great weight to our testimony in the writer's favor; and both the justice due to merit, and the hope of doing good by holding virtue up to view and to imitation, induce us to profit by the circumstance. From a note, then, to Dr. Parr's Spital Sermon *, we extract the following character of the author of this volume:

"Of Mr. Fellowes, curate of Harbury in Warwickshire, in consequence of some reproaches that have been lately thrown upon his intellectual and moral character, I am bounden to say that I am acquainted with no clergyman in this or any neighbouring county, who is more respectable for diligence in his studies, for acuteness in his understanding, for purity in his principles, for regularity and earnestness in the discharge of his clerical duties, or integrity in the whole tenor of his life. He possesses only a scanty income, and has no prospect, I believe, of ecclesiastical preferment. But he administers medicine to the sick, he gives alms to the needy, he offers instruction to the ignorant, he "visits the fatherless and the widow in their affliction," and keeps "himself," in no common degree, "unspotted from the world."—He has sense enough to be a Christian without bigotry, and virtue enough to be a philosopher without profaneness. He professes Christianity from conviction, he explains it with perspicuity, he defends it with ardour, and he comments upon the temper and actions of its blessed Author with reverence the most profound, and eloquence the most impressive. After all, it must be confessed that Mr. Fellowes does not assent to some positions of Mr. Wilberforce about original sin: but for the attempt to refute Mr. Wilberforce, some enlightened believers may applaud, and some orthodox churchmen, I believe, would pardon him."

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* See Rev. for March last, p. 248.

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This picture, though sketched by the hand of friendship, seems to be a faithful likeness. Mr. Fellowes appears to possess a clearness of conception, and a virtuous manliness of character; he is a lover of religion which produces pure and unostentatious morality; and he is a hater of the cant which commonly attaches to fanaticism. Much, however, as we admire the tendency of his former publications, and applaud the object of that now before us, we should have presented him with more unqualified commendation, had he been less severe on the motives of fanatical leaders; had he abstained from reflecting on *Evangelical Preachers*, which he does in a note p. 63, as 'loving darkness better than light, *because their deeds are evil*;' and, cautiously avoiding personalities, had he confined himself entirely to the exposure of the errors and pernicious tendencies of modern fanaticism. Nothing is more certain, in the opinion of men of sense and learning, than that the gospel of Christ is much misrepresented; and that the view of the Christian doctrine, which some mistaken zealots are continually exhibiting to the people, is neither correct nor innocuous. Its nature is adapted to captivate the vulgar: but the reason of their preference, if fairly scrutinized, will not be found to reflect any honour on its object. The language of fanaticism is so degrading to morality, that he is a friend to genuine religion who exposes its fallacy, and the fatal impression which it is likely to make on common minds.—The words of the "*modest* Foster," as Pope calls him, are so nicely discriminative, and so immediately apply to the subject before us, that, had they occurred to Mr. F., we should probably have found them among his quotations:

"*To preach Christ* (said this amiable man) is universally allowed to be the duty of every Christian minister. But what does it mean? —'Tis not to use his name as a charm, to work up our hearers to a warm pitch of enthusiasm, without any foundation of reason to support it.—'Tis not to make his person and his offices incomprehensible.—'Tis not to exalt his glory, as a kind condescending Saviour, to the dishonor of the supreme and unlimited goodness of the Creator and Father of the universe, who is represented as stern and inexorable, expressing no indulgence to his guilty creatures, but demanding full and rigorous satisfaction for their offences.—'Tis not to encourage undue and presumptuous reliances on his merits and intercession, to the contempt of virtue and good works. No: but to represent him as a *lawgiver* as well as a Saviour, as a *preacher of righteousness*, as one who has given us a most noble and complete system of morals, enforced by the most substantial and worthy motives; and to shew, that the whole scheme of our redemption is *a doctrine according to godliness*."

This is unquestionably the mode of preaching Christ which existed among the Apostles, and which every friend to rational

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rational Christianity must be desirous of seeing universally adopted.

Aware of the progress of fanaticism, Mr. Fellowes labours to bring back the general sentiment to the gospel standard; and so earnest is he on this head, that he wishes (p. 131, note,) that the ministers of the Established Church were *compelled* to teach nothing but *that pure morality which Christ taught, without any cant or any mystery.*

'Christian divines,' says he, 'do not sufficiently call the attention of the young, of the old, and the middle-aged, to the eternal importance of practical soberness, righteousness, and godliness.—Finding the great indifference of Christians in general to these most interesting topics, finding some separating religion from morals, or morals from religion, making the gospel of Jesus contemptible or ridiculous, polluting it with cant, or perplexing it with sophisms, lowering its sublimity by their frivolous and unworthy glosses, or burying its simplicity under an abyss of dark and doubtful disputations, I have endeavoured in this work, as well as in my Picture of Christian Philosophy, to warm the hearts of men with the spirit of true righteousness, and to lead them into a right track of thinking on the doctrines and the duties, on the true character and genius, of Christianity.'

The work commences with an examination and refutation of some of the most fashionable tenets of modern fanaticism; after which the author proceeds distinctly to discuss the points at issue between rational divines and those who, in the cant of the times, are called Evangelical preachers. He contends that man is a free agent, and accountable for his actions only to God the moral governor; that the doctrine of original sin *, as taught by the fanatics, is incompatible with the moral government of God, and the nature of man; and that what is called original righteousness is a mere fiction.

'Man,' he observes, 'did not originally possess any thing like an *ingenerate habit of righteousness;* but he possessed at the beginning, as he has done in all ages and generations since, certain tendencies to good, implanted in his nature; and which he is required to invigorate by cultivation. He brings into the world certain powers, as those of reason and the moral sense, which are necessary to him as a moral agent, accountable for his actions; he possesses the power of discerning good from evil, and of choosing between them; and on the right use of these powers, much of his present and all his future happiness depends. If he prudently exercise and carefully improve these salutary faculties of his nature, he doeth good; if he misapply them, he doeth evil. If he do good, he continueth in favour with God; if he do evil, he falls, as Adam fell, under his displeasure.'

* In another place, he terms the doctrine of hereditary corruption a *loathsome* doctrine.

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A judicious dissertation on Faith is next given; in which the author explains the general nature of faith, detects the mistakes which are propagated respecting it, and, while he exposes the folly of imagining that sensation is the proper seat of faith, defines saving faith to be a conviction of the mind, blended with the persuasion of the heart. In this chapter he addresses himself to infidels on the one hand, and to fanatics on the other; and his reasoning merits the serious consideration of both.

The doctrine of Regeneration comes next under review; and Mr. F.'s mode of argument will be sufficiently evinced by the following extracts:

'The Fanatics suppose regeneration to be a change wrought in the soul in direct opposition to the will and the affections. According to their notions, the rational faculties of the creature are as little concerned in the production of the *new birth* as they are in that of our original formation in the womb. They feign that man is, by the constitution of his nature, so prone to evil, and so averse to good, that his depravity is inherent and incurable. This depravity, they say, exposes us, from the first moment of our existence, to God's wrath and damnation. Thus they represent God as angry with us, for no other reason than because we are born. But this is so gross a perversion of scripture and reason, that it hardly deserves a confutation. God cannot be angry with us merely for being born; for we are born without our consent, and have no choice given us either to be born or not, either to have or not to have existence.

'Our natural birth can be no transgression, for there can be no criminality in any act whatever to which the will does not consent.'—

'A man must be a sinner before it is necessary for him to be a penitent. Repentance implies a strong conviction of sinfulness; but a man cannot repent of sins which he never committed, and which consequently can make no impression upon his conscience. Moral guilt must, therefore, be first contracted by some *actual, personal transgressions*, before we can be accounted sinners in the sight of God: and when personal disobedience has made us sinners, it is necessary that a change be wrought in our moral disposition and habits, that we turn from sin unto holiness, and be renewed in the spirit of our minds.

'Thus the doctrine of regeneration becomes clear and easy; for regeneration implies a reformation from bad habits unto good; a return from the paths of iniquity unto those of righteousness: it is, in fact, only another name for repentance confirmed; that repentance, which causeth not only sorrow for sin, but produces newness of life.'

Impressed with the importance of just sentiments on this subject, the author concludes the chapter with this address to the Christian:

'Believe not, O Christian! that thou comest into the world with a heart indisposed to good, and disposed to evil, full of corruption

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ruption and iniquity; but rather know that thou art born innocent and upright, and that it is only by personal acts of sin, hardening into habits of sin, that thou becomest a transgressor, subject to the wrath of God, and, without repentance, liable to damnation. Remember, that, like the first parent of the human race, thou art placed here in a state of trial; and that thou wilt be happy or miserable after death, in proportion to the habits of goodness or depravity which thou acquirest in this mortal life. When thy heart and affections are estranged from the love of God, and when habits of unrighteousness are incorporated in thy flesh; when sin becomes, as it were, a law in thy members, so that thy reason is subjugated by its influence, and thy sense of right has become too impotent to prevent the practice of wrong; then let me beseech thee to remember, that nothing but true and unfeigned repentance can save thy soul; and that no repentance can be sincere or saving, that does not purify the mind and affections, that does not convince the mind of the necessity of obedience to the divine will, and interest the affections in its practice.'

A distinct chapter is also devoted to the Doctrine of Grace, of which a scriptural, rational, and practical account is given; and the notions of the fanatics are strenuously combated. To this part succeeds a plain and affectionate recommendation of the practice of repentance; with an explanation of the manner in which temptations may be resisted and conquered, and of the causes of religious error and unbelief. Respecting the diversities of religious opinion, Mr. F. makes these liberal observations, and in a note addresses himself to Dr. Priestley:

'All modes of faith, though they may not be consonant to each other, or agreeable to the determinations of scripture, will, probably, be acceptable to God, if they do not encourage immorality of conduct; for, while some points of faith and doctrine seem too dark to be made clear, and too intricate to be unravelled *, the duties of morality are always so strongly and plainly enforced, that *any faith, which is adverse to moral obligation, must necessarily be contrary to the doctrine of Christ.*'—

'If points of faith be left dubious, men may embrace different opinions respecting them, and yet not err in the sight of God. That many points of faith are left dubious, appears from this, that while different churches adopt different creeds, learned and conscientious members of the same church often differ in certain speculative matters of belief. Some think that there are three persons in the Godhead, others only one †; some think that grace is a *miraculous*

'* From primary design, or subsequent corruption?

'† I wish that Dr. Priestley, instead of lavishing so much time and talents on a fruitless controversy, had profited by the following remarks of Grotius: "Vix est ut, cum de Deo loquimur, utamur vocibus quæ omnes incommodas interpretationes effugiant. Scholæ Græcæ et Latinæ, post multas curiosas et audaces disputationes, in verbis

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raculous infusion; others think that what is called grace is that divine blessing which, in the moral order of things, and, according to fixed and established laws, as constant and uniform as those in the natural world, always attends on the operations of goodness. On these, and many other knotty questions in Christian theology, individuals have differed, and may and perhaps always will differ; but they cannot so easily differ about the duties of Christian practice; because those duties are not obscurely expressed, or of doubtful and equivocal construction. They do not admit of a diversity of opinions on their sanctity or importance; and that faith, therefore, cannot be agreeable to the will of God, or consistent with the gospel of his Son, which generates a practice opposite to those rules of life, which the author of christianity both taught and practised; from *whose yoke no man is free, and whose obligations no man, whatever may be his speculative belief, has a privilege to violate.* No man can be sound in his faith who is unsound in his morals. This seems a clear, self-evident, scriptural truth; and the present state of the world, and the foolish disputes and pernicious errors at present prevailing among Christians, require it to be so universally known, that I wish I had strength of lungs to make it heard, and strength of mind to make it understood, from one end of the earth even unto the other.'

Being averse to divisions in the church of Christ, the author proceeds to descant on the evils of dissension; hoping to assuage the rancour of religious animosity, and to induce Christians to promote, on a broad and liberal basis, ecclesiastical union. As a member of the Established Church, he argues with sectaries in its favour; and his reasoning is of a temperate and conciliating cast. While he allows that there ought to be no dominion exercised over the judgment of the meanest individual in matters of religion, and that the liturgy has its defects, he contends that, "*taken for all in all,*" it is sufficient for the purposes of soberness, righteousness, and godliness. Let him here speak for himself:

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verbis tandem convenerunt, in eorum explicatione sæpè dissident. Græci veteres quidam appellant τρόπους ὑπαρξεως (subsistendi modos) id quod Latini *Personas*. Cæterùm commodissima ac minimè intricata mihi videtur explicatio, quam ecclesia Græca, quæ erat Constantinopoli, tunc cùm urbs ea caperetur, exhibuit Turcarum Sultano. Res secundæ delicatos faciunt, res adversæ sobrios. *Veruntamen vocibus theologicis, quæ conciliorum universalium auctoritate aut magno consensu eruditorum receptæ sunt, reluctandum non est.* Non enim ita imprudenter fictæ sunt, ut non commodam interpretationem recipiant, atque etiam à multis commodè sint explicatæ. QUIBUS SE ADDERE AUT CERTE TACERE, MULTO EST SATIUS, QUAM OB RES SIBI NON MINUS QUAM ALIIS OBSCURAS, ET NIHIL AD EMENDATIONEM MORUM PERTINENTES TURBARE REM MAXIMAM PACEM ECCLESIÆ." Grot. Op. tom. iii. p. 615.

'Those

'Those sects who pretend that the partial blemishes, or the particular defects, which they descry in the Church of England, are the grounds of their separation, ought surely to consider whether its general excellence and its general usefulness might not, with more reason, become the grounds of their conformity. The latter furnish stronger arguments for support, than the former for opposition; the one stronger motives for assent, than the other for dissension. If the evil be more than balanced by the good, the establishment is not to be reprobated, because the good is not greater than it is, or so great as it might be; for, of what civil, or what religious institutions, that ever existed in the world, was the good produced entirely answerable to the expectation, to the capacity, or the possibility? If it be objected by some sects, that they cannot continue in communion with the Church of England, because she holds tenets which they deem unscriptural; may we not, without offence, exhort them to consider that "charity is the *bond of perfection*," and "*the end of the commandment?*" and that ecclesiastical peace, which is disturbed by their schisms and broken by their divisions, is a part of charity?'

The chapter on the genius of Christian charity we have perused with much pleasure and satisfaction; as we have also that which concludes the work, and which treats on the nature, tendencies, and superior importance of moral action. We cannot refrain, however, from expressing our surprise that, while Mr. F., with so much energy and pure reasoning, enforces the duty of justice and charity on man, he should think it *possible* (see note p. 349,) that, under the government of infinite rectitude and goodness, the punishment of an imperfect creature for sin '*may be eternal.*' His language on this head is expressive of doubt and modesty: but we are sorry that, in a work so replete with expanded and liberal sentiments, such a note should have appeared under any semblance or modification.

All enlightened Christians will certainly thank Mr. Fellowes for his strenuous efforts to repress both modern infidelity and modern fanaticism; and for arguing the cause of religion so impressively as to fill the mind with a conviction of its worth, and to influence the heart and conduct by the purity of its precepts. True, plain, and rational morality is with him the perfection of natural and revealed religion; and, in opposition to the flights of enthusiasm, he represents *moral* good as the *greatest* good. If he abhors cant, and is sometimes rather severe on those whom he suspects of this failing, he is an ardent lover of righteousness, and exhorts all churches to regard charity as the bond of perfectness.

Art.

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ART. VIII. *The Principles of Morality.* By George Ensor, Esq. 8vo. pp. 357. 6s. Boards. Jordan. 1801.

THE author of this publication touches on a variety of preliminary points, before he arrives at that which is the immediate object of his work. On the question of the credit due to our senses, he dissents from Berkeley; and he endeavours, at some length, to shew that the reports of the senses of different men are reconcileable. Admitting that he is founded in that conclusion, it meets but a very small part of the ingenious bishop's argument; of whose system it may be observed, that it is as rarely adopted as it is difficult to be confuted.—Mr. Ensor * next combats the ghosts of innate ideas; a disposition to again conjure them up having been shewn by some late Scotch philosophers.

Equally sceptical, but less learned and even more desultory than Bolingbroke, this author vehemently arraigns that philosopher's remarks in favour of the late origin of the world. Animadverting on what he and Lucretius advance on this subject, Mr. E. observes:

'It has been asked, if the world was made in time, why are there no records more ancient than certain wonderful writings? Pliny says, that the magician, Moses, lived many years after Zoroaster; Strabo, that the Turduli, a people of Spain, had grammatical, historical, and legal compositions, six thousand years before his time; to which Bochart answers compendiously, this is a fable, because at that time the deluge had not happened: thus the dogma of religion at once, and without inquiry or reason, decides against any period which exceeds what it pleases to specify.

'Lucretius demands, if wars preceded those of Thebes and Troy, why have they not been celebrated by poetry? This is to decide, not by knowledge, but ignorance: were it just, the Arabians might abridge the continuance of European governments to a few centuries; as Abulfeda says, the kingdoms of the Franks and negroes are equally unknown. Nothing is more absurd than to consider the memorials of time, the period of the world's commencement, as they fleet and perish like the particles that compose the human form: few of the Greek and Roman classics have descended entire, and some have only a nominal existence; scarcely one of the Gabrs can read Pahlavi, or are acquainted with the Zend; the style of Rabellais is antique; and Chaucer, by a mere English reader, is with difficulty understood.'—

'Some suppose knowledge must always advance; yet, how many nations, excelling in arts and wisdom, have been reduced to ignorance and barbarity. Britain, which had made a considerable progress under the Romans, by the outrage of foreign and domestic robbers, relapsed on their departure into its former rudeness. A pas-

* The anagram, probably, of the author's real name.

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sage in Procopius manifests how soon notorious facts give place to lies and prodigies. Britain "is divided into two parts; to the east it is fruitful, and abounds with inhabitants; to the westward, human life could not be supported half an hour.—Here the souls of the dead are transported."—

'Let me still farther expose the littleness of mind, that on such grounds presumes the yesterday's beginning of the world.

'What has not been committed against its annals by bigots and conquerors? It was the avowed design of Adolphus, the successor of Alaric, to change the order of the existing world, and, by erecting an empire on the ruins of the Roman name, originate a new series of events. What the Goth devised has been often perpetrated. The Gaurs say that Alexander burned their religious books, which, like the Bedas of the Hindoos, contained all their religious, moral, and philosophical knowledge. By the order of Omar, an immense library was distributed to heat the public baths of Alexandria. Astronomical observations in Persia, containing (it is said) an immense portion of time, were made known to Hipparchus; yet the oblivion occasioned by the same barbarian was so complete, that, according to Gibbon, "the modern Persians are wholly ignorant of the victory of Sapor over the Romans—an event so glorious to their nation." Thus their own brutality to the Egyptians was retaliated: for, at the instigation of the magi, they attacked and overcame that people, destroying at the same time their temples, and all the traditionary and learned treasures of that singular nation.

'What cruel ravages have been made on the literary bequests of the Greeks and Romans! In the reign of Theodosius, a library of two hundred thousand volumes, a present from Antony to Cleopatra, fell a victim to the Christian priesthood. Pope Gregory's persecution of heathen authors will give immortal infamy to his name. During the reformer's crusade in Edward the Sixth's reign, literature of every kind was sacrificed; books of general knowledge, because they were useless; those of geometry and astronomy, because they merely contained necromancy and magic.

'When the Protestants in Scotland superseded the former superstition, "Abbies, cathedrals, churches, libraries, records, and even the sepulchres of the dead, perished in one common ruin." Robertson and Hume also inform us, that when Edward the First invaded Scotland, he ransacked the depositories of the kingdom, destroying whatever related to its history and independance; and, on this account, all relations prior to that period are fabulous and doubtful.

'Nor is this merciless spirit unknown to the most distant regions of the earth. The Seredaw told Symes *, that the archives of Pegue were destroyed by the state's convulsions. Chihoamti, the Chinese conqueror, ordered the professors of philosophy to be slain, and their books consumed: in consequence, the missionaries relate, all memorials, three centuries before this æra, are apocryphal. These facts explain why there is such a paucity of authentic records, and by what means civilized nations re-immerge into their primeval barbarity.'

* Embassy to Ava, p. 192.

Mr.

Mr. Ensor lays great stress on the fall of empires, and the ravages of the elements, as accounting for the oblivion of past times.

Divines have incurred this writer's high displeasure by calling men atheists; a sort of beings of which he denies the possible existence. His great argument is founded on the absurdity of the tenet: but this would weigh equally against the supposition of there being any believers in transubstantiation; for can it be more difficult to refuse assent to the idea of a God, than to believe that a piece of bread is the Creator and Sovereign Ruler of all things?

In a few subsequent pages, the author ably sums up the mummeries and contrivances by which Paganism, and other superstitions, laid such complete hold on the minds of men.

The grand tenet of modern infidelity, namely, that which makes fear the parent of religion, is here confidently and strenuously maintained; and if quotations in profusion could establish the point, it could not well be doubted. The author then combats the doctrine of the soul's immortality, and thus concludes his observations on that important head: 'I do not deny the immortality of the soul as an emanation; but it seems to me the most extreme frenzy to suppose that man shall survive his mortality on earth, in a conscious independent existence.' Religious belief, he strangely insists, lends no support to morality, and has no beneficial influence on human conduct.

He next considers the subject of prophecies; a topic which he very lightly estimates, disposing of it by alleging that predictions were exceedingly common in the pagan world, and that the faculty of uttering them was taught as an art.—The effect of the confessions of dying persons, as urged in favor of religion, he thus meets:

'Cleomenes, on being reproached for having, in a severe illness, fallen, from his contempt of prophecies, divination, and such nonsense, to implicit credulity, excused himself by saying, I am not what I was; but the priesthood consider dereliction of mind, by sickness or dotage, the time for sound and deliberate thinking. When the mind is enfeebled, the prejudices of infancy recur, as sprains suffered in youth break forth with their original violence when robustness and strength give place to weakness and decay.'

The following passages particularly manifest the spirit of this publication, as well as the author's turn of mind:

'Were the lapses of philosophical minds much more numerous and extreme than they are, shall superstition dare to contrast them with its mad and planetary hopes? whatever be the errors of philosophy, they are confessedly human, and by human means may be corrected. Philosophy

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Philosophy depends on argument, superstition on credulity; the one rests on the uniform experience of things, the other on their violation. Philosophy does not parley with the apprehensions of the timid; it does not press into its service denunciations of eternal and excruciating vengeance; its professors are not supplied by revenues extorted from the prime necessaries of the people; it requires no statute villanously foisted into the legal code, to protect its tenets from disquisition; for, truth and freedom, not falsehood and tyranny, are its aim.'

'There are men who think, that no public service can be performed except from personal interest, and that none would (unless from disappointment or ill usage) render himself obnoxious to the priesthood, a body of men, whose established order alone, in a well-known kingdom is immense, whose power is universal; for, besides other revenues, they appropriate five millions annually of the cultivated product of the soil. My motive is not vexation from disappointed hopes; for I never asked any man, in or out of place, directly or indirectly, for office or emolument; nor envy, nor revenge, for none (even in the peevish account of the world) ever injured me; nor party, for I neither know the chiefs nor partizans of any political sect, nor ever was of any club or close society, under whatever kind appellation the members conceal their designs of interest and power. My aim is not popular ambition; my sentiments were never popular; nor wealth, nor artificial honours; for who was ever rewarded by places or pensions, or royal favours, who struck at the root of vulgar credulity? I cannot devise any motive, unless indignation at seeing the world goaded by superstitious terrors; and oppressed by an exorbitant tax, to support those who have ever conspired against the happiness and dignity of their species, their liberty, and reason.'

Mr. Ensor seems to be actuated by the greatest spleen against the clergy, and he gives the fullest vent to its ebullitions. He loses no opportunity of throwing out remarks that are disparaging to the sacred order; and, were the charges against this respectable and useful body the only unfounded allegations in these pages, we should have taken more notice of them than we design to bestow. One, however, we cannot refrain from introducing, and we shall state it in his own words. Speaking of the clergy, he says; 'The question again recurs, in what period of time have they made morality their object? Regard the public libraries, how few moral treatises adorn their shelves; what millions of interpretations, commentaries, glosses, paraphrases, readings, annotations, and polemical nonsense incumber these temples of learning.' As applied to the works of the divines of our church for the last century and a half, no accusation, we think, can be more groundless.

The author is offended, also, with its being maintained that the more pure moral doctrines are taught in the scriptures

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alone; for he insists that they are all inculcated and recommended by the heathen writers. He shews considerable ability in combating, also, the doctrine of the unequal distribution of good and evil in this life, as well as the notion of vice having the advantage of virtue, as far as respects the present world. We own that we have always considered the arguments deduced from these two topics as slightly grounded, and as bordering on presumption; since we regard virtue as a line of conduct marking the most safe course of man, and deem it more becoming to view eternal life as flowing from God's goodness than as awarded by his justice.

We had abandoned all hopes of learning what this writer considered to be the Principles of Morality, when they were disclosed to us by the following passages, which occur near the end of the work:

'The objects of morality are man's self, his fellow men, nor are other animals to be excluded from his attention: its principles I conceive to be instinct, sympathy, and reason; by instinct I mean antipathies and affections relating directly and entirely to self, without experience of their causes or consequences: a child wishes to interfere with most things that are presented; this curiosity I refer to instinct, as desire to eat and drink: love of the sex in its first emotions proceeds from the same cause; this we participate with brutes, to whom propagation, if it ever occupies their thinking, is subsequent to passion. Instinct is obvious in many things which a child avoids; he shrieks at a mastiff, a scowling brow repels him; fierceness increases his agitation; and the infant Astyanax, on beholding Hector armed, hides in his nurse's bosom, though ignorant that violence had ever been practised among men.

'Sympathy affects through others, and refers principally to them; this we also participate with most animals; some birds, on hearing one of their flock lament the sportsman's cruelty, sympathise so blindly, that they permit themselves to be successively shot, sooner than desert their companion. Virgil remarks the sensibility of bees; and dogs have shewn attachments to their masters, that would be respectable from man to man.

'Reason I consider the third principle of moral actions; by reason I mean, knowledge from direct experience, or opinions from analogy; though man does not possess this exclusively, he does preeminently, and on this he justly assumes his superiority and character.'

Some able strictures on the selfish system, and some common-place remarks on the crimes of theft and murder, conclude the volume; and it is now time for us to terminate our account of it. We must observe, then, that the parade of reading which these pages display, though apparently not digested and wholly unsystematic, may impose on the ignorant, while the scholar, who may be induced to read the book by the

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the numerous interesting quotations and the occasional lively observations which it contains, will regard it as one of the most crude productions that ever came from the pen of a man of reading and education.

ART. IX. *The History of Mauritius, or the Isle of France, and the neighbouring Islands;* from their first Discovery to the present Time; composed principally from the Papers and Memoirs of Baron Grant, who resided Twenty Years in the Island. By his Son, Charles Grant, Viscount De Vaux. Illustrated with Maps from the best Authorities. 4to. pp. 600. 1l. 16s. Boards. Nicol. 1801.

AMONG the multiplicity of learned and expensive publications which have issued from the press, it is surprising that we should still be in want of those comprehensive and accurate systems of geography, furnished with numerous maps, charts, and plans, which would truly merit a place in the library of the gentleman and the scholar. The materials for such a work are abundant; and books of partial geography, employed in descriptions of particular islands and districts, seldom come before us without exciting a wish, that the information scattered through a multitude of volumes was judiciously condensed into one whole, and enriched with such an atlas as would do honour to the literature and taste of our country. We might yet hope to see such a work, if men of science would engage in the undertaking, in concert with our opulent booksellers, as it would require some capital. At the conclusion of a war, we may consider the state of nations as fixed, for some time at least; and the geographer is invited to trace on his new maps those lines of demarcation which the sword of the conqueror, or the pen of the negociator, has drawn on the surface of this terraqueous globe. Empires are so often contracting or enlarging their limits, that mere political divisions and arrangements have no long duration. Like new discoveries in science, they require new systems, and prevent the labour of the geographer from ever being completely finished. The lines and features of Nature, however, are more permanent; and the accurate delineation of them is more immediately within his province.—The object of the history before us forms but a speck in the vast map of the earth: but, if so much be worth detail in a small island in the Indian ocean, and while so many books of the same kind are published respecting other islands, and portions of coasts and continents, what ample provision is there towards realizing the idea which we have suggested!

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While we offer these remarks, we do not recommend the execution of a system of general geography on the extensive scale of this volume; which, though it contains matter both interesting and informing, is diffuse and redundant. The word *History* prepared us for a well digested account of the soil, productions, and political events of Mauritius: but, instead of executing such a work, neatly arranged and judiciously condensed, the Viscount has done little more than connect together different accounts and relations, which have swollen the publication with useless repetitions. He apologizes, indeed, for these and other defects, and at the same time assigns the reason which induced him to affix the present title:

'The description of the Isle of France is collected from my father's correspondence; the accounts given or communicated to me by my friends, as well as authentic papers which I have been permitted to examine, and the printed works of distinguished writers. I experience a sensible pleasure in unfolding the observations and important operations of those eminent persons who have acted their parts on the seas, and in the country whose history has employed my pen; though I cannot but lament, that, from the nature of it, I am so limited in my accounts of them.

'I have given to my narrative all the regularity which the nature of my materials would allow; and I follow the chronological order of events, without wandering from the geographical path. The subject possesses importance, as well as novelty; but I trust, that higher emotions than those of curiosity, will be gratified by it.

'An author must ever feel some disadvantage from being a stranger in the country where he writes; but, from the peculiar circumstances in which I am involved, I am disposed to hope for that indulgence, of which I stand in great need.

'The different quotations will be found to produce occasional repetitions; but I am convinced, that a real advantage will result from it, by the accession of authorities which are produced by it. The history of islands, so little known as those of France and Bourbon, may be considered, in a great measure, as places of new discovery; to obtain a knowledge of which, it is necessary to examine the accounts of every navigator who has successively visited them. Besides, each author whom I have cited gives some specific information of his own, that has not been communicated by others.

'As authenticity is the character which I wish, above all others, to attach to my work, I have preferred to let the authors whom I have quoted, speak literally for themselves; so that I ought, perhaps, as it was my first intention, to have given to this volume the title of *Memoirs for an History of the Isle of France*, &c. But it has been suggested by my friends, that the whole contains a sufficient degree of connection and interest to receive the title of an History; and I have submitted, as became me, to their suggestion.'

We think that the author's friends made a less correct estimate of the work than he himself had formed; that it does

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not manifest a sufficient degree of connection to receive the denomination of *History*; and that a more appropriate title would have been *Materials (or Collections) for a History*. We are willing, nevertheless, to admit the value of these details respecting the isles of France and Bourbon; and, regarding the work as an addition to the stock of geographical knowlege, our extracts from it will be ample, though still curtailed by the space which we are bound to assign to the other travellers in our literary vehicle.

By allowing the author to describe the plan of his performance, our readers will perceive that he takes a wide range; that he blends the history of our Eastern possessions with that of Mauritius, or the Isle of France; and that he digresses from his main subject on every occasion.

'It begins by instructing the voyager in the mode of approaching the harbours of the Isle of France; which is accompanied with a general description of the place, the nature of the air, water, and soil, and the geographical positions. But before I enter upon a detail of these circumstances, and the branches of Natural History, which arise out of them, I give a succinct and chronological account of those persons who have been appointed to the government and superintendance of the Island, from its first colonial establishment to the present moment.—I then proceed to give a particular history of the animal, vegetable, and mineral kingdoms: some account of the inhabitants, both white and black, succeeds, with their manners and customs; and is followed by a description of the beautiful scenery with which the Island is adorned.

'I naturally introduce the reader, in the first place, to the Isle of France, which is the appropriate object of my History; but I suspend its historical narrative, in order to describe the Archipelago, with its various islands, that surrounds it: such as those of Bourbon, Rodriguez, &c. all of which is so necessary to be known, to facilitate the navigation of those seas. I then return to the Isle of France, to describe its agricultural, maritime, and civil, establishments, as formed by M. de la Bourdonnais. I display all the various operations of that distinguished character, and his successors; with the astronomical, geographical, and maritime observations of the learned professors and eminent navigators, whom my father successively knew during their official visits to the Island.—I then proceed to state and explain the connection of India with the Isle of France, in all its different epochas; which conducts me through a long succession of curious and interesting events, to the death of Tippoo Saib, which rendered England the mistress of Indostan.'

The volume commences with particulars of the geographical position, dimensions, atmosphere, &c. of Mauritius; together with an account of the first settlements of the Europeans on that island, and of its governors, from the first possession of it by the French in 1715, to the present time. Its principal har-

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bour, Port Louis, is situated in 20° 10′ south lat. and 55° long. east from Paris. According to the admeasurement of the Abbé de la Caille, the isle is not more than thirty-one leagues in circumference, about eleven in length, and seven in breadth; having a surface which measures 432,680 acres, at the rate of 100 feet to each acre, and 24 feet to each rod. It is described as extremely healthy, fertile, and abounding with the most romantic scenery. The tides are not very perceptible, those of the equinox rising not more than three feet. The state of the weather will be best explained by the following journal:

'January.—Rainy and warm. Storms, which are sometimes accompanied with thunder, though by no means violent; and, as the tempestuous season approaches, all navigation is suspended till the month of April; when the fields become green, and the whole landscape assumes a more cheerful appearance.

'February.—Violent gales of wind, and hurricanes, with thunder. These hurricanes, which, till the year 1789, were constant in this month, have since that time entirely ceased: but the inhabitants have not a sufficient dependence on this circumstance, as to be wholly unprepared for them, in case they should return, and renew their former ravages.

'March.—The rains are less frequent, the winds always in the south-east, and the heat moderate.

'April.—The season is fine, and the grass begins to wither on the mountains.

'May.—Westerly and north-west winds; the season dry, but in the low grounds and the interior parts of the island, the air possesses an agreeable freshness.

'June.—The winds are stationary at the south-east, from which point they very seldom vary. The rain falls in small drops.

'July.—Wind in the south-east; strong breezes during the day, which subside at night, when it becomes calm. The rain falls in slight dropping showers; and the air is so cool as to require warm clothing. In short, it is now winter, if such an expression may be employed in a country where the trees never lose their leaves.

'August.—It rains almost every day. The summits of the mountains are clad in cloudy vapours, which descend into the vallies, accompanied with gales of wind.

'September.—The same weather and the same wind. It is now the time of harvest.

'October.—The temperature of the air is somewhat warmer; though it is still fresh in the interior parts of the island. At the end of this month the corn is sown, and in four months it is reaped. It is sown again in May, and is ripe in September; so that there are two harvests in the course of the year.

'November.—The heat is now very sensibly felt; the winds are variable, and are sometimes in the north-west. The rains are accompanied with storms.

'December.—The heats increase. The sun is vertical, but the heat of the air is moderated by the rains, which destroy the rats, grass-

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grasshoppers, ants, &c. In short, the winds and rains produce the same beneficial effect, which other climates receive from the cold and frosts of the winter season.'

M. de Vaux gives a very full account of the soil and natural productions of the island; from which we must take only the following short extracts:

'The earth is almost universally of a reddish colour, and mixed with ferruginous matter, which often appears on the surface in small orbicular shapes of the size of a pea. In the dry seasons the ground becomes extremely hard, particularly in the environs of the town. It resembles potters' earth, and when cut into trenches it is divided like lead with hatchets. After rain it becomes viscid and tenacious, but it is very fertile when cultivated; and the cultivation does not require extraordinary labour.

'There is no real sand; and that which is found on the sea-shore is formed of the madreporæ and shells, and calcines by fire. The ground is covered with rocks, from the size of a man's head to that of a large barrel. They are full of holes, at the bottom of which is an opening in the form of a lentil. Many of these rocks are in the shape of kidneys. In some places they appear in large masses; in others they are broken, but in such a manner as if they had suffered a separation, and been reunited. The mountains are formed of them, which, though parallel with one another, present themselves obliquely to the horizon. They are of an iron-gray colour, vitrify in the fire, and contain ferruginous matter; small pieces of very fine copper and lead have been extracted from them. In fragments of these stones are small crystallized cavities, some of which contain a very fine white down.'

Of the trees natural to the island, we are presented with a long catalogue; among which, we are informed,

'A large and very uncommon tree is found among the rocks, whose substance is as soft as the flesh of a turnip. It is called Mapou, or stinking-wood, from its offensive odour, and is considered as unwholesome.

'The Bois de ronde is small, hard, and twisted; when burning it emits a lively flame: it is formed into flambeaux, and is considered as incorruptible.

'Bois de Cannelle. The cinnamon wood, so called from a slight resemblance to the real spice tree of that name, is among the largest of the island. Its wood is useful in joinery work, and resembles that of the walnut tree both in colour and veins. When first worked up, it emits a fœtid smell, like that of excrement, a peculiarity which it possesses in common with the flower of the cinnamon. Its seeds are enveloped in a red peel of a sour but very agreeable taste.

'The Benjoin, so called from its compact quality, is admirably calculated for the purposes of the wheelwright. It is very thick, and never splits.

'The Colophane, which yields a resinous juice, like that of the real rosin, is one of the largest trees in the island.

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'The fictitious Tatamaca, is very well adapted for building; it is of a very large size, and its trunk has been sometimes known to measure fifteen feet in circumference. It weeps a gum like that of the real Tatamaca.

'Le Bois de Lait. The milk-wood, so called from its milky juice.

'Le Bois puant. The stinking-wood; which, though it emits an unpleasant odour, is excellent timber.

'The Iron tree. Its trunk is, as it were, blended with the roots; while from its sides a kind of small wing projects in the form of planks. Its wood is so hard as to turn the hatchet's edge.

'The Bois de fougue, is a large creeping tree, whose bark is very tough: it also yields a milky juice, which is esteemed to be an excellent vulnerary.

'The Fig tree is of a large size; but neither its leaves nor fruit resemble those of the same name so common in Europe. The figs are of the same shape, but they grow in bunches at the end of the branches. Its juice when dried becomes an elastic gum.

'The Ebony tree. Its bark is white, with a large and stiff leaf, which is pallid beneath, and whose upper surface is verdant. Its heart alone is black, while its top is white. In a trunk of six inches square there is not more than two inches of ebony. The wood of it, in a fresh state, smells like human excrement, and its flower throws forth the odour of the clove: it produces a fruit like the medlar, full of a viscous juice, which is sweet, and of an agreeable flavour. There is also a kind of ebony, whose surface is white with black veins.

'The Latanier is a larger tree of the palm species; on its summit it produces leaves in the shape of a fan. They are used as coverings for houses: though but one is produced in the course of a year.

'The Palm (Palmiste) is the most lofty of the forest; on its top it bears a bunch of palms, from whence proceeds a sprout, which is the only part that is esculent, and to obtain it the tree itself must be cut down. This vegetable, which is called a cabbage, is formed by young leaves rolled up together: it is very tender, and of an agreeable taste.

'The Coffee tree is the most useful tree or shrub in the island. It is a kind of jessamine, with white flowers; its leaves are a fine green, placed in regular opposition to each other, and are like those of the laurel; its fruit is of a deep red, and separates into two beans. The trees are planted at the distance of seven feet from each other, and they are lopped at the height of six feet: they last only seven years: at three years they bear fruit; and the annual produce of each tree is estimated at a pound of berries. A Negro can annually cultivate a thousand pounds weight of it, independent of the berries necessary to his own subsistence. The inhabitants pretend that the coffee of this island is inferior only to that of Moka.

'The Bananier grows everywhere, but has no wood; it is nothing but a tuft of leaves, which rise in columns; and expand, at the top, in broad bands of green, which have the appearance of satin. At the end of a year, there sprouts forth from the top a long cluster, bristled over with fruit, in the shape of a cucumber. The fruit, which is mucilaginous, has an agreeable taste, and the

Negroes

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Negroes are very fond of it: it is given them on festivals, and they reckon their time by the course and number of Banana feasts. Its leaves resemble silk girdles; its cluster falls down for several feet, and its violet-coloured head resembles that of a serpent: this circumstance may have been the cause of its being called the fig tree of Adam. This fruit lasts all the year, and there are many kinds of it, some of the size of a plumb, and others as long as a man's arm. Linen may also be made of the fibres of this plant.'

Among the animals, the most singular is the great Bat:

'It is about a foot in length, from its posterior extremity to its beak, and its wings stretch to about four feet; it has large canine teeth, consisting of four in the upper, and as many in the lower jaw. Its muzzle is black and sharp; its ears large and bare; its talons are hooked, large, and compressed: it has no tail. These bats are of different colours; some of a bright red, others brown, and some are almost black. They resemble the common bat in their interior conformation, the shape of their wings, and the manner of spreading them when they fly. When these animals repose, they cling to the tops of the highest trees, and hang with their heads downwards. At other times, they fix themselves upon animals, and even upon man himself. They feed indifferently on fruit, flesh, and insects. They are so fond of the juice of the palm tree, that they sometimes intoxicate themselves with it, so as to fall to the ground. Their horrid shrieks are heard, during the night, in the forests, at the distance of two miles, but they retire at the approach of day. Nothing is safe from the ravages of these destructive creatures; they equally destroy the wild and domestic birds, whenever they have an opportunity; and they will sometimes attack the human kind, by seizing and tearing the visage. It is very probable, as M. de Buffon has observed, that the ancients borrowed their idea of harpies, from these terrible animals. The Indians consider them as a palatable article of food, particularly in certain seasons of the year, when they are full of fat: and even some of the French people, both in this island and the isle of Bourbon, have brought themselves, in this particular, to follow the Indian example. The negroes, however, hold them in the greatest horror; and no consideration whatever could induce them to have any other concern with these noxious creatures, but to destroy them; for which purpose they employ uncommon dexterity. It has often happened, that persons have been attacked, while asleep, and bled to death by them, as they are powerful and subtle bloodsuckers; so that it is really dangerous to slumber in the open air, or to let them enter into an house during the night.'

Dogs brought into this island are said to lose their hair and scent, but never go mad. In the kingdom of Congo, on the coast of Angola, European imported dogs also lose their sense of smelling. See Appendix to our xxxviith vol. (published with this Review) p. 456, 457.

In the list of marine productions, it is observed that all the univalves are turned from left to right; the shell being placed

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on its mouth, and the point towards the person who regards it'; and, moreover, that there may be 'ranked also among the shell-fish, a shapeless, soft, and membraneous mass, in the centre of which is a single flat bone, somewhat bent. In this species the common order of things seems reversed, as the animal is without, and the shell within.'

The character of the female inhabitants of Mauritius is so pleasing and honourable, that it ought not to be omitted:

'The women have but little colour, but they are well made, and, in general, handsome. Nature has given them a considerable portion of wit and vivacity; and if their education were not neglected, their society would be very agreeable; they are very fond mothers; and if they ever fail in fidelity to the marriage vow, it is too often owing to the indifference of their husbands, or to the Parisian manners which have been introduced among them. Their ordinary dress is fine muslin, lined with rose coloured taffetas.

'They possess, in a great degree, the more estimable domestic qualities; they seldom or never drink any thing but water, and their cleanliness is extreme. Their children are never confined in swaddling clothes, but run about almost as soon as they are born; they are often bathed, and allowed to eat fruit at their own discretion. As they are left entirely to themselves, and are uncontrolled by the superintendance of education, they soon become strong and robust, and their temperament advances in proportion. The females are sometimes married at eleven years of age.'

We are not, however, pleased with the account given of the Blacks; though the piety which is forced on them, and the natural reluctance of their faith, excited a smile:

'Their manner of life is as follows: At day-break, the smacking of a whip is the signal that calls them to their work; and they then proceed to the plantation, where they labour in a state of almost entire nakedness, and in the heat of the sun. Their nourishment is ground maize boiled in water, or loaves of the manioc; and a small piece of cloth is their only covering. For the least act of negligence, they are tied hand and foot to a ladder, when the overseer gives them a certain number of strokes on their back with a long whip; and with a three-pointed collar clasped round their necks, they are brought back to their work. It is not necessary to describe the severity with which these punishments are sometimes inflicted. On their return to their habitations in the evening, *they are compelled to pray to God for the prosperity of their masters.*'—

'Religion is, indeed, sometimes employed to alleviate the evils of their situation. Some of them are occasionally baptised: they are then told that they are become the brethren of the white people, and that they will go into Paradise; but it is not an easy matter to persuade them, that the Europeans will ever prove their guides to heaven.'

To

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To the history of the Mauritius are subjoined descriptions of the neighbouring isles of Bourbon and Rodriguez *. These are succeeded by the letters of Baron Grant (the author's father) respecting the isle of France, and the operations of M. de la Bourdonnais, including his capture of Madras, in the year 1746. Among the interesting particulars contained in these letters, is an anecdote of M. Greville de Forval, which we shall transcribe; not as being a second story of Inkle and Yarico, but as being more honourable to European sentiment and generosity, while on the part of the jetty female it is not less demonstrative of pure and dignified attachment. In both stories, the lady is the prominent figure; though Forval acted nobly, and not like the contemptible Inkle:

'The want of slaves in our colonies renders expeditions necessary in order to procure them. Vessels, therefore, are equipped for the coasts of Africa and Madagascar, and a certain body of troops are sent with them, to favour or support the objects of these voyages.

'Forval was ordered to command a detachment on a service of this nature, on the coast of Madagascar; and, being arrived on the eastern side of it, he disembarked his people, and encamped them on the small island of St. Mary, called by the natives Ibrahim, which is separated only from the principal island by a very narrow strait. Here the communications took place between the persons engaged in this expedition, and one of the petty princes of Madagascar, relative to the objects of the voyage.

'Forval, however, was so entirely convinced of the good disposition of the people with whom he treated, that he yielded to the friendly solicitations of the king, to remain among them; and accordingly ordered some tents, and a small number of soldiers, to remove

* Of this latter island, the following passage will sufficiently indicate the nature of the climate:

'The air of Rodriguez is very pure and wholesome; and, as a proof of it, not one of us was sick during the two years we remained there, notwithstanding the great difference of climate and mode of nourishment. The worthy man whose remains we left behind us, lost his life in consequence of violent fatigue. The heats of the summer are very much moderated; as, at eight o'clock in the morning, a light north-east or north-west wind constantly rises, and gives such an agreeable freshness to the air, and such a temperature to the hottest season, that the whole year appears to be one continual spring or autumn; as it is never too cold to forbid the pleasure of bathing. The nights are mild and refreshing. It rains but very seldom; at least we never experienced rain but for a few weeks after the hurricane, in the months of January and February. Within an hour after the rain has fallen, the ground is sufficiently dry to admit of walking. The dews, which are abundant, supply the place of showers; and as for thunder, which is sometimes so tremendous in various parts of Europe, it is never heard in this tranquil abode.'

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from the little island to the opposite coast. The king, who was called Adrian Baba, loaded him with caresses; and, having shewn him his head of cattle, demanded, in the pride of his heart, if the King of France was so great as him.

'Forval, therefore, considered himself as in a perfect state of security; and having entered into his tent, in order to pass the night, he received an unexpected visit from a most beautiful woman, a native of the island, who, after a short compliment of apology for her intrusion, expressed her concern that so fine a white man as himself should be massacred.

'Forval, who was astonished at the visit, could not help taking notice of the danger which seemed to have produced it. The sooty lady, who appeared to interest herself so much in his welfare, was the daughter of a King, and known by the title of Princess Betsy. On being questioned as to the cause of this visit, she asked him in her turn, if he would wish to sacrifice her life to save his own. "By no means," exclaimed Forval: "then," replied she, "I will inform you of a plot formed against your life, if you will promise to take me with you, and make me your wife. I will sacrifice for you the throne of my father, which is my inheritance; I will abandon my country, my friends, my customs, and that liberty which is so dear to me. My relations, who will consider me as dishonoured, will detest me; and if you leave me to their vengeance, I shall be reduced to slavery, which, to me, would be a thousand times worse than death. Promise to grant what I have demanded; swear that your soldiers shall do no injury to my relations, and I will reveal what it is of the utmost importance for you to know." Forval immediately engaged to grant her request, if the intelligence she announced proved to be of the importance she had attached to it.

"Well then," said she, "at break of day my father will come here, under the pretext of a friendly visit; and if he breaks a stick which he will hold in his hand, that will be the signal of thy death: his guard will then enter with their hatchets, and will kill thee, and all thy people will be massacred with thee!"

'Forval immediately conducted her to a place of safety. Nevertheless he was determined to wait till the morning, and ascertain the truth of her information. The princess had also added, that the signal the king would give for his attendants to retire would be to throw his hat towards them.

'He accordingly ordered his soldiers to remain under arms during the night, and to keep within their tents. As for himself, he got his arms in readiness, placed a couple of pistols under the covering of his table, and dozed by the side of it, with his hand on the pistols.

'At length the King arrived, and soon after, having broke his stick, the guard was advancing to the front of the tent; but the King, terrified at the pistol which Forval held to his throat, cast his hat towards his attendants, who immediately departed. The small party of soldiers which Forval had with him were now drawn up in order of battle. All the Negroes had disappeared; the king alone remained as a prisoner; nor was he enlarged, till the Princess was embarked with all the equipage; and Forval felt himself happy

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in departing from this perfidious coast. Nor was he ungrateful: he solemnly espoused the Princess Betsy, in spite of all the remonstrances of his friends, and he lives happily with her. Her colour was certainly displeasing to the white people, and her education did not qualify her to be a companion to such a man as her husband; but her figure was fine, her air noble, and all her actions partook of the dignity of one who was born to command.

'She was a real Amazon, and the dress she chose was that which has since received a similar name. She never walked out but she was followed by a slave, and armed with a small fowling-piece, which she knew how to employ with great dexterity, and would defend herself with equal courage if she were attacked. She was nimble as a deer, though stately in her demeanour; but with her husband as gentle and submissive as the most affectionate of his slaves. She behaved to her inferiors with equal dignity and kindness; and she never went to the most distant part of the island, to pay visits to her family, but on foot; she nevertheless adopted the elegances of behaviour with great facility, and her society is very pleasant and full of vivacity.

'Some years after her marriage, the Princess Betsy, for she was seldom called Madame de Forval, gave her husband a new proof of her affection.

'Her father at length died, the kingdom descended to her, and her people, who were ardently attached to the blood of their Kings, anxiously wished to see her on the throne of her ancestors. As soon as she was informed of this event, she requested permission of her husband to visit her country.

'Though such an unexpected request astonished Forval, he did not hesitate to comply with it; and as she did not unfold the reason of such a desire on her part, he felt his pride mortified at her conduct, though he kept his chagrin to his own bosom, of which it was a painful inmate.

'The first sentiments of Forval, respecting his Princess, had been instigated by honour and gratitude: but her demeanour towards him, her conduct towards others, and her personal charms, in which her colour was forgotten, had awakened in his heart the most faithful and tender affection.

'The Queen Betsy, however, departed for her kingdom as soon as she had received permission of her own sovereign; while Forval was totally unable to reconcile the step she had taken to her former sentiments and past conduct. He accordingly waited with the utmost impatience for the return of the vessel which had taken her away; when, to his great astonishment his faithful wife returned in it, with an hundred and fifty slaves which she had brought him. "You had the generosity," she cried, on throwing herself into his arms, "to marry me, in opposition to the wishes of your friends, and the prejudices of your country, when I had nothing to offer you but my person, whose charms, whatever they might have been considered in my own country, were calculated rather to disgust, than to please you. You will therefore add another proof of your kindness, by assuring me of your pardon, for having raised a single doubt in your mind respecting the affection and duty you so entirely deserve from me: but

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but it was my wish to avoid informing you of the project I had conceived on my father's death, till it was executed. It was not the little kingdom which that event transferred to me, nor even the largest empire, that would separate me from you; my sole design, in the step I have just taken, was to make you an offer of a small number of my subjects, which is the only part of my inheritance that I can bestow. I have, at the same time, complied with the wishes of my people, in resigning my little sovereignty to the most worthy of my relations."

'Such a scene may be more easily conceived than described. Thus Forval found his wife worthy of all his affection; and the present she made him is a sort of fortune in this country.'

The chapter on the island of Madagascar contains a curious history of a Russian princess, residing at Mauritius, extracted from the letters of Baron Grant, in the years 1750 and 1751, and from the secret memoirs of Du Clos: but, as we have not room to insert it, we must refer the lovers of anecdotes to the work.

It is impossible for us regularly to follow the author (or, rather, collector,) through the miscellaneous contents of this large volume; which includes extracts from the Registers of the Royal Academy of Marine, and from the Memoirs of the Royal Academy of Sciences; from the Lives of M. D'Apres de Mannevillette, of l'Abbé de la Caille, of Hyder Ally Khan, and of Count Lally; from the farther Correspondence of Baron Grant; from the History of India during the Seven Years' War, &c. &c. In a chapter towards the conclusion, we are presented with a narrative of the excursion of M. de St. Pierre in the isle of France, including a description of the cavern near the great river; with observations on the island by the Abbé Raynal, by Captain Munro, and by M. de Cossigny.

In order that the work may contain every event and circumstance necessary to impart the most perfect knowledge of the isles of France and Bourbon, the Viscount subjoins, in the concluding chapter, an abstract of events relative to Mauritius, from the termination of his father's correspondence to the year 1800. Here, as an affectionate son, he takes occasion to pay an honourable tribute to the memory of his parent, by describing the exemplary manner in which Baron Grant (who died in June 1784) passed the latter years of his valuable life. He then presents us with the Proclamation of the Governor of Mauritius in January 1798—Proceedings of Tippoo Sultaun's Ambassadors in their Voyage to Mauritius—Copy of a letter from the Secret Committee of Directors to the Government in India, November 1798—Letters of Bonaparte at Cairo to Tippoo Sultaun, 1799—Orders of Lord Mornington to the Indian

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army—General Harris's Letter—Capture of Seringapatam—Death and interment of Tippoo, &c.

The population of the contiguous isles of France and *Bourbon* (this latter is now called *Reunion*) is said to have been 121,000 in the year 1799, and the military force 5000. Of the present (or recent) state of the agriculture of the former, we have an account from an inhabitant of the island, who arrived in London in 1800, which is as follows:

'The soil of this island is very diversified. Although, by its climate, it is adapted for all colonial productions, it has not equally answered to all the different kinds of cultivation which the inhabitants have endeavoured to naturalize. The plantations of coffee, being of the most simple culture, and requiring less expence and establishments, were the first which they adopted; but other objects of culture, such as cotton, having appeared more profitable, coffee has not become so general as it would otherwise have been. The cotton, which had promised such advantageous returns, has likewise been neglected in its turn, for the same reason; because the cultivation of indigo was become the most popular; but the great profit which the first sugar plantations afforded, has induced them to establish some wherever they could procure a quantity of water above the level of the earth, sufficient to work a sugar mill. Several sugar plantations have already proved successful, and many others are expected equally to succeed. Unfortunately, the mountains, though covered with fine trees, have been found, in certain spots, to have a white stone or rock too near the mould; but those who have suffered from this inconvenience have indemnified themselves, for the present, by felling woods.'

As the author, to use his own words, 'presents this history of the island which gave him birth to the country which affords him protection,' we are perfectly disposed to extend towards him the politeness which is due to a foreigner, and to excuse the verbal errors or defects of style which sometimes occur. Some contradictions are also observable in the different accounts; and perhaps, as the Viscount is a native of the island, and therefore able to appreciate the value of his different materials, he may be induced in future to form out of them a regular and unbroken history.

The maps accompanying this volume are well executed.

ART. X. *Poems, Epistolary, Lyric, and Elegiacal.* In three Parts. By the Rev. Thos. Maurice, A. M. Assistant Librarian of the British Museum. 8vo. pp 284. 9s. Boards. Wright. 1800.

OUR readers and the public in general are well acquainted with the merits of Mr. Maurice as an author, and particularly as a poet; in which branch of literature, as most congenial

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genial to the vivacity of youth, and peculiarly so to the ardour of *his* imagination, he first ventured to exert his powers and indulge his fancy. Most of the principal pieces in this volume have been formerly presented to the world, and mentioned in our review;—with regard to the smaller compositions now first printed, the author speaks with modesty, as being very early efforts which claim the exercise of candour and indulgence.

It is not necessary for us now to characterise the exertions of this gentleman's muse: her powers are sufficiently known, and generally acknowleged. It may suffice, therefore, on the present occasion, if we extract one or two of the poems contained in this volume;—and we shall first quote a production of some length, which possesses considerable merit:

'*Elegy written after sickness, and some time previous to taking orders.*

I.

From the drear confines of the yawning tomb
The deep, dark vale, where boding horror reigns,
Pale as some spectre of the midnight gloom,
The blood scarce circling through these languid veins,

II.

With rapture I emerge to life—to light—
And eager roll around my ardent gaze——
The flowers more fragrant bloom, the fields more bright,
While vernal nature all her pomp displays.

III.

Oh! with what transport does my throbbing heart
Bound at the sight of yon blue vault on high;
To view, once more, refulgent Phœbus dart
His crimson splendors through yon eastern sky:

IV.

Or, when bright Hesper glimmers from afar,
To mark the stars in radiant march advance;
And, 'midst their sparkling orbs pale Cynthia's car
In glory gliding through the vast expanse;

V.

What sudden transports, like the fever's glow,
Again, tumultuous, shoot through all my frame;
I feel my blood in brisker currents flow,
And fancy kindling with unwonted flame.

VI.

Sublime on eagle pinions soars my soul,
And now the dazzling galaxy I tread——
I see the ponderous globe beneath me roll,
And Ocean heaving on his mighty bed.

The

VII.

The splendid dream of wild illusion o'er,
Forlorn, through dreary solitudes I go;—
Deserted wander o'er some pathless shore,
Or toil in darkness through the drifted snow.

VIII.

Hence—hideous phantom—gender'd by despair!
Avaunt—and let my harass'd soul repose:
Descend Hygeia! to my ardent prayer,
Great Nature! all thy balmy sweets disclose!

IX.

On yonder mountain's brow that towers sublime,
A thousand fragrant shrubs salubrious bloom:
With day's first beam its verdant height I'll climb,
Bathe in their dew, and quaff their rich perfume.

X.

And oft at noon, through yon umbrageous vale,
Secure from Syrius' sultry rage I'll rove;
Once more, sweet sylvan scenes, I bid you hail,
Fair seats of pleasure, and soft haunts of love!

XI.

Snatch me, ye hills, ye streams, ye opening glades,
Where lusty youth perpetual health inhales!
Oh! plunge me deep in vast embowering shades,
Around me waft Arabia's fragrant gales!

XII.

Is it to hail me from that bed of pain,
Where late, with lingering tortures rack'd, I lay;
That Philomel exalts her loftiest strain,
And wilder raptures burst from every spray?

XIII.

Sweet bird! no more those thrilling notes prolong,
So soft a music dwells in every sound;
My feeble powers refuse to bear thy song,
And sink—amidst the dear delirium drown'd!

XIV.

Thus, in the mine's deep caverns long oppress'd,
The ransom'd slave looks round with wild surprise——
A flood of mingled passions storms his breast,
He views the lustre of the sun, and dies!

XV.

Ah me! methought I trod that shadowy land,
Where the still waters of oblivion glide;
A night of vapours veil'd the dusky strand,
And horror seem'd the howling blast to ride!

With

XVI.

With faltering foot, sunk eye, and wither'd look,
To the drear banks a ghastly train retir'd!
Some pin'd with agues, some with palsies shook,
These *melancholy* sunk, those *mania* fir'd!

XVII.

All the long train of woes to man assign'd
Rag'd, midst the throng that press'd the crowded shore;
Who lame, and halt, and impotent, and blind,
Plung'd in the torrent, and were heard no more!

XVIII.

Ah! sacred light, farewell thy golden beam!
And ye ætherial fires!. farewell, I cried;
These are the bowers of death, and yon dark stream
Shall soon ingulph me in its roaring tide!

XIX.

Indulgent heaven forbade the threaten'd doom,
Nor gave my youth to fate's dark jaws a prey:
A ray of light broke through the tenfold gloom,
And led me back to rapture, and to day.

XX.

Grav'd on my heart the awful scene remains,
Nor more shall headstrong passion fire my youth,
The charm's dissolv'd that held my soul in chains,
And Folly withers at the frown of Truth!

XXI.

When late through every pulse, resistless rag'd,
The darting fever's unextinguish'd flame,
When no mild lenitives my pangs assuag'd,
And fierce convulsions shook my wither'd frame:

XXII.

Oh world! how worthless didst thou seem—how vain
All the gay pleasures of thy amplest range;
Then for one momentary pause from pain
Potosi's treasures were a cheap exchange.

XXIII.

Wealth, power, ambition, whither fled those charms,
Whose sway resistless binds our hapless race;
Ye, that so often rouse the world to arms,
And shake contending kingdoms to their base.

XXIV.

Say, ye soft syrens of the vanquish'd soul,
Ye Loves, ye Pleasures, whither did ye fly!
The early vigour of my youth ye stole,
Yet ah! in death your soothing aid deny.

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XXV.

And ye who give the shell its power to charm,
The fabled offspring of high thundering Jove,
Who life of half its maladies disarm,
And teach the soul yon boundless spheres to rove:

XXVI.

Could ye no strain of magic influence pour,
Your pale, wan, votary's drooping head to rear,
Who fortune's proffer'd gifts for you forbore,
Nor heeded penury while the Muse was near!

XXVII.

All, all were mute – the Loves had wing'd their flight,
And every muse, and every pleasure fled——
Swift as the meteor of a summer's night,
And left a band of furies in their stead!

XXVIII.

In louder grief each gentler note was lost;
To soften pangs like mine surpass'd your art;
To gild Despair's fix'd brow no skill ye boast,
Or pluck the arrow from the wounded heart.

XXIX.

Midst the dark conflict, when with whirlwind force,
Each youthful folly rush'd upon my view;
When Sorrow wrung my soul, and keen Remorse
Painted those follies in their darkest hue——

XXX.

'Twas then the ETERNAL SIRE beheld my grief,
While Mercy's brightening beams his throne invest;
Hope, a winged cherub, sped to my relief,
And Faith's strong beam illum'd my pensive breast.

XXXI.

Come, ye pure joys which Piety supplies;
Come, rapturous visions! all my powers engage;
But chief when Vice is nigh, resistless rise,
Steel my firm soul, and warm with holy rage.

XXXII.

London! I bid thy guilty towers farewell!
Where sceptered Vice holds high her crimson hand;
Oh! for the cavern's gloom, the hermit's cell,
Or rather may I brave the storm and stand!

XXXIII.

All hail, RELIGION!—thou alone canst fire
Our kindling thoughts with views beyond the tomb;
To brighter plains by thee we dare aspire,
And snatch a foretaste of the world to come.

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XXXIV.

Oh! still as through life's dreary vale I stray,
On my sad soul thy cheering influence pour;
That, guided by thy bright unerring ray,
My feet may gain at length that heavenly shore!'

We shall now copy a specimen of two of the minor compositions:

'*On two Sisters.*

'How often have I vow'd no woman's chain
Should bind my captivated soul again,
Yet who, fair Sisters, can repel the dart,
Or in your presence boast th' unconquer'd heart?
While, SALLY, thy maturer virtues warm,
And sense, sound judgment, and good humor charm;
Who can resist? and who but must admire,
JENNY, thy sprightly wit, and brilliant fire?
Oh! would the powers indulgent hear my prayer,
Guiltless *each* Sister's matchless charms to share,
By *bonds Platonic* SALLY should be mine,
And JENNY crown my hopes at *Hymen's shrine*.'—

'*Epitaph on a Beautiful Infant.*

'Bright to the sun expands the vernal rose,
And sweet the lily of the valley blows;
Sudden impetuous whirlwinds sweep the sky,
They shed their fragrance, droop the head, and *die*.
Thus this fair infant, from life's storms retir'd,
Put forth fair blossoms, charm'd us, and *expir'd*.'

Mr. Maurice informs us that a number of the bantlings of his prolific Muse are yet wanderers from their parent, under the protection of different friends; and that, should the public smile on this assemblage, he hopes to be able to present a second exhibition to their notice and favour.

ART. XI. *An History of the original Parish of Whalley, and Honor of Clitheroe, in the Counties of Lancaster and York.* By Thomas Dunham Whitaker, LL. D. Fellow of the Society of Antiquaries. 4to. pp. 487. With Plates and Maps. 3l. 3s. Boards. Hatchard. 1801.

THE parish of Whalley and the honor of Clitheroe, in the counties of Lancaster and York, are certainly under great obligations to Dr. Whitaker for the consequence which he has bestowed on them by this elaborate work. They are traced back to the Brigantes; to an inferior tribe of that people, denominated by Ptolemy the *Setantii*, or rather *Segantii*, but called, by the anonymous Ravennas, *Sistuntiaci*, or more probably *Seguntiaci*. On this occasion, it is scarcely possible to refrain from adverting to the curious *etymon* of the old French chronicler,

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nicler, who derives the term *Brigantes* from the antient Gaelic noun *brigands*; admitting which it follows, that this and many other parishes of England may boast the honor of as noble a descent as the city of Rome. The excellent British etymologist, Baxter, informs us that the *Seguntiaci*, considering their situation along the sources of numerous brooks, and of some considerable rivers, may have derived their name from *Se cond ui*, the head of the waters.—From this point of station, our historical horizon widens, and we have an extensive view of the soil and climate of the region around.

In the second chapter, intitled Roman history, the author calls in question the authority of Richard of Cirencester, and is very severe on some of our modern antiquaries. He fears that Mr. Whitaker, the historian of Manchester, has been led by that monk, with a friar's lantern, into many devious paths, through many bogs and brakes, in his bold and excursive wanderings over the Sistuntian monarchy; and Dr. Leigh, the historian of Lancashire, who is so unfortunate as to have no friendly monk to bear his sins, escapes not the "cutting censures of the critic's pen."

Memorials of the parish, during the Saxon æra, occupy the third chapter.

The second book opens with the general head of Ecclesiastical History. The foundation of the parent church is related from a traditional account preserved in the *Status de Blackburnshire*; the truth of which, however, is doubted by Dr. W., inasmuch as it declares that Augustine preached at Whalley, which the Doctor asserts to be a downright falsehood, since there is no probability that he ever was in Northumbria. Another fatal objection to this account is thus delivered: 'I do not highly esteem the character of *this man*;' (pretty familiar in speaking of a *saint!*) 'his conduct towards the Christian Britons proves him to have had the narrowest views in religion; and he was besides proud, superstitious, and addicted to an indelicate casuistry, which, in men devoted to celibacy, argues at least a contaminated imagination.' Nevertheless, *in one Christmas-day*, says a fragment quoted by Camden, *Austin baptized above ten thousand men, and consecrated the river Swale.* Dr. W., however, on the authority of Bede and other collateral testimonies, thinks that the anecdote rather relates to Paullinus, the known apostle of Northumbria, than to Augustine. Whichever of them it was that performed this duty, it must be allowed at least to have been a very hard day's work. 'The æra of this memorable event, the first preaching of the gospel at Whalley, may with an high degree of probability be fixed between the years 625 and 631.' This being premised, next follow long

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and dry lists of abbots and monks, dates of the building of churches, hallowing of altars, receipts and expenditures of monasteries, rentals of estates, &c. From the article of various expences, it appears that the monks of the abbey of Whalley drank about eight pipes of red wine *per annum*, besides white wine; and that they laid in their red wine at 4l. per pipe: which is indeed a very moderate price in comparison with what both clergy and laity are obliged to pay for it in these later times. Another curious particular, which we learn from these records, is a charge *pro stipite Sancti Henrici.* Who is this St. Henry? No other than king Henry the VIth, who was actually adored at Windsor by the name of Holy King Henry. (Stowe's Ann. p. 424.) There is also a prayer addressed to Henry VI. in the *Horæ B. V. M. in usum Sarum*, printed by Wynkyn de Worde, A. D. 1502.—Under the head of provisions, appear, "Nutmuks; 1s.; succarcande 1s.; succar 9s." 'This (as Dr. W. justly observes) is a curious fact; as it proves that sugar was in use amongst us before the discovery of America; but the history of this great ingredient in modern luxury is far from being well ascertained. The sugar-cane, however, appears, from *Pancirollus de Rebus Inventis*, to have been grown in Sicily and manufactured at Venice, though probably in small quantities, some centuries before his time. But it was considered rather as a balsamic or pectoral medicine than an article of food.'

We cannot but remark the prodigious awe with which this antiquary approaches the tomb of a Lacey or a Stacey; though the beings themselves who bore these names, when alive, were perhaps of no more real benefit to mankind than the dust is at present into which their bodies have been decomposed. Let us hear with what unction the historian of the parish of Whalley puts up his pious orisons for the repose of the dust of the Laceys, after he had been laboriously digging in vain to find it:

'The remains of the Laceys, (says he,) wherever deposited after their removal from Stanlaw, had undoubtedly been preserved with religious reverence, and inclosed in magnificent tombs. But in these researches there were no appearances which justified even a conjecture, that we had discovered them. This investigation being ended, the several remains were deposited once more near the place of their original interment, and the ground was carefully smoothed above, that no vestiges of recent inequality might tempt the hand of idle curiosity, or of credulous avarice, to draw them once more from their hallowed abode.

'May they now rest in peace! *Requiescant in pace!* Amen. And, if the spirits which once animated that dust were capable of being disturbed by the momentary intrusion of respectful curiosity, may they be propitiated once more by this humble attempt to illustrate their mansion, and to perpetuate their memories in honour!'

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Can there be a finer instance of devout fustian than this! and all excited because the Laceys happened to live in the parish of Whalley, and, dying rich, were buried honourably two or three hundred years ago!

The chapter on Ecclesiastical History concludes with the following extract from Stow's Chron. Ann. 1536-7.

'The 10th of March, John Paslew, bachelor of divinity, then being the five and twentieth abbot of Whalley, was executed at Lancaster; and the same day with him was hanged, drawn and quartered, John Eastgate, a monk of the same house, whose quarters were set up at divers towns in that shire; and on the 13th of March, William Hayddoke, a monk of Whalley, was hanged at Whalley, in the field called Pediam-guies, and there hanged a long time after. More about the same time, &c.'

Alas! this monastery is now in ruins; and a text of holy scripture is quoted as fortunately applicable to the purpose of lamentation: "We think upon her stones, and it pitieth us to see her in the dust." Psalm cii. Com. Pr. version.

We meet with nothing particularly remarkable in the short chapter intitled, Parish Church and Vicarage of Whalley, which contains a catalogue of the vicars from the year 1303 to 1772. On mentioning the exclusion of the Presbyterians from the pulpits, on the restoration, Dr. W. observes: 'Hence the formidable separation which took place, and hence in part the origin of modern sects, almost without number and without name, which threaten but too obviously the downfall of our civil and ecclesiastical establishment.'

Book III. commences with an account of the origin, progress, and ramifications of property. In the second chapter, the Laceys appear again, in all their glory; not indeed as

Inventas aut qui vitam excoluêre per artes,
Quique sui memores alios fecêre merendo,

but as memorable for more substantial properties, as lords of manors and possessors of grand revenues. One of them, however, early distinguished himself in such a manner as to induce a doubt in our minds, whether the author meant to include him likewise in his pious prayers for the repose of the departed family, not knowing whether his creed be as comprehensive as that of Origen: 'This Roger de Lacey,' says he, 'was the terror and scourge of the Welch; for his severe executions upon whom, together with the general ferocity of his temper, he was profanely denominated *Hell*.'

Then follow catalogues of the seneschals of Blackburnshire; a particular survey of the forests of Blackburnshire; and an account of witches. If the author does not believe in the exist-

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ence of these præternatural beings, at least we will clear ourselves from any imputation of having asserted the contrary on unfounded inferences. Let us hear him:

'Of the system of witchcraft, the real defect is not in theory, but in evidence. A possibility that the bodies of men should sometimes be given up to infernal agency is no more to be denied, than that their souls should be exposed to infernal illusions. That such appearances should be exhibited in one age, and withdrawn in another, is equally the case with miracles. That they should not extend to all countries is common to them and to revelation itself. But all the modern instances of supposed witchcraft, which I have read of, are discredited either by the apparent fraud or folly of the witnesses. Were I to behold with my own eyes such circumstances as have often been related, or were they to be reported to me by a philosophical observer of perfect integrity on the evidence of *his* senses, I know not upon what principles I could refuse my assent to the conclusion that they were really the effects of diabolical power.'

On this passage, is the following note:

'That these opinions may not be accused of leaning too much to the doctrines of exploded superstition, I will take leave to refer my readers to the following sentiment of a great and enlightened modern divine. *That for any thing we know, he (the devil) may (still) operate in the way of possession, I do not see on what certain grounds any man can deny.* Bp. Hurd's Sermons, vol. iii. p. 239.'

An old room at Little Mitton so strikes the author's fancy, that he forbids any painter's brush or carpenter's hammer ever to come near it; enforcing his prohibition with the words of God himself in regard to his altar: "If thou lift up thy tool upon it, thou hast defiled it; Exod. xx. 25. We know not on what principles these ludicrous quotations from holy writ can be justified in an orthodox divine.

Part the second (for this ponderous history is divided into parts, books, and chapters,) is filled with genealogical tables, and extracts from rolls and charters; which, we doubt not, were very accurately drawn up, and are very faithfully extracted. Having turned over these, (for hard indeed would be our lot if it were necessary for us to read them,) we come to a pious lamentation on the decline of religion, apparent from the modern style in which epitaphs and wills are at present composed: the former consisting only of inflated panegyrics on intellectual attainments or relative virtues, on the profound scholar, the upright lawyer, the affectionate husband, the tender parent, the faithful subject, &c. without any thing like the old *priez pour son alme*, or the *orate pro animâ*, which was comfortable and edifying to the reader, and when thus the language of inscriptions seconded that of the pulpit. We fear, however, that, if religion be on the decline, it is not to be recovered by

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such methods; even though the *prier* were to be repeated as often as in the following epitaph, which we recollect to have somewhere seen?

"*Bonnes gens, qui par icy passez,*
Priez Dieu pour les trespassez;
Bonnes gens qui passez par icy,
Priez pour ce pauvre homme c'y.
Qui par icy passez, bonnes gens,
Si prier Dieu soyez diligens,
Pour un certain maistre Georgine,
Qui ne mourut que de trop boire."

Dr. Whitaker also laments the great and alarming increase of the Methodists, as being, if not detrimental to religion, at least highly dangerous to the church by law established; which he calls a power little able to enforce its own rights; for, continues he, 'it must not be dissembled that the government of the English church is at present too much under the influence of Erastian principles,—controlled, that is, by the civil power, in matters purely spiritual.'

Of the historian of the Decline and Fall of the Roman Empire, the historian of the parish of Whalley entertains no good opinion, with regard to the purity and sincerity of his mind; and he calls him a disingenuous writer. It is somewhat remarkable that, though he mentions Mr. Gibbon only twice, once to corroborate an assertion of his own, and again where he entirely coincides with him, he should go out of his way to seek these accusations against that celebrated author.

In one place, Dr. W. tells us, that a country of dowagers may fairly be called a country of intemperance; for, in situations of life exempting men from dangerous or from sickly occupations, a sober husband will ordinarily survive a wife.—We should not be surprized if, in order to ascertain this fact, some person of a speculative turn should consult the parish registers concerning the survivals of the aldermen and the bishops; the latter being temperate and abstinent, and the former reputed to be addicted to good cheer.

At the conclusion of the volume, we find the following observation:

'Those opulent houses, whose property is not to be traced to a feudal origin, have been generally raised by the profession of the law. Some indeed have grown to consequence by habits of œconomy and gradual accumulation. But a new principle is now introduced, which threatens gradually to absorb the whole property of the district within its own vortex. I mean the principle of manufactures, aided by the discoveries lately made in the two dangerous sciences of chemistry and mechanics. The operation of this principle is accompanied with another effect, of which it is impossible to speak but in

the language at once of sorrow and indignation.—Indeed it can only be considered as so much pure, unmixed evil, moral, medical, religious, and political. In great manufactories, human corruption, accumulated in great masses, seems to undergo a kind of fermentation, which sublimes it to the degree of malignity not to be exceeded out of hell.'

The general style of this work is of that turgid species which is too commonly adopted by writers on topographical antiquities; and, in some parts, it so much resembles that of "The History and Antiquites of the antient Villa of Wheatfield, in the County of Suffolk," first printed in the year 1758*, that we were almost inclined to imagine that we were reading extracts from that celebrated performance. It is scarcely worth while to remark on some minor errors in diction: but the petulance and flippancy with which (especially in his notes) the Doctor treats writers who are engaged in similar pursuits, and who are not inferior to himself in attainments, when they happen to differ in opinion from him, cannot be passed over without observation. Yet we have an objection of a more serious nature to make. As Protestants, as glorying in being the children of the Reformation, can we behold, without emotions of extreme displeasure, any attempt, however feeble, to detract from the merits of the venerable fathers of the reformed church, under the stale pretext that the monarch by whom they were patronized was not actuated by the purest motives; or because, in the effusions of popular zeal, the monuments of superstition were defaced, and the shrines of idolatry overthrown? Let the remains of antiquity be preserved, as objects of taste: but surely we have no need to lament that the mansions of ignorance and sloth are deserted, or that the bulwarks of error and oppression are destroyed. The talents and virtues of the worthy patron of Whalley we have long been accustomed, as cordially as our author, to acknowlege and to revere; knowing, as we do, that he would be an honour to any profession of faith, and we heartily wish that he were of our's: but no true Protestant can condescend to do homage to popery, however embellished by private worth, nor consent to sacrifice his religion at the shrine of gratitude.

On the whole, we think that this performance by no means contributes to remove the ground of Bishop Warburton's complaint of the decay of our national taste for genuine historical composition, and of the growing prevalence of a vicious appetite in its stead; by which *any uninformed, senseless heap of rubbish, under the name of an history of a town, society, college, or province,*

* See Rev. vol. xix. p. 309.

has

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has long since taken from us the very idea of a genuine composition.

The book is decorated with several picturesque views and other plates, which do credit to the taste and skill of the artists by whom they were drawn and engraved.

ART. XII. *The History, civil and commercial, of the British Colonies in the West Indies.* By Bryan Edwards, Esq. F. R. S. S. A. Vol. III. with Plates. 4to. pp. 500. 1l. 5s. Boards. Stockdale. 1801.

NOTWITHSTANDING the termination of the war with respect to ourselves, we still look with some anxiety towards the West Indies; and the principal contents of the volume before us, referring to a spot now the theatre of devastation and carnage, cannot fail to excite a considerable degree of interest. The well earned reputation of the justly lamented author, also, will stamp a value on this history, and induce readers to peruse its details with satisfaction and with confidence. It must be with pain, indeed, that we turn our thoughts to this part of the globe, where blood still continues to flow, and where the hostility of the climate is even more destructive to Europeans than that of the sword:—but, whatever be the state of our particular feelings and sentiments, our unvarying object is truth; and those publications are peculiarly acceptable to us, of which the contents are accommodated to existing circumstances, and enable us to judge with some degree of accuracy respecting the political transactions of the times.

This completion of Mr. Edwards's history of the West Indies* consists, for the most part, of a republication of his *Historical Survey* of the pestiferous and blood-stained *Island of St. Domingo*, which we announced in M. R. vol. XXIII. p. 77.—186. N. S. The volume was prepared for publication by himself: but, in the words of the editor, 'ere the last sheet was revised from the press, Bryan Edwards was no more!'—and the office of putting the finishing hand, and editing the whole, devolved on his friend, Sir William Young, who has performed his task with perfect delicacy, integrity, and honour; though not, perhaps, in so full a manner as would have completely gratified the curiosity of the public.

The Editor informs us that, when Mr. Edwards perceived his dissolution approaching, he exerted the last remains of strength in preparing a hasty sketch of his life, to be prefixed

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* For our account of Vols. 1 and 2, see M. R. Vols. XIV. XV. and XVII. N. S.

to

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to this volume; and Sir William offers the following apology for making no addition to that brief memoir:

'Those, who knew and were intimate with Mr. BRYAN EDWARDS, will recognize, in this short account of himself, the energy of mind, the industry, and the truth, which characterized his conversations and his life; but all must allow, and some must object, that much therein is omitted, which has usual and proper place in biography, and which the editor might be presumed, or be called upon, to supply. Some account might be required, of his literary essays and legislative acts, so efficient in the cause of humanity towards the negroes, whilst a member of the assembly in Jamaica.—Some account might be demanded, of this good and independent man, whilst a member of the British parliament; and, especially, in the posthumous life of a literary man, some accurate detail of his literary pursuits and writings might be expected;—of BRYAN EDWARDS,—of his Correspondence,—of his Essays,—and of his conduct in the judicious compilation and elegant recital of the Travels of Mungo Park,—and, especially, of the origin and progress of the great work herewith submitted to the publick.—To these, and other points, the recollection of the reader is thus awakened. The Editor presumes no farther. He cannot venture to alter, or add to, the sacred deposit committed to his charge,—and now gives it to the publick, as its author left, and *willed* it, to be given.'

As a testimony of respect to the memory of Mr. Edwards, whose worth we knew and valued, as well as for the gratification of our readers, we shall extract this biographical sketch:

'I was born the 21st of May 1743, in the decayed town of Westbury, in the county of Wilts. My father inherited a small paternal estate in the neighbourhood, of about 100l. per annum; which proving but a scanty maintenance for a large family, he undertook, without any knowledge of the business, as I have been informed, to deal in corn and malt, but with very little success. He died in 1756, leaving my excellent mother, and six children, in distressed circumstances.—Luckily for my mother, she had two opulent brothers in the West Indies, one of them a wise and worthy man, of a liberal mind, and princely fortune. This was Zackary Bayly, of the Island of Jamaica, who, on the death of my father, took my mother and her family under his protection, and, as I was the eldest son, directed that I should be well educated. I had been placed by my father at the school of a dissenting minister in Bristol, whose name was William Foot, of whom I remember enough, to believe that he was both a learned and good man, but, by a strange absurdity, he was forbidden to teach me Latin and Greek, and directed to confine my studies to writing, arithmetic, and the English grammar. I should therefore have had little to do, but that the schoolmaster had an excellent method of making the boys write letters to him on different subjects, such as, the beauty and dignity of truth, the obligation of a religious life, the benefits of good education, the mischief of idleness, &c. &c. previously stating to them the chief arguments to be urged; and insisting

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insisting on correctness in orthography and grammar. In this employment, I had sometimes the good fortune to excel the other boys; and when this happened, my master never failed to praise me very liberally before them all; and he would frequently transmit my letters to my father and mother.—This excited in my mind a spirit of emulation, and, I believe, gave me the first taste for correct and elegant composition. I acquired, however, all this time, but very little learning; and when my uncle (on my father's death) took me under his protection, his agent in Bristol considered me as neglected by Mr. Foot, and immediately removed me to a French boarding school in the same city, where I soon obtained the French language, and, having access to a circulating library, I acquired a passion for books, which has since become the solace of my life.

'In 1759, a younger and the only brother of my great and good uncle came to England, and, settling in London, took me to reside with him, in a high and elegant style of life. He was a representative in Parliament for Abingdon, and afterwards for his native town. —Farther I cannot speak of him so favourably as I could wish, for I remember that, at the period I allude to, his conduct towards me was such as not to inspire me with much respect: he perceived it, and soon after, in the latter end of the same year, sent me to Jamaica. —This proved a happy and fortunate change in my life, for I found my eldest uncle the reverse, in every possible circumstance, of his brother. To the most enlarged and enlightened mind he added the sweetest temper, and the most generous disposition. His tenderness towards me was excessive, and I regarded him with more than filial affection and veneration. Observing my passion for books, and thinking favourably of my capacity, he engaged a clergyman (my loved and ever to be lamented friend Isaac Teale) to reside in his family, chiefly to supply by his instructions my deficiency in the learned languages. Mr. Teale had been master of a free grammar school, and besides being a most accomplished scholar, possessed an exquisite taste for poetry, of which the reader will be convinced by referring to the Gentleman's Magazine, for August 1771, the beautiful copy of verses, there first published, called "The Compliment of the Day," being of his composition. - I dare not say, however, that I made any great progress in the languages under his tuition; I acquired "*small Latin and less Greek;*" even now, I find it difficult to read the Roman poets in their own language. The case was, that not having been grounded in the Latin grammar at an earlier period of life, I found the study of it insupportably disgusting, after I had acquired a taste for the beauties of fine writing. Poetry was our chief amusement; for my friend, as well as myself, preferred the charms of Dryden and Pope, to the dull drudgery of poring over syntax and prosody*. We preferred belles lettres.—We laughed away many a happy hour over the plays of Molière, and wrote verses on local and temporary subjects, which we sometimes published in the Colonial newspapers. Yet the Latin classicks were not altogether neglected; my friend delighted to point out to me the beauties

* Vide Armstrong.

of

of Horace, and would frequently impose on me the task of translating an ode into English verse, which, with his assistance in construing the words, I sometimes accomplished.

'Having made myself known to the publick by my writings, it is probable that after I am in the grave, some collector of anecdotes, or biographical compiler, may pretend to furnish some particulars concerning my life and manners. It is not pleasant to think that misrepresentation or malice may fasten on my memory; and I have therefore made it the amusement of an idle hour, to compile a short account of myself. My personal history, however, is of little importance to the world. It will furnish no diversified scenes of fortune, nor relate many circumstances of myself, worth remembering. Yet I feel the fond ambition of an Author, and am willing to hope, that those who have read my book with approbation, will be glad to know something farther concerning me;

For who, to dumb forgetfulness a prey, &c.

For the satisfaction then of such kind readers (if such there are) and the information of my posterity, I have drawn up this paper, which I desire my Bookseller to prefix to the next Edition of my History of the West Indies.

B. E.'

This is indeed merely a sketch; and surely without infringing the sacred deposit committed to his charge, the editor might have supplied, in an additional preface, the particulars which are wanting to complete this rapid and unadorned outline. Sir William, however, justly embalms the memory of his friend, by asserting the firmness of his mind, the cheerfulness of his temper, and his claim to the character of "a benevolent and upright man."

One of the most prominent features of upright and noble minds is a promptitude in acknowleging a fault, and in correcting any error or mistake into which they may have been betrayed. An instance of this ingenuousness and candour is displayed by Mr. Edwards, in the advertisement which he prepared to be prefixed to this volume. Having been led by the report of the French colonists, to reflect on the character of M. Augustus de Grasse (son of the late gallant Admiral Comte de Grasse), he now makes the following public reparation:

'In a paper formerly transmitted to me from St. Domingo, and annexed to the 8th chapter of my work, intitled, *Notes sur l'Evenement du Cap*, this gentleman was unjustly charged with having been present at the destruction of that town by the rebel negroes, aiding, abetting, and co-operating with their chiefs. I am now convinced that this atrocious charge is altogether groundless, and I cannot sufficiently express the concern I feel on reflecting, that I was made the instrument of conveying it to the press.—I have therefore, in this edition,

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edition, not only reprinted the sheet, and omitted the calumny, but I insert in this place, with great satisfaction, a certificate, which M. DE GRASSE has transmitted to me, in a very polite letter, from South Carolina, dated the 22d of October 1799.'

We cannot make room for the certificate, which is in French, and of considerable length.—The remainder of this advertisement is occupied by remarks exculpatory of the conduct of the French planters at St. Domingo, on the occasion of the first arrival of British troops: but this subject would not be particularly interesting to our readers.

The Historical Survey of St. Domingo, with the additional notes and illustrations, occupies 258 pages of this volume; and then succeeds *A Tour through the several Islands of Barbadoes, St. Vincent, Antigua, Tobago, and Grenada*, in the years 1791 and 1792, by Sir William Young, Bart. This journal is written in a sprightly and entertaining manner; and though we cannot lead the reader minutely through these rambles, we shall give one specimen of the author's mode of delineating West Indian scenery and negro politeness. Describing St. Vincent's, he says:

'The vale of Buccament brings to mind the happy and secluded valley of Rasselas, prince of Abyssinia. The valley, containing about 3,000 acres, is hemmed in on each side by towering hills, whose steep ascents have in parts peeled off or split in the storm, and now are left precipices of bare rock, appearing between streaks of the highest verdure, from which occasionally shoots the *mountain cabbage-tree**. In the centre of the valley stands an insulated mountain, whose height, through an interstice in the rugged boundary of the vale, looks down on the garrison of Berkshire hill, and Berkshire hill is 627 feet above the sea. The hills or rocks that shut in the valley, again command the hill in the centre. Down the vale runs a fine and rapid river, abounding with the finest mullet and other fish; its bed is obstructed with fragments of rocks from the skirting mountains. Its murmurs fill the vale. It winds round the centre hill, and then pours straight into the sea. The valley, as it coasts the sea, is about one mile over. It stretches inland about five miles; its greatest breadth, half-way from the sea, is two miles. From the mount, in the centre, it forms a most luxuriant picture of cultivation, contrasted with romantic views, and seems wholly secluded from all the world. My Pembroke estate takes in the hill in the centre, and thence runs along the river side, comprehending all the valley on one side, to within a quarter of a mile of the sea.

'A negro gave signal of my approach to the house, and all the negroes came forth to greet me, and with a welcome as warm as that at Calliaqua. They caught hold of my bridle, my feet, and my coat; every one anxious for a share in leading me up to the house; and indeed they attempted to take me off my horse and carry me, but I begged them to desist.

* Called also the *Palmeto-Royal*.'

'Friday,

'Friday, Jan. 6. I visited Berkshire hill, and went over the fortifications. The hill itself is a rock, and, from its precipices, is scarcely assailable; where it is so, parts have been cut away, and, take art and nature together, the place may be deemed impregnable. The point above hath been flatted off, so as to admit room on its surface for most commodious barracks for a complete regiment, stores, reservoirs, &c. all bomb-proof. In my different excursions, I continued to inspect the persons of the negroes, and I can assert, that not one in fifty of those I have seen has been marked with the whip, with exception to the gang employed at the public works on Berkshire hill. This gang may be supposed to consist for the most part of reprobate and bad negroes, who have been sold from estates for riddance of their practices and examples. They chiefly belong, as an entire gang, to the overseer of the works, who may be supposed to pick them up cheap, being bad characters, though competent to their business, under the control of the military. The inhabitants, not willing to send their able men to the public works, for fear of evil communication, commute their quota of labourers, by paying the overseer a certain sum to find others in their room.

'Friday, January 13, 1792. The Charaibe chief of all, *Chatoyer*, with his brother *du Vallee*, and six of their sons, came to pay me a visit, and brought their presents; a stool of Charaibe workmanship, and a very large cock turkey of the wild breed, which with a hen I mean for England. Chatoyer and du Vallee were well dressed; as a mark of respect, they came without arms. We had much conversation with them, and I gave in return a siver mounted hanger to Chatoyer, and a powder horn to du Vallee. The latter is possessed of nine negro slaves, and has a cotton plantation. He is the most enlightened of the Charaibes, and may be termed the founder of civilization among them. Chatoyer and his sons dined at the villa, and drank each a bottle of claret. In the evening they departed in high glee, with many expressions of friendship.'

Subjoined are Mr. Edwards's Observations on the Disposition, Character, Manners, and Habits of Life among the Maroon Negroes of Jamaica; which were published separately in 1796, and of which we gave an account in M. R. vol. xxi. p. 444. N. S.

To this paper are affixed Appendices relative to the Sugar Ant of the Island of Grenada, by John Castles, Esq. and on the Cultivation of the Clove Tree in the Island of Dominica, by William Hobson Buée, Esq.—together with a postscript to the Historical Survey of St. Domingo, containing a brief review of the transactions and condition of the British army there, during the years 1795, 6, 7, and 8, until the final evacuation of the country. Every true Briton must peruse these details with sorrow.—The mortality among our troops, and the loss of lives, in this ill-fated expedition, having been lately mentioned in the Houses of Parliament, we shall transcribe a part of what Mr. Edwards advances on this melancholy subject:

'Towards

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'Towards the latter end of April 1795, the 81st and 96th regiments (consisting together of 1,700 men) arrived from Ireland; the 83d, from Gibraltar, landed 980 men in August; and in April 1796, the 66th and 69th regiments, consisting of 1,000 men each, with 150 artillery, arrived from the same place, under the command of General Bowyer: so that the whole number of effective men which had landed in St. Domingo, down to this period, (including some small detachments sent up at different times from Jamaica,) amounted to 9,600. In June following, four regiments of infantry, and a part of two others *, arrived from Cork, under the command of General Whyte. These were soon afterwards followed by seven regiments of British †, together with three regiments of foreign cavalry ‡; besides two companies of British, and a detachment of Dutch artillery; making in the whole a farther reinforcement of about 7,900 §.

'But what avail the best concerted schemes of human policy against the dispensations of Divine Providence? A great part of these gallant troops, most of them in the bloom of youth, were conveyed, with little intermission, from the ships to the hospital—from the hospital to the grave! Of the 82d regiment, no less than 630 became victims to the climate, within the short space of ten weeks after their landing. In one of its companies, no more than three rank and file were fit for duty. Hompesch's regiment of hussars were reduced, in little more than two months, from 1,000 to 300; *and the 96th regiment perished to a man!* By the 30th of September, 1796, the registers of mortality displayed a mournful diminution of no less than 7,530 of the British forces only; and towards the latter end of 1797, out of the whole number of troops, British and foreign, which had landed and were detained in this devoted country, during that and the two preceding years, (certainly not far short of 15,000 men,) I am assured that not more than 3,000 were left alive and in a condition for service ‖.'

Of Toussaint the following notice is taken:

'This man, at the commencement of the revolt in 1791, was a slave to Monsieur Noé, a considerable planter in the neighbourhood of Cape François, now residing in London. Having taken an active part in the rebellion, Toussaint had acquired, in a short time, great weight among the negroes, and at length obtained such an ascendancy among his adherents, as invested him with absolute and undisputed authority over them. His attachment however to the French government was thought extremely doubtful; and, in truth, he seemed to have no other immediate object in view, than that of

* 'The 17th, 32d, 56th, and 67th, with part of the 93d and 99th.'

† 'The 13th, 18th, 17th, 18th, 21st, 26th, and 24th.'

‡ 'The York, Hompesch, and Rouen Hussars.'

§ 'Out of this number are however to be deducted the 32d infantry and the 26th dragoons; the former of which were sent from St. Domingo to Bahama, and the latter to the Windward Islands.'

‖ 'The loss of seamen in the ships employed on the coast is not included. It may be stated very moderately at 5,000 men.'

consolidating

consolidating his own power, and securing the freedom of his fellow negroes. His black army in 1797 was estimated at 18,000 infantry, and a troop of horse of about 1,000.'

The volume concludes with an unfinished history of the war in the West Indies, from its commencement in February 1793, to the cruelties of Victor Hugues in 1794.

This sketch of the contents of the present publication, we imagine, will be sufficient to recommend it to our readers. The luxuriant climate of the West India islands is beautiful in description: but, while the mortality of our troops at St. Domingo is recollected, we shall not envy our late enemies their present contest with Toussaint for its supremacy.

Several plates and maps decorate the volume, among which is a portrait of its highly respectable and ingenious author.

MONTHLY CATALOGUE,

For MAY, 1802.

CHEMISTRY, MINERALOGY, &c.

Art. 13. *Some Experiments and Observations on Sigr. Volta's Electrical Pile*, clearly elucidating all the Phenomena.—Also observations on Dr. Herschell's Paper on Light and Heat, with other Remarks. By Robert Harrington, M. D. 8vo. 3s. sewed. Cadell jun. and Davies. 1801.

THIS is certainly a very jocular age, since the work before us shews that even the profound and useful science of chemistry cannot escape the shafts of modern waggery; and it must be confessed that the present author possesses facetiousness in an uncommon and supreme degree.—One or two of his former productions, which we have occasionally seen, at first appeared to have been seriously written by some wrong headed *soi-disant* chemist: but the present publication so much surpasses in excentricity all possible conception, that the mystery is at length unravelled. It is to be lamented, however, that the joke must be confined to chemical readers:—though, as we have lately given an account of two recent editions of the more popular jest books, intitled the Old and the New Joe Miller, the generality of lovers of drollery will the less regret their incompetency to relish the humour of the comico-chemico Dr. Harrington.

Art. 14. *Outlines of a Course of Lectures on Chemistry.* By T. Garnett, M. D. &c. &c. 8vo. pp. 212. 5s. Boards. Cadell jun. and Davies. 1801.

These outlines were read at the Royal Institution, while the author exercised the office of a professor in that establishment. They will probably be useful to students in chemistry: but, as we formerly observed on a similar publication of this gentleman, the work appears too copious for a syllabus, and by much too small for a manual.

Art.

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Art. 15. *The Mineralogy of Derbyshire*, with a Description of the most interesting Mines, in the North of England, in Scotland, and in Wales.—Subjoined is a Glossary of the Terms and Phrases used by Miners in Derbyshire. By John Mawe. 8vo. pp. 211. 6s. Boards. W. Phillips, &c. 1802.

This work contains a short account of the mines in Derbyshire and in some parts of Scotland, as well as of the salt mine at Northwich, and of the Parrys copper mine. Although it displays but little Mineralogical Science, it may certainly be consulted with advantage by those who intend to visit the mines and the natural curiosities of Derbyshire.

MEDICAL, &c.

Art. 16. *Cases of Phthisis Pulmonalis*, successfully treated, upon the Tonic Plan; with introductory Observations. By Charles Pears, F.M.S. F.L.S. 8vo. 2s. 6d. Murray and Highley. 1801.

This writer is extremely sanguine in his expectations from the use of tonics and nourishing diet, in pulmonary consumption. He has not, however, discriminated that species of the disease, in which many eminent physicians have already advised this practice, from the florid consumption, in which it is allowed to be prejudicial. Yet, from Mr. Pears's description of the pulse which characterizes phthisis, it is evident that his observations have been confined to the scrophulous species; and it is equally obvious that he is not acquainted with the writings of Dr. Read, and others, who have of late years recommended the very plan adopted by Mr. Pears.

In truth, Mr. Pears's essay shews that he is a very young writer; an observer excessively sanguine; and that he must have mistaken catarrhal complaints, in many instances, for phthisis. In order to convince experienced practitioners of the truth of these remarks, we need only quote Mr. Pears's *canons* respecting the disease:

'The amendment in this disease, under the treatment recommended, generally begins about the third or fourth day: its progress is usually regular and uniform; but sometimes it proceeds by alternate days of progression and sameness of station. A very rapid amendment seldom continues, and is dangerous.

'Thus idiopathic phthisis is cureable in almost every stage. Incipient cases are hardly dangerous. Relief is always attainable. The following pages evince these facts.'

Happy would it be for mankind, if these comfortable assertions could be realized! but the experience of all physicians stands in direct contradiction to them.

So little preparatory knowlege has Mr. P. brought to this important discussion, that he takes no notice of the very common practice of exhibiting Dr. Griffiths's mixture, or some equivalent remedy.

It is painful but necessary to observe, also, that the *formulæ* introduced in the cases betray a surprising deficiency in the knowlege of Latin. When we first met with this direction, '*Cap. quando tussi urgenti*,' p. 18, we concluded that here must be an error of the press: but we find this ridiculous blunder in so many of the

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pages, and with such strange adjuncts *, that we can impute the fault only to the author himself.

Mr. Pears professes to have no object in view but truth; and we are fully disposed to believe him. We fear that he will therefore be convinced, in a short time, that he has been too much elated by some illusory cases, and that he will find himself baffled by genuine pulmonary consumption, in common with the most eminent practitioners of all countries and times.

Art. 17. *New Progress of Surgery in France*; or Phænomena in the Animal Kingdom. Published by Command of the French Government. Translated from the French of Imbert Delonnes, M. D. By T. Chavernac, Surgeon. Embellished with very curious Plates by W. Nutter. 4to. 4s. Kay. 1801.

The first fact contained in this essay, which opens with an unnecessary pomp of pretension, is the removal of a very large sarcocele by the knife. M. Delonnes had the merit of determining on the operation, and of performing it with success, in opposition to the sentiments of a numerous consultation of surgeons.—The second fact relates to the removal of a very large excresence from the nose: which was also performed by the knife. These cases are remarkable, and deserve to be recorded, on account of the enormous progress which the diseases had made in them: but they will scarcely be regarded as conveying much novelty, either in doctrine or practice, by professional men in this country. Similar masses of diseased parts have been removed by English surgeons, who have not arrogated the title of discoverers, which M. Delonnes has assumed on this occasion. The untoward events of late years have unhappily interrupted the communication between men of science in both countries: but, since the halcyon days of peace are at length restored, we may hope that the improvements of surgery, as well as of other branches of knowlege, will be more readily interchanged. It may then be found that similar trains of reasoning have been adopted, under similar circumstances, by men who had no opportunity of becoming acquainted with each others' opinion; and a satisfactory corroboration may thus be obtained.

POETRY, &c.

Art. 18. *A Translation of Geddes's Ode to Peace.* By John Ring. 4to. 1s. 6d. Johnson, &c.

As we do not recollect to have seen the printed original of this poem, we cannot satisfactorily judge of the merit of the performance before us as a translation. On the whole, however, we may venture to say that the work reflects no disgrace on the memory of the lately deceased author; who was not permitted long to enjoy the blessings which are here so feelingly and poetically displayed.—The learned Doctor was fond of occasionally relieving the severity of his more serious studies, by softer and sweeter converse with the *Tuneful Nine*; and they were not always unfavourable to his *devoirs*. Mr. Ring

* For example, Cap. *cum* tussi urgenti—Capt. *ut* tussi urgenti. In p. 81, we find, Tinct. opii. gutt. x. *in Vinum* ℥j—!

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informs us, in his prefatory advertisement, that as 'the original was the last poetical production of a Geddes, it will not prove unacceptable to such as regret his loss, and revere his memory.' We shall add, that the number of the worthy author's admirers does not appear to be small. He had, indeed, some characteristic peculiarities: but we, who had the pleasure of a personal acquaintance with him, cannot refuse our assent to the truth and justice of the praises which Mr. R. bestows on him, in the following words, extracted from the advertisement already quoted; 'The name of the reverend author of the Ode to Peace will never be pronounced without respect, while civil and religious liberty are deemed worthy of regard; or, while genius, learning, and liberality of sentiment, are held in honour.'—We shall give a short specimen of the Ode, in which the social and friendly disposition of the ingenious and good-humoured author are pleasingly manifested. The lines are copied from his well imagined enumeration of the expected happy consequences of *the peace*:

'We now discern the sullen brow no more,
Nor meet the frowning visage as before;
On PEACE the people ev'ry thought employ,
And wear a smile of universal joy.

'No more suspicion lurks within the breast,
But open arms receive the welcome guest,
Each Briton now his fellow Briton greets,
And meets new joys in ev'ry friend he meets.'

Art. 19. *An Elegy to the Memory of the late Duke of Bedford.* Written on the Evening of his Interment. By Mrs. Opie. 4to. 1s. Longman and Rees.

This ingenious lady's feelings, on the mournful subject which here employs the Muse of woe, are generally expressed in warm and harmonious numbers; for instance,

'To thee, lamented shade, the Muse shall raise
The ardent song of unsuspected praise;
Hers the soft pensive pleasure to impart,
The genuine feelings of no venal heart,
And with the honours that bedeck thy bier
Mix the pure incense of a soul sincere.
Yet hard the task:—While busy memory flies
To the great day when first thou mett'st my eyes,
Oh! dreadful contrast! fancy's restless power
That moment paints thee in thy dying hour,
Till the sad scene my shuddering soul appalls,
And from my grasp the Muse's pencil falls.'

The poem, however, does not thus conclude, for it is here only just begun. The rest of the Elegy is employed in celebrating the truly noble and illustrious House of Russel.

Art. 20. *An Elegy on his Grace Francis the late Duke of Bedford.* By Thomas Rodd. 4to. 1s. Ridgway.

Had Mr. Rodd been as happy in the execution of his design of celebrating the merits of the Bedford family, as he was in his choice

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of a subject for panegyric, we should have gladly paid him our tribute of praise for his performance. His zeal, however, is to be commended, because it seems to be purely patriotic.

Art. 21. *Ode to Peace*; to which is added, *The Negro's Appeal*. By John Henry Colls. 4to. 1s. Longman.

The blessings of peace are here sung in no mean nor inelegant strains, and men and things are generally described and enumerated as partaking of those enjoyments;—thus, for example,

'Lo! Science plumes her drooping wing,
And all the Arts their treasures bring,
To grace *Britannia's* throne;—
The flag of commerce flies unfurl'd,
And half the riches of the world
Already seem her own!'

The *Negro's Appeal* to justice and humanity involves the piteous tale of a once happy African, who was kidnapped and enslaved by European avarice and treachery. The distressing particulars of the injury, and its consequent miseries, are recited in numbers which are not destitute of either pathos or elegance.

Art. 22. *The Island of Innocence*; a Poetical Epistle to a Friend. By Peter Pindar, Esq. Part the First. 4to. 1s. 6d. Dean. 1802.

We hope that Peter will not insert us in his catalogue of '*Brutes*,' if we intimate to him that neither much originality nor any great brilliancy of genius is displayed in this poem. It is conceived exactly on the plan of Juvenal's second Satire, which Dr. Johnson imitated in his "London." The poet first describes the perfect happiness of a friend, who had betaken himself with his family to a little island in the gulf of Mexico; where squirrels and hares live in fearless security; and where man must subsist entirely on vegetables, since neither the beasts of the wood nor the birds of the air, nor the inhabitants of the stream, are to be robbed of life or disturbed in their enjoyments. He then contrasts this scene of trans-atlantic rural pleasure with the vices, cruelties, and miseries of the London world.—We shall place together his delineation of the *Island of Innocence* in the Gulf of Mexico, and his Picture of modern London:

'To thee, my FRIEND, amid that peaceful ISLE
Where bounteous NATURE blooms with sweetest smile;
Where never WINTER, on his northern blast,
Howls on the hill, and lays the valley waste;
O'er a pale sun, the cloud of horror throws,
And buries NATURE in his vast of snows:
Ah, no! where endless SUMMER, ever gay,
Opes a pure ether to the ORB of Day;
That gilds the tree, and flower, and grassy blade,
And works his threads of gold in ev'ry glade:
To THEE, my FRIEND, where shrubs of incense rise,
And pour their grateful fragrance to the skies;

Where

Where rills, in wanton frolic, wind away,
Diffusing health and plenty, as they play;
Where the rich treasures of the pine reside,
And orange-branches bend with golden pride;
Where from the boughs of odour, mingled notes
Of rapture warble from a thousand throats;
And blest, from vale to vale the cooing dove
Wings with his mate, and teaches Man to love;
To THEE I yield the MUSE's artless line,
And envy all the blessings that are thine.'——

'Oh! paint our Dungeons, where, with putrid breath,
The wretch desponding pants, and sighs for Death:
Paint the poor Felon, doom'd, ah! doom'd to die,
Wan the pale cheek, and horror-struck the eye;
With languid limbs that droop to earth in pain,
Press'd, loaded, lab'ring with a clanking chain;
While, on the stillness of the midnight air,
Sad moans the voice of MIS'RY and DESPAIR:
Paint all the horrors of the midnight shade,
THEFT's iron crow, and MURDER's reeking blade.
Paint the poor objects that we hourly meet,
The wrecks of BEAUTY crowding ev'ry street;
DAUGHTERS of INNOCENCE, ere Demon Art
Won on the weakness of too soft a heart;
And doom'd to infamy the tender kiss,
Due to pure LOVE alone and wedded bliss:
Paint COURTS, whose sorceries, too seducing, bind
In chains, in shameful slavish chains, the mind;
COURTS, where unblushing FLATT'RY finds the way,
And casts a cloud o'er TRUTH's eternal ray:
And quote the SAGE, who COURTS had serv'd and known—
"O CRASSUS, let me fly, and live alone:
Though much I love thee, let our commerce end,
Nor from his solitude recall thy Friend.
Thanks to the Gods, my servile hours are o'er,
And, oh! let MEM'RY mention Courts no more!"

Had P. P. given us an *Argument* in his usual manner, he would probably have told us that the author proudly concludes with comparing himself to St. Paul; for know, gentle reader, that he informs us that, as the Apostle fought with *beasts* at Ephesus, so he (Peter) has encountered the *brutes* of Paternoster-Row.—As Milton calls his antagonists "owls and cuckows, asses, apes and dogs," Peter, in imitation of such poetical politeness, denominates his opposers

'—Lions, monkeys, bulls, and bears.'

After a conflict with such formidable beasts, we congratulate him on being alive to tell the wonderous tale.

In general, we have seen little reason for complaining of incongruous epithets in this writer's effusions: but we cannot admit the '*crawling* of a willow,' unless he will allow of the critical acumen of a potatoe.

Art. 23. *Il Como, Favola Rusticana* *, i. e. Comus, A Mask. By John Milton. Translated into Italian by Gaetano Polidrio. Crown 8vo. Dulau. 1822.

We remarked some time ago † that Sign. Mariottini, in translating Milton's Paradise Lost, had made it more an Italian than an English poem, by trying to transfuse the *spirit* of the original into the idiom and poetical language of his own country, without aiming at a literal translation of our phraseology and poetical forms of speech;—and this seems to have been the wish of Sign. Polidori in his version of Comus, which is often free, spirited, and poetical, *alla Italiana*; though seldom sufficiently close and literal for an Englishman to follow. Though, however, an English reader of this version may perceive the absence of many idioms and national forms of expression which Milton has embalmed for the use of his countrymen; yet, if literally rendered, they would be unintelligible to an Italian. Englishmen will always prefer the original to a copy, unless as a matter of curiosity, and a lesson in learning language.

The opening is reasonably close, and, by a little paraphrastic assistance, tolerably intelligible:

" Before the starry threshold of Jove's court
My mansion is, where those immortal shapes
Of bright aereal spirits live inspher'd,
In regions mild of calm and serene air,
Above the smoke and stir of this dim spot,
Which men call earth, and with low-thoughted care
Confin'd, and pester'd in this pinfold here,
Strive to keep up a frail and feverish being,
Unmindful of the crown that Virtue gives,
After this mortal change, to her true servants,
Among the enthron'd gods on sainted seats."

" *Di Giove innanzi alla stellata soglia*
Nella reggia celeste, ove immortali
Splendide forme in placida regione
D'aria calma e serena, in bei drappelli
Sen stanno, è pur la mia magion. Di questo
Loco ingombro di tenebre e d'orrore,
Che l'uom nomina Terra, a noi giammai
La caligin non giunge; eppure in essa
Terra, a noi quasi impercettibil punto,
Strambasciati si affannano i mortali
In basse cure, a sostenere intenti
L'infirma e fragil vita; affatto immemori
Della corona che Virtute serba
A' suoi fidi seguaci, allor che l'alma,
Il suo peso mortal lasciato in terra,

* We should, perhaps, translate this word *rural*, as its nearest equivalent in English. The Italians have appropriate for almost every profession and occupation: as *Piscatory*, for fishermen, *Boschereccia*, for those who are occupied in woods, forests, &c.

† N. S. vol. xviii. p. 528.

Sia

Sia replica nel cielo, ed infra i nembi
Abbia pur ella il suo beato scampo.'

The song of *Sweet Echo*, so replete with beautiful imagery, was so difficult to set, that Lawes was unable to furnish it with an air that was either graceful or pleasing; though Dr. Arne, a century later, produced one which possessed both those qualities in an eminent degree*. Sigr. Polidori's version of this song is no more happy than Henry Lawes's melody.—In setting this song, Arne for once furnished a model to Handel, when he composed *Sweet Bird*, in *il Penseroso*, on a similar subject. There are no two airs in our language which contain more new and beautiful passages, or which furnish better opportunities for the display of a fine voice and superior vocal abilities. The numbers in the poetry of *Sweet Echo* are so broken, as to point out no symmetry of air, like the more modern strains of Metastasio: but Sigr. Polidori, by more regular measures, seems to have lost in strength what he has gained in smoothness. We looked in vain for numbers equally flowing and fanciful with those which Milton has put into the mouth of Comus; many of which, however, have been selected for airs in Mr. Dalton's judicious arrangement of that drama for the stage. Sigr. Polidori's imitation of Milton's manner in these charming lines would certainly have been more striking, had his measures been the same: but, by changing Milton's short-numbered eight syllables for the long Italian heroics of eleven, he makes the air move heavily in spite of a softer and smoother dialect.

In the speech when the lady enters, much of the original is preserved: but we missed several singularly beautiful expressions in describing the riotous mirth and vulgar joy of the *swinish multitude*, even in expressing their thanks for the bounty of Providence:

" When for their teeming flocks, and granges full,
In wanton dance they praise the bounteous Pan,
And thank the Gods amiss."

——— *Allor che a Pane,*
Al benefico Pan, Dio de' pastori,
Inni contando van per le feconde
Lor greggi; e in folli danze e rumor pazzo
Rendon grazie agli Dei per le abondevoli
E numerose biche.'

We know not what ideas these lines may excite in an Italian reader: but, to those who feel the whole force of the original, they will appear comparatively cold.

It was, we confess, an intrepid undertaking in Sigr. P. to publish, *in England*, an Italian translation of one of our most beautiful poems; which, from its original force, and the subsequent changes of language, is now become so difficult to the natives as to want a commentary. Florence is the last place in which *we* should venture to give an English translation of Dante. Yet it is but justice to allow that this version, among many inevitable failures, has passages which

* Comus was first performed at Drury Lane in 1738, and *l'Allegro ed il Penseroso* at the Opera House in 1739.

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are at once elegant and happy; and which, if we could afford room, we should with pleasure point out.

Art. 24. *L'Infedeltà punita; i. e.* Inconstancy punished; a Tragical Narrative of slighted Love. By Gætano Polidori. 8vo. pp. 40. Dulau. 1802.

The Italian language is so easy of utterance, and so mellifluous in sound, that it is not only the most favourable to music, but has been emphatically called *musica stessa*, "music itself." If we cannot say that there is much poetry or much imagination in this tragical tale, we must at least allow it the merit of having a moral tendency, and of being told *in belle parole*, in beautiful words, and elegantly printed.

MILITARY *and* NAVAL AFFAIRS.

Art. 25. *An Explanation of the Duties of the several Etats-Majors in the French Army.* Translated from the *Manuel des Adjudans Généraux et des Adjoints employés dans les Etats-Majors Divisionnaires des Armées, Par Paul Thiébault, Adjudant Général dans l'Armée de la République Françoise.* Originally printed at Paris, in the Year 1800. 8vo. pp. 150. 4s. Boards. Egerton. 1801.

The duties and relations of the *Etat-Major* of the French, of which we have heard so much, appear to have been very little understood, even in France, before Adjutant-General Thiébault published the work of which a translation is here presented to us. It cannot, therefore, fail of being interesting to all who have any curiosity on the subject, and particularly to officers of every class; since, in describing the duties of the Staff, the author is led into instructions of the first consequence to military men. For their information, and to give a specimen of M. Thiébault's judgment, we quote the following observations, taken from the article on guides;

'How many battles might have been gained, which were only lost, (lost, only) because whole corps, having followed routes too long or erroneous, have either arrived too late, or not all, at the points assigned them; how much too might the mischiefs resulting from unsuccessful battles have been diminished, by administering to an army in retreat all those advantages which the country might afford, for covering or securing its movement; and, lastly, how much, even after a victory, the perfect knowlege of localities might add to the means of drawing from a victory the greatest advantage of which it is susceptible.'

Perhaps it is owing to the corps of guides, as a part of the excellence of the French Staff, that most of their victories have been decisive, while those of their enemies have seldom been of any important consequence. A numerous and well organized Staff is certainly invaluable: but we do not call that a Staff, which, as we have too often seen in England, is composed of members who have nothing but fashion and interest to recommend them; and who, instead of being of use, are only an expensive incumbrance. We have the satisfaction, however, of observing that science is now gradually introducing itself in the British Army, and we hope that the present publication will accelerate its progress.

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If we may be permitted to turn from these serious reflections, we would afford our readers a smile by observing that *brandy*, on the reports of which, as a stimulative to French courage, such different opinions have been holden, has here *honourable mention;* it being particularly recommended to have, in the rear of the column, 'some carts laden with brandy.'—We were rather surprized, in a work proceeding from a country like republican France, which avows that it owed its first successes to the "magic cry" of "*Guerre aux châteaux, Paix aux cabanes,*" to read of 'war against the Peasants,' P. 119, line 13.—The translator, notwithstanding his modest apprehensions, appears to have done justice to his author.

Art. 26. *The British Commissary.* In Two Parts. Part 1st. A System for the British Commissariat on Foreign Service. Part 2d. An Essay towards ascertaining the Use and Duties of a Commissariat Staff in England. By Haviland Le Mesurier, Esq. 8vo. pp. 211. 6s. Boards. Egerton. 1801.

The officers of the army are generally remarked for their sentiments of honour: but we are concerned to observe that *honor* and *honesty* are not always considered, even by them, as synonymous terms. To speak more plainly, the meaning of the latter word seemed, till lately, almost unknown in the pecuniary transactions of military service; and we have actually heard it used as a term of reproach to a meritorious individual, who left his family in indigent circumstances, because he neglected to plunder the public when it was in his power!—In the West Indies, particularly, the profligate system of fraud and peculation has been carried to a monstrous extent, and with a barefaced effrontery scarcely credible.

The efforts of an insulted government have, however, for some time past been especially directed to that quarter; and we hope that there will be found courage sufficient both to punish and to expose the guilty, with just severity: for there are delinquents still holding up their heads, and living in the different *places*, with every appearance of fashion, whose consciences must tell them that their proper abode would be a cell, associated with perjury and theft. Yet, from the prevalency of these crimes, they are, by some, considered as so pardonable, that, as the late excellent Chief Justice Lord Kenyon, with indignation remarked, "Men of consequence do not hesitate to come into court, and give an honourable character to miscreants convicted of the most flagrant public frauds! As if producing false vouchers, plundering the state, and dishonestly entailing additional taxes on their fellow citizens, were no reproach."

Any attempt to counteract such practices cannot but be well received by all honest men; and Mr. Le Mesurier is intitled to the gratitude of the country, for introducing and publishing a system which, as far as human efforts can succeed, will, if strictly adopted, prevent frauds to any considerable extent.—Besides the great objects of producing regularity and honesty in the military public accounts, the author proposes several plans and regulations, which are worthy the attention of Government, and of every individual concerned in the commissariat.

Art.

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Art. 27. *The English Bowman*, or Tracts on Archery: To which is added the Second Part of the Bowman's Glory. By T. Roberts, a Member of the Toxophilite Society. 8vo. pp. 298. 10s. 6d. Boards. Egerton. 1801.

This is a well executed and seemingly complete investigation of archery, chiefly collected from Ascham, Sir John Smith, and other worthies.—Mr. Roberts has also given some excellent comments on those writers; with the addition of several chapters of his own and many valuable notes, which shew his extensive reading, and the very great attention which he has paid to his subject.

The work is divided into four parts; containing, 1st. An Examination into the History, Character, and Military Career of the English Long-bow, &c.

2d. An Account of the Revival of Archery, &c.

3d. An Inquiry and Investigation into such extraordinary Feats, as are said to have been achieved with the English Long-bow, in former Times, &c.

4th. The Art and Practice of Archery, &c.

These particulars are followed by a glossary, and a "Remembrance of the Shows and Shootings, or Appearances of Archers, in the sixteenth and seventeenth centuries." The last article must be as curious to antiquaries as it is interesting to toxophilites.

The author dwells with patriotic exultation on the glorious exploits performed by our ancestors with the long-bow, under Henry V. and the Black Prince; while the feats also of Robin Hood and Little John are not forgotten. Of modern archers, Sultan Selim the 2d, the present Grand-Signior, appears to take the lead.—We doubt, however, the correctness of the statement of his Highness shooting an arrow nine hundred and seventy-two yards; (note, p. 100;) especially as Sir Robert Ainslie, before whom this extraordinary shot is said to have been made, and measured, in 1798, had left the Porte sometime before that year.

Art. 28. *The Young Midshipman's Instructor*; (designed as a Companion to Hamilton Moore's Navigation;) with useful Hints to Parents of Sea Youth, and to Captains and School-Masters in the Royal Navy. By David Morrice, late School-Master of his Majesty's Ship Hussar. 8vo. pp. 134. 3s. 6d. Boards. Egerton. 1801.

This little treatise has also appeared as part of a larger work, published by the same author, intitled "The art of teaching or communicating Instruction; examined, methodized, and facilitated;" of which we propose hereafter to take notice. Mr. Morrice has here divided his Instructor into short sections under the following heads; Geography and Astronomy, Chronology, Mathematics, the French Language, and on young Persons studying without a Master. They are intended for the younger class of pupils, ('younkers,' as the author, according to marine phraseology, terms them,) and are not ill calculated, as auxiliaries, to throw light on more regular studies.

Art.

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POLITICS, &c.

Art. 29. *The Utility of Country Banks considered.* 8vo. 2s. Hatchard.

This ingenious and well-written pamphlet is calculated, like Mr. Thornton's more elaborate work, (see p. 30. of this Review,) to augment the respectability of our paper credit; and to prove that the banking system operates to the benefit of the state. Country banks have in this writer a very able advocate; who enlarges on their utility, and endeavours to obviate whatever has been urged to their disadvantage.

Mr. Thornton represents the bank of England as independent of Government: but this gentleman considers it as 'a great engine of state, which in various ways aids the operations of government.' Country banks have not this connection; and, as they divide the confidence, they are regarded as increasing the security of the public. We are told that 'every country bank must be considered as a mine to the kingdom, and bankers as the workers of this mine for the public good;'—that, 'as grand political machines, moving the great levers of the empire, and raising the ponderous powers of war, national banks may be contemplated as national bulwarks, towers of strength, and edifices of defence;'—that 'what the bank of England is to government and merchants of the metropolis, country banks are to traders and gentlemen of landed property in the country;'—and that 'the high price of provisions is totally independent of any system of banking known in this country.'

Perhaps, however, the assertions in this pamphlet are too strong and unqualified, and give to the whole rather the air of interested pleading, than of impartial judgment and matured reflections. The system of banking, though advantageous in many respects to a commercial state, naturally tends to produce an excess of paper circulation, and to draw gold from the pockets of the many into the coffers of the few. Mr. Thornton, indeed, allows that country banks have their disadvantages: but the writer now before us exhibits only the bright side of the subject; for which, we are informed, it is actually in contemplation with the country bankers to present him with a handsome acknowlegement.

Art. 30. *Public Credit in danger; or Frauds on the Revenue Private Wrongs, and Public Ruin:* To which are added, Hints on the best Means to provide for a Peace Establishment, without increasing the National Burthens. By a Member of the Honorable Society of the Inner Temple. 8vo. 2s. Hatchard. 1802.

A forcible appeal is here made to conscience, on the sin of defrauding the revenue. The author, having been an enemy to the late war, withheld his advice to Government during its continuance, because he was fearful of contributing to its prolongation: but now, peace being restored, he gives it without reluctance.—He purposes to institute a magnificent society for the support of public credit and universal integrity; and, to check all frauds, he recommends it to the legislature to put the purchasers of contraband articles on the same footing with receivers of stolen goods. 'By conscientious payment of taxes, every thing, he thinks, would be accomplished which the

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the nation requires for the peace establishment in the way of revenue. 'There is one safe path before us, and *all is well* and *will be well*—Render unto Cæsar the things which are Cæsar's; and the business is done.' Thus the redress of grievances seems to be extremely easy: but, if this desirable event depends on making all people honest, *we* may wish, indeed, but do not expect, to see this happy event. Our childrens' childrens' children, in the golden age, may be more fortunate.

Art. 31. *Serious Reflections on Paper Money in general*, particularly on the alarming Inundation of forged Bank Notes. With Hints for remedying an Evil threatening Destruction to the internal Trade of the Kingdom. In which are included Observations on Mr. Thornton's Enquiry concerning the Paper Credit of Great Britain. 8vo. 1s. 6d. Thurgood.

Serious indeed! Mr. Thornton is not more a preacher of consolation than this writer is a disseminator of alarm. He places the subject of paper money in a point of view in which it was not considered by the former gentleman; and though he prescribes a mode of cure, it is not till he has roused us to a contemplation of the magnitude of the evil. Being ourselves no advocates for the doctrine of unbounded confidence in any banking depository, and foreseeing the mischiefs which may probably arise from an unlimited emission of notes, unchecked by their convertibility into cash at the will of the holder, we are more disposed to coincide in, than to resist, the views of this writer; yet we question the policy of representing the fabrication of forged notes as an easy practice, and of alarming the nation with the idea of an inundation of these forgeries. No doubt they are numerous, but we trust that they do not amount to an *inundation*; and we hope that the bank will avail itself of the sensible remarks which are here suggested, to check, if not to annihilate, this wicked practice.

Commencing with a glance at the origin of the banking system in Europe, the author proceeds to notice Law's Mississippi scheme in France and our South Sea Bubble; whence he passes to a consideration of the Bank of England, which he accuses of having failed in its contract with the public, by not paying in cash on demand; and he remarks that 'paper, as money, when the real money has been withdrawn, of which, by common consent, that paper was intended to be an emblem, will ever be liable to fall into decay.' Of the funding and taxing system, he says that 'it is an invention which must ever be deprecated by the philosophic and benevolent mind.' In defiance of Mr. Thornton's laboured vindication of paper credit, this writer decides in favour of the precious metals; lamenting that so much of them should have been sent out of the country, since nothing but an increased foreign commerce, with a balance of trade in our favour, can restore to us the quantity which has been sent away. His observations on Mr. Thornton's inquiry are concise: but he promises to comment on it more at large in future.

Art. 32. *A Letter addressed to the Hon. Charles James Fox*, in consequence of a Publication, intitled "A Sketch of the Character of

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of the Most Noble Francis Duke of Bedford." 8vo. 1s. Rivingtons.

The author of this letter disapproves alike of the panegyrist and of the panegyrised. Mr. Fox's eulogy is condemned because it did not, like a funeral sermon, exhibit the late Duke of Bedford's religious sentiments; and the example of the deceased is reprobated because he did not display—a deathbed repentance. The fortitude of the noble Duke in his last moments, which his Friend so highly extolled, is here represented as constituting the most shocking part of what this writer terms 'this truly deplorable scene'. The silence observed by Mr. Fox on the subject of religion, and the late Duke's avowed political principles, here excite such animadversions as no liberal and candid mind will honour with its approbation.

EDUCATION.

Art. 33. *Chronological Tablets*: exhibiting every remarkable Occurrence from the Creation of the World, with characteristic Traits of each Event; chiefly abridged from the French of the Abbot Lenglet du Fresnoy; arranged alphabetically, and augmented from authentic sources to the present Time, particularly as regards British history: comprehending brief Accounts of Inventions and Discoveries in every Department of Science, and Biographical Sketches of three thousand illustrious or notable Persons. 12mo. pp. 256. Vernor and Hood. 1801.

This little book is divided into five tables, under the following titles; General Events, Battles, Inventions, Discovery of Countries, Establishments, &c. &c.—Sacred Writers and Writings; Sects, Religious and Religio-military Institutions, Orders, &c.—Buildings, Hospitals, and Public Offices.—Persons worthy of Note, either for their Virtues or their Vices, particularly mental or bodily Qualifications, Rank, &c. —and Regal Tables'—to all which is added, 'Population of Europe, &c. together with Occurrences while this work was at press.'—The editor speaks with great satisfaction concerning his compilation, which, we are told, he 'does not obtrude on the public without a thorough conviction of its utility and correctness; and he farther remarks, 'It is believed, no book near the same size and price, contains a more abundant fund of information and enterainment than this now offered; for, by the œconomy of printing, a page of duodecimo is introduced into a compass apparently not more than half its bulk, in such a way as to comprize *multum in parvo*.'

We give the editor credit for industry, and for attention in his endeavours to render the work more complete; we are pleased also with the division of his subjects, and we apprehend that in its present state it may prove both acceptable and useful: but we cannot flatter him so far as to say that it is not free from defects, and is not capable of considerable improvement. No part of science requires greater exactness and deliberation, or admits of more diffidence, than that of chronology. Doubtful authorities and confident assertions should therefore be avoided, which, perhaps, is not always sufficiently done in this performance; deception is easy on this point, and prejudice misleads.—Whether Freemasonry was taught (p. 56.) in England by Pythagoras, about 550 years before

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before Christ, we leave to be determined by those who choose to investigate the subject.—Of Highways, it is said, (p. 63.) 'the first law for their reparation passed, 1525; that which erected turnpikes, 1773.' Of the latter, to which we are referred, we read, p. 139, 'Turnpikes, for exacting tolls, first erected here, 1350; first law concerning them, 1663; tax levied on persons passing through them, 1782.'—Here is probably an error of the press, or certainly other mistakes.—In table iv. we observe, 'Abbot, Archbishop of Canterbury, who *killed his park-keeper* in 1621, died Aug. 3, 1633, aged 71;' it ought surely to have been said, *by accident*.—'Merlin, the *prophet*, (p. 217) lived in 477.' Ought we not to read, *reputed* prophet?—'Annet, Peter, pilloried and persecuted for his *moral* writings, died 1679, aged 75.' It seems very hard that a man should suffer in this manner for his *morality*. Here again appears an error of the press.—Some names, such as Joseph Addison, Esq. need, perhaps, no other distinction than that of the time of birth and death; so justly are they celebrated and truly esteemed: but, when we observe, 'Mitchel, Joseph, born 1684, died 1738:' or 'Shirley, James, born 1594, died 1666,' general readers will, probably, be neither edified nor informed.

MISCELLANEOUS.

Art. 34. *Cary's New Itinerary;* or, an accurate Delineation of the Great Roads, both direct and cross, throughout England and Wales; with many of the principal Roads in Scotland; from an actual Admeasurement made by Command of his Majesty's Post Master General, for official Purposes. By John Cary, Surveyor of the Roads to the General Post Office. To which are added the Names of the Inns which supply Post Horses and Carriages; Noblemen's and Gentlemen's Seats; a List of the Packet Boats, &c. &c. The 2d Edition, with Improvements. 8vo. 10s. 6d. with the Maps coloured. Cary. 1802.

We recommended the first edition of this work in our 27th vol. N. S. p. 110, and the present has an increased claim to patronage on account of various additions and improvements; some of which we shall mention.—To the former survey of 9000 miles, an actual measurement of 1000 more is now given.—At the conclusion of each route (of any material length) a *return route* is added, to shew the distance from B to A, as well as from A to B, without the trouble of subtracting; which, as it stood formerly, must have been always rather inconvenient, and to some people embarrassing.—Besides the usual distinction of market-towns, all places having a post-office are now distinguished by a characteristic mark.—A new map of the *Cross* Roads, separate from the *Direct* Roads; and the former are also marked on the general map, exhibiting their connection with the latter.

The new mode adopted by Mr. Cary in his 1st edition, of reckoning all distances from the *General Post Office*, has been abandoned; and they are now computed from the customary standards, in order that they may correspond as nearly as possible with the mile-stones on the roads.

With much candor, and a laudable desire of improvement, Mr. Cary solicits the corrections of all travellers who may use his book; particularly

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particularly in the article of the country seats of noblemen, &c. which must be subject to constant variations. The description of cross roads, also, must no doubt be susceptible of emendations. *One omission* accidentally struck us, viz. the cross road from Cheltenham to Stow, and thence to Chipping Norton.

An account of Mr. Cary's successful action against a piracy of his work was given in our last vol. p. 46. He has not omitted to record it in the present volume, and thus repels a prior charge of plagiarism brought against *him*.

Art. 35. *A Critical Inquiry into the Moral Writings of Dr. Samuel Johnson.* In which the Tendency of certain Passages in *the Rambler*, and other Publications of that celebrated Writer, is impartially considered. To which is added, A Dialogue *in the Shades*, between Johnson and Boswell. 8vo. 3s. 6d. Cobbett and Morgan.

We entirely agree with this ingenious Critic in his unfavourable opinion of many sentiments and doctrines contained in the Essays of Dr. Johnson, which are here examined; and which are considered as having by no means a tendency to promote the comfort and happiness of mankind. He appreciates more highly, however, the merit of the Doctor's poetical performances; of his religious papers, also, (for the most part,) he is a warm admirer; and he does ample justice to the piety and good intentions of that great writer.

This is a well-written and even an entertaining performance. A considerable, if not the principal, part of it first appeared in the columns of a newspaper. The humorous *Dialogue in the Shades*, given in the *Appendix*, bears very hard on poor *Bozzi*: who is here made to acknowlege that he owed his untimely death to drinking too much *mahogany!*—alias *gin and treacle*.

CORRESPONDENCE.

We are indebted to a noble Correspondent in Ireland, for the correction of an inadvertency in our Review for February last, p. 197, *note*: where Swift's character of Thomas *Earl* of Wharton was proposed to be compared with Pope's similar delineation, forgetting that the portrait drawn by the latter was that of Philip *Duke* of Wharton, son of the Earl: with which distinction, the comparison may still be made.—Our best acknowlegements are due to the Earl of G. for the very obliging expression contained in his letter: in return for which, we can only hope that he may long enjoy all the pleasures which literature can afford, and to which our humble efforts may contribute.

By a letter from Dr. Hutton of Woolwich, we learn with regret that our account of his Treatise on Bridges (See Rev. for March last, p. 324.) has given him pain, which it was by no means our intention to inflict; and we assure the Doctor that he has attached a meaning to our remarks which we wholly disavow.—The observations respecting *speculative men* were not designed to apply personally to Dr. H. as individual censure; and the force of the objection was in a great

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great measure diminished by the concluding remark in that paragraph. Indeed, it would be *felo de se*, in a body of men like Reviewers, to join in indiscriminate and vehement declamation against persons of a speculative turn.—With regard to our remark on the application or non-application of Dr. H.'s principles to the proposed Iron Bridge over the Thames, we stated it with doubt, and merely as our opinion; the reasons for which will farther appear in our account of Mr. Atwood's Dissertation on Arches, in p. 41, &c. of this Review.—By observing that certain of Dr. H.'s propositions were the same with those of Emerson, we had no intention to convey any imputation of plagiarism, but merely thus to impart an idea of them to mathematical readers, who must be well acquainted with Emerson's work.—Even the delay of our account of the Doctor's tract is in his opinion a mark of hostility: but surely Dr. Hutton must be aware that, among the numbers of publications which issue from the press, it must be and is the lot of a great many to wait for notice in our Review much longer than his work was retarded; and in the present case the MS. was accidentally mislaid.

To conclude; we cannot admit the propriety of viewing the article in question in the light in which Dr. Hutton has placed it, and we positively disclaim all those motives of personal ill-will to which he has referred it.

INTELLECTUAL PHYSICS.

A volume in 4to. with this title was printed in the year 1794, and distributed within a limited circle. A copy of it was put into our hands, and accordingly we gave an account of it in Vol. xx. of our New Series, p. 292. It has lately been again circulated, and, properly speaking, has now been first *published*; the author hoping that, 'under the present circumstances of the world, and at the present crisis, some such induction up to first principles as this Essay pursues, some such truths as this induction elicits,' may lead to some good use. We shall be happy if the event should correspond with the laudable views of this respectable writer; who, we now learn from the prefixed advertisement, is Governor Pownall.

The packet from Wells is received, but we do not see what use we can make of its contents.

In our account of Dr. White's edition of Abdollatiph, Rev. April, p. 341. l. 9. from the bottom, the word *printed* was incautiously substituted for *published*.—Professor Paulus did not print Dr. White's former edition of Abdollatiph, but merely *published* the copies of it which the Doctor had presented to him, and *printed* only an explanatory preface.

P. 429. l. 29. for 'war to peace,' r. *peace to war*.—P. 446. l. 8. fr. bott. for '*Noctura*,' r. *Nocitura*.

☞ The APPENDIX to VOL. XXXVII. of the M. R. is published with this Number, and contains various articles of FOREIGN LITERATURE, with the Title and Index to the Volume, as usual.

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THE

MONTHLY REVIEW,

For JUNE, 1802.

ART. I. *Etymologicon Magnum*, or Universal Etymological Dictionary, on a new Plan. With Illustrations drawn from various Languages: English, Gothic, Saxon, German, Danish, &c. &c. Greek, Latin,—French, Italian, Spanish,—Gaelic, Irish, Welsh, Bretagne, &c. &c.—the Dialects of the Sclavonic; and the Eastern Languages, Hebrew, Arabic, Persian, Sanscrit, Gypsey, Coptic, &c. &c. Part I. 4to. pp. 570. 1l. 1s. sewed. Robinsons, &c.

ETYMOLOGICAL discussions are generally conceived to be peculiarly dry and uninteresting; dullness and lexicography have been long very closely associated in the minds of the public; and if the author of a large volume on the origin and relations of words do not come before them provided with a reasonable stock of tediousness, his erudition will be very liable to be called in question. There are appropriate defects, it is imagined, which indicate corresponding excellencies; and characteristic faults, without which no species of composition can easily be admitted as genuine.—For the sake of the work that is now before us, we are inclined to hope that this rule will admit of some occasional exceptions; since it is altogether unprovided with the customary badge of dullness, and is even deficient perhaps in the ordinary gravity of learning. It has merits, however, which may be allowed to counterbalance these deficiencies; and which intitle it to be received as an erudite and ingenious performance.

It is no light nor vulgar praise, indeed, to the author of the present volume, (who, we learn from the preface, is Mr. Walter Whiter,) that he has been enabled to make an interesting and amusing book on such a subject. At the same time that he is more systematic and original than any of his predecessors, he has contrived to captivate the fancy and support the attention of the reader by the variety and felicity of his illustrations, by the vivacity of his remarks, and by the constant acuteness and perspicuity of his reasonings.

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Accuracy and precision were not, perhaps, to be expected in a production of this nature: but their place is here supplied by the utmost copiousness of materials. In this respect, Mr. W. has surpassed all former etymologists. If his instances be not always in point, they are always in abundance; his reduction, if not uniformly correct, is at least sufficiently extensive; and whatever may be thought of his theory, it must be confessed that he has supported it by a greater number of examples, and a wider range of illustration, than were ever employed on such a subject. He has derived his proofs from every quarter of the world, and from every rank of society: he has appealed not only to the classical languages of antiquity and the mingled dialects of modern Europe, but to the radicals of the Eastern tongues, the jargon of the wandering Gypsies, and the *slang* even of pick-pockets and street-walkers; he has endeavoured to ascertain the rude metaphysics and unsteady associations, by which savages would be guided in the first formation of language; and he has taken into account the different changes that could be produced on it by the variations of the organ, the increase of ideas, the errors of ignorance, the perversions of caprice, and the daring irregularities of passion. In all this variety, much repetition naturally occurs: he has travelled in a course that *leaps* back repeatedly on itself; and he has often stopped to indulge himself with a view of the objects which he had abandoned. Sometimes, he returns to an argument because it was left too weak and insufficient, and sometimes because its strength had not been put to any proper use: he comes back, in short, at one time to borrow, and at another to lend; and he finds so many occasions for looking behind him, that the reader despairs of getting forwards. All this serves, indeed, to bind the different parts of the work more closely together: but it is binding them by a cord which is tied in a very puzzling knot; and we are sometimes more provoked with its intricacy than convinced of its strength.

Although, however, we are prepared to bear the most ample testimony to the genius and erudition of this singular writer, we are very far from professing to be converts to his system; or even from thinking that it possesses any great degree of probability. On the contrary, we cannot help considering the work as a new instance of genius misapplied; and of learning, industry, and talents, unprofitably wasted in the pursuit of an unattainable object. To deduce one language from another, to trace the present form of a word upwards to an older form of it, and to demonstrate the law of that variation to which it has been exposed, would form a task that may be generally practicable and often very useful; it would have a tendency to promote

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promote and preserve that purity and precision of expression, which are so grateful both to the taste and the understanding; and it would give us some insight into that moral and intellectual progress of our nature, with which we shall be the more able to co-operate, the more perfectly we comprehend it. The etymologist, therefore, who limits himself to this object, may reasonably hope to accomplish all that he has undertaken; he may satisfy both himself and his readers; and he may turn his learning and his sagacity to a good and a sure account. When, however, he presumes to go beyond these limits, and to determine, not the earlier, but the *original* form of words, he has plainly embarked on an enterprize of great hazard, and must proceed without any assurance of success; he must regulate his course almost entirely by conjecture; and he must be guided in his conjectures by lights that are at once scanty, variable, and obscure. The analogies and metaphors, by means of which the significancy of language has been fixed and extended, are for the most part so extremely feeble and remote, that it seems impossible to ascertain them by any sort of reasoning *à priori*. There are many words, indeed, which bear the record of their descent in their features; and it is principally by comparing the fact, as it proves to be in these instances, with any conjecture which could have been previously formed respecting it, that we discover the fallacy of such a mode of investigation. Every thing, in short, that is not very obvious in this part of etymology, is always very uncertain: the greater part of words may be referred with equal probability to any one of an hundred radicals; and it seems as hopeless a task to determine their true original, as it would be to decide the original forms of the pebbles that are rounded on the shore, or of the clouds that are fleeting over the face of the heavens.

Such, however, is the task that must be undertaken by every author who professes to compile an *Etymologicon Magnum*; or to deliver a *general* theory concerning the origin and derivation of words. The fault is in the subject itself; and we are far from imputing to Mr. Whiter those deficiencies which belong to the nature of the work. For the means which he has employed to perform it, and the selection of expedients which he has adopted to facilitate it, he is more justly answerable.

The theory, which it is the object of this volume to illustrate and confirm, may be stated in a very few words.—After having laid down the two following preliminary positions; 1st, that in all questions of etymology the *vowels* are to be entirely omitted or disregarded; and, 2d, that certain consonants, which are recognized as cognate, are always to be considered as equivalent or identical; the author comprizes the whole of

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his doctrine in this short theorem:—'That the same combinations of the same or of equivalent consonants have the same virtual and elementary meaning, in all the languages with which we are acquainted.'—The two former principles are very fully stated and supported in an introductory discourse of forty pages; and the body of the work itself is devoted to the proof of the theorem.—The Introduction is rather diffusely written; and it betrays an appearance of anxiety mixed with confidence, which we are always ready to excuse in the performances of an original writer. It is proper to lay before our readers some of the most important passages in this part.

After having lamented the want of some general and extensive principle in the doctrine of former etymologists, and compared the present state of their art with the imperfect condition of arithmetic before the invention of algebra, Mr. W. proceeds to state the progress of his own discoveries in the following terms:

'Having seen that in the forming of any system it was necessary to adopt a known and acknowledged principle, universally prevailing, I began to consider, 1st. What *great—general fact* existed; and, 2d. Whether it could be applied to any purposes in the adoption of a new theory. I sought for information in those words which were most familiarly employed; as it is manifest, that if any uniformity was observed, in words so perpetually liable to change from frequent use, I had the strongest evidence for concluding, that such an uniformity was generally prevailing. FATHER in English I perceived to be FÆDER in Saxon—VATER in German—PADRE in Italian and Spanish—FADER in Islandic and Danish—VADER in Belgic—PATER in Latin, and PATER (Πατὴρ) in Greek: In other cases of the Greek *Pater*, we have PATER and PATR (Πατὴρ ος—Πατρ-ος): And if the changes of the word were to be represented, as it is sounded in different dialects of the kingdom, it might be written *Frethir—Fawthir*, and in various other ways. In Persian, *Father* is PADER, and in Sanscrit, PEETRE, as I find it represented by Mr. Wilkins in his Notes to the Heetopades (page 307.). A more striking uniformity, we shall instantly acknowledge, cannot well be imagined than that which is exhibited in the preceding terms. We here perceive, though the word FATHER has assumed these various forms, that the difference arises only from the change of the vowels themselves or of their place; but that the *same* consonants, or those which all Grammarians, at all times, have acknowledged to be cognate, have still been preserved. In our earliest stages of acquiring knowledge, we learn that "Inter se cognatæ sunt, Π, Β, Φ,—Κ, Γ, Χ—Τ, Δ, Θ,"—P, B, F,—K, G, *Ch*—T, D, *Th*; and that these letters are called cognate, because they are changed into each other in the variations of the same word. Without embarrassing the reader or myself in this place by defining the *identity* of a word, I shall appeal only to the ordinary conceptions, which every one has admitted on this subject. All would allow, that *Father*, *Feder*, *Fater*, *Padre*, *Pader*, *Vader*, *Vater*,

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Vater, *Pater*, *Pateor*, *Pater*, *Patr*, *Feathir*, *Fauthir*, *Petre*, are the *same* words, or different forms of the *same* word. Now as vowels, *not* the *same*, or *not* in the *same* place, are here adopted; the *sameness* (if I may so express it) of the word does not consist in the vowels, or rather, the vowels have nothing to do in determining the *sameness* or *identity* of a word. We observe, however, that the same idea is expressed by the *same consonants*, or by those which Grammarians have considered as *cognate*, or of the *same kind*.'

He afterward enumerates the analogous words which are found to denote the relationship of *mother*, *brother*, and *daughter*, through the same range of languages; and he concludes with these expressions: 'Here then we recognise manifestly and unequivocally a principle of uniformity, by which we are at once supplied with the most important maxim to direct our researches in discovering the origin of words. In these inquiries, the *consonants* only are to be considered as the representatives of words, and the vowel breathings are to be totally disregarded.' p. viii.

The author next proceeds to 'determine with precision what those cognate consonants are, which are changed into each other in the most familiar and ordinary instances.' The generality of our grammarians, he remarks, admit *P. B.* and *F.* to be cognate letters, but allege that the liquids *L. M. N.* and *R.* are immutable. Mr. Whiter, on the contrary, maintains that *M.* is plainly a cognate with the other three labials, and is frequently interchanged with them in the inflections of the Greek verb. As to the remaining consonants, he is still more heterodox to common opinion; *T. D. Th.* he observes, and *K. G. Ch.* are allowed to be *respectively* cognate: but it ought to have been seen that they are *all* cognate, or mutually changeable into each other in the variations of the same word. The Greek verb, and the inflections of the Latin noun, are again quoted in support of this proposition; and he insists on adding *S.* and *Z.* to this second large family of cognates. Through the whole compass of language, therefore, he concludes that *K. G. Ch. D. T. Th. C. S.* and *Z.* are to be considered as different forms of the same elementary letter, and liable to be substituted for each other in the variations of the same words.

This latitude of transmutation, it might have been supposed, would have served the purpose of any ordinary theorist: but Mr. Whiter seems to have had no feeling for the embarrassment which he was creating to his readers, and goes on relentlessly in these words:

'From considering this mixture of similar sounds, which is sometimes represented by a single letter, we may obtain a very important canon in the investigation of Languages. The two letters, between which no vowel breathing is inserted, in the beginning of words,

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may sometimes indeed represent the radical, but they may often be regarded as denoting only a conjunction of the sounds, which are attached to the first letter. Thus the ST in *stir—string—stick*, &c. may perhaps be only two symbols employed to convey the union of certain sounds, which might be said to belong to the first letter of the radical, and which on other occasions would appear in a separate state. Before the adoption of the Greek Σ, the ΣΤ, DS or TS, would have been applied for this purpose; and the root under one form might be represented by TS-R; and again, when the sounds are separated, by S-R and T-R. It will likewise sometimes happen, that a vowel breathing is inserted between the two letters which denote only the mixture of sound. Thus TS-R may become TaS-R, or TeS-R, &c.; and if we are induced from this circumstance to consider T-S as the Root, instead of TS-R, or T-R, and S-R; our researches on such a question would be vain and fruitless. This observation is of great importance in the Theory of Languages; and we shall find, in the course of these inquiries, various examples, in which, as I trust, it has been successfully adopted.'

The author then takes notice of the great comfort and encouragement which he received in the prosecution of his theory, from the study of the Eastern languages, and particularly of the Hebrew. Without entering into the mysteries of Masoretic controversy, he discovered with infinite satisfaction that the vowels were of but little importance in writing that antient language, and that its radicals were distinguished by the consonants employed to explain them. 'I certainly found,' he continues, 'that the lexicons, in explaining the various senses of a single word written without vowels, would often exhibit a variety of senses which on the first view might appear but little similar or related to each other: still, however, I observed that the Hebrew lexicographers considered it as an important part of their task, to discover the general idea to which these various senses might be all referred, and to detail with precision the links of the chain by which their affinity was ascertained and preserved. I observed too that the word, in assuming these various senses, often adopted different points, or vowels.' p. xix.—The Hebrew scholar will at once perceive that Mr. Whiter has fallen into the hands of Mr. Parkhurst, and is here ascribing to the whole body of Hebrew lexicographers that fanciful and systematical view of the language, which is in a great measure peculiar to this late author, and has been disavowed by some of the gravest of his brethren We have quoted the passage, however, principally as an introduction to the following account of the effects of this discovery on the views and opinions of the present writer: it clearly exhibits the germ and developement of his theory, and may be taken as a fair specimen of his *manner* of thinking and expressing himself;

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'In contemplating this circumstance, a new scene of investigation was opened to my view. I began to reflect, as man was the same creature in the East and in the West, that the English language must have arisen from the same principles of mind and organs, which operated in the formation of the Hebrew; and that similar facts, as they are connected with these causes, must necessarily be found in both these languages. It was then easy to understand, that if the Hebrew lexicographers had formed a true conception of their subject, that a dictionary might be written in English on the same plan, and that the same mode of investigation might likewise be adopted. I then applied for confirmation of this idea to an example in English: I examined the various senses belonging to the word or the radical CP, and I found that, with different points or vowels, it signified *A Species of Dress—a Vessel for drinking*—and *a Covering for the head*, &c. &c. The forms which it assumes in our language, under these senses, are, COPE (an ancient dress of priests)—CUP—CAP, &c. I soon perceived, that the same idea was conveyed under each of these forms; though the objects, which they expressed, discharged functions annexed to the original idea or quality, in a manner totally different and dissimilar to each other. I observed, that the radical CP, in its primary sense, suggested the idea of *holding—containing—enfolding*, &c. This was a very important step in the progress of my inquiry.

'On again considering the mode which the Hebrew Lexicographers had adopted, though I still acknowledged that it far exceeded all our conceptions of the subject, yet I soon perceived that their ideas were bounded within the most contracted limits, and that they had not even advanced beyond the threshold of the subject. I found, that the words, which they considered to be impregnated with the same idea, were only those which were represented by the *same consonants*, that is, by consonants of the same *name* and the same *form*; and they seemed to be unconscious, that among other words there existed any species of relationship—connexion, or similarity whatever. In the Hebrew lexicographers we discover no propensities to Etymology, as it relates to the language which they have undertaken to explain; and in this point of view, they are even inferior to their fellow-labourers in a similar employment. Without inquiring into the cause of these kindred significations being attached to the same consonants; we well know, that it did *not* arise from the *figure* of the symbol; and therefore it is infinitely futile and unmeaning to confine the influence of this principle within a sphere of action which has no reference to the operations of the cause. Thus, if a general idea is affixed to the radical CP, which runs through the various words in which CP is found; we are well persuaded that the *forms* of C and P were not instrumental in producing this effect; and consequently that the same train of ideas will be equally found among words, which are expressed by KP *Ch*P, &c. &c.'

One step only was now wanting, to lead the author to a complete view of the theory which he has unfolded in this volume. These instances in English and in Hebrew convinced

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him that the same elementary consonants conveyed the same meaning in *every separate* language; and it only remained to shew that this affinity *pervaded all* languages, and that the elementary consonants contained the rudiments of a language universal and immutable.—This point, indeed, he has not laboured with any great degree of industry: he has referred to the instances, already quoted, of the similarity of all the known appellations for the nearer degrees of relationship; and he has specified the additional instance of the word *earth* which, he says, is expressed in all languages by the consonants *RTh. RD.* or *RTZ.* with a vowel breathing prefixed. He then undertakes to lay down the general affinity of all known languages as a fact, 'acknowleged and ascertained;' and to shew that, in *all languages*, the same elements will be found to convey the same train of ideas.

Having happily arrived at this great conclusion, Mr. Whiter looks back with some complacency on the steps by which he had reached it, and thus breaks out in the language of triumph and exultation:

'Here then, we perceive, our theory is at last completed. It is perfect in all its parts, and furnished for all its purposes. The similarity of languages has been the theme of eternal discussion. A few scattered and scanty examples of their coincidence have been perpetually urged; but the whole subject has been involved in the most impenetrable obscurity—embarrassment—and confusion:—Here at last we have discovered the important clue, which will guide us safely and readily through all the windings in the great labyrinth of Human Speech. Under the banners of this directing principle (if I may be again permitted the adoption of metaphor) the numerous tribes and families of Words are at once arranged without difficulty or disorder—all marshalled in their due places—and all discharging their various and corresponding functions with the most perfect uniformity, precision, and regularity. Here at last we have obtained what has ever been sought, but never been discovered—the *Universal* or *Original Language*—not indeed existing in the fleeting forms of any peculiar system or artifice of Speech, but in those first and *Original Elements*, which *universally* pervade the whole machinery of Language—performing in every part the same functions, and operating to the same purposes. I shall not stoop to define the various stages of progress, which others have advanced in the prosecution of this theme; nor shall I attempt to adjust the precise meaning, which is annexed to those various maxims, which others have adopted in their inquiries into this subject. I shall only simply observe, that the train of ideas, which I have now unfolded, has *not* been thus exhibited; nor has *any system* been formed on its foundation, such as the reader will find established in the succeeding discussions.'

'In perusing this passage, we feel more indulgence for the author's confident yet questionable claim to originality, than for

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for the contempt with which he affects to speak of his predecessors. Both Des Brosses and Gebelin had unfolded a theory which approached very nearly to that of Mr. W.; their erudition, their industry, and the indisputable ingenuity of their speculation, certainly intitled them to the respectful notice of every succeeding etymologist: their names will be frequently suggested to every reader of the present publication; and we do not think that they are in any danger of being eclipsed by the superior glories of their scornful successor.—The names of Vossius and Martinius, of Junius and Skinner, he has indeed condescended to specify: but these were lexicographers rather than etymologists; at least they were not theorists in etymology, and could scarcely be considered as standing in competition with the author of such a publication as the present.—The succeeding passage also displays more contempt than accords with the diffidence of sober reasoning, and less liberality than is generally united with original genius:

'To record the conjectures of some, who have written compilations on this subject, would stain and degrade a page, which had not lost every appearance of reason and of decorum. I have even passed over in silence the observations of those, who have ranged through the whole compass of Mythological Learning; and who, guided by their unerring Radicals, have pursued the Heroes—the Gods and the Goddesses, through all their varying forms and disguising garbs, and who are enabled to read the History of Reason in the Annals of Superstition. In a future work, when I shall involve myself in the same labyrinth, it will be necessary for me to examine their opinions, and appreciate their system. With respect to the importance of their Radicals, the reader will bear in his own hands an infallible touchstone by which they may be tried: He will discover, that, however potent they may be in tracing the History of Gods, they are totally inadequate and inefficient to discover the Language of Men.'

The author of a work which pretends to derive its illustrations from such a multitude of languages, as are specified in the title-page of this volume, will naturally be understood to claim the character of an eminent linguist; and the reader may well be supposed to entertain some curiosity respecting the sources and the degree of his information. Mr. W.'s account of himself in this particular is at least candid, if not perfectly satisfactory; and we are persuaded that we may rely on it with entire security, as far as it can be distinctly comprehended. Some persons, however, we imagine, will think that there is neither precision nor compliment in the following declaration:

'If the reader should then captiously scrutinize the precise state of information which I have acquired on these subjects, I might answer

answer probably, with sufficient truth, that my knowledge in these various languages is similar to that portion of skill, with which perchance he himself may be furnished in the comprehension of the Greek. It is true, that I have not been able within the short period of three years to interpret a passage in Hebrew—in Arabic—or Persian, &c. without the assistance of a Lexicon or a Translation; and I humbly imagine, that the gentle reader, after the study perhaps of thirty, would find many a passage, in Plato or Thucydides, *Greek* indeed to all the exertions of his skill, unless the kind translator were to impart his friendly assistance in the elucidation of the page. He may blush at his own ignorance, but he must lament that the precious days of his youth were wasted in the fruitless labour of barren institutions. I must be permitted to add, that in all the languages, about which I have presumed familiarly to talk—*Hebrew*, *Arabic*, *Persian*, *Chaldee*, *Syriac*, *Irish*, *Welsh*, *Galic*, &c. &c. assisted by the guidance of a faithful translation, I am able with sufficient readiness and facility to adjust a passage in all its parts according to its due meaning, and to separate the Radical from the various additions, with which it may be involved from the construction of the language. If any adept in the mysteries of Sanscrit Literature shall produce before me a page of the *Mohaa Bhaarot*, the great Epic Poem of India, with a *literal* translation, I might venture, I think, to engage, that in my general arrangement of the words I should be found sufficiently faithful and correct.'

The sketch which we have now given of Mr. W.'s theory, and of the views by which he has been guided in the formation of it, will enable most of our readers to form an accurate judgment of its merits: but, at the same time, we deem it a branch of our duty to lay before them those general remarks and objections, which have been suggested to us by that part of the work of which we have just been treating. The detail, of which the remainder of the book is composed, will not easily permit us to enter into any of those general observations that relate to the groundwork of the theory: it contains the *proof* of a system which we conceive to be founded in a great degree on false *argument*; and to which, we propose to shew, that proof is not strictly applicable. Before we commence any examination of the facts, therefore, by which this system is said to be confirmed, it seems proper to give some attention to the reasons on which it depends:—the facts will continue the same on whatever supposition we account for them, and cannot be admitted as vouchers for a theory which they only do not contradict. If we cannot account for them, indeed, on any other supposition, their existence may then be allowed to constitute a proof of the theory with which they correspond: but, in the present instance, we apprehend that they will be found to have only a very slight connection with the theory which they are employed to illustrate, and to be equally inexplicable on the supposition of its truth or its falsity.

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There are two indispensable preliminaries, as we have already noticed, to the theory of Mr. Whiter: one is, the annihilation of the vowels; and the other, the cognation of the consonants according to the canons which he has established in regard to them. These are the two great redoubts by which the main work is protected; and, if they should prove not to be tenable, the citadel must fall in course. Now we are inclined to think that neither of these positions is judiciously chosen, nor impregnably fortified; and though the nature of the service in which we are employed does not permit us to make a regular attack on these outworks, we conceive that it will not be difficult to point out such weaknesses in their construction, as should induce their defenders either to abandon or to strengthen them.

In the first place, we cannot help thinking that the disfranchisement of the whole race of vowels is a measure of very unwarrantable and impracticable severity. To us, they certainly seem to be at least as essential and as indispensable parts of language as their associates the consonants: indeed, a language might subsist without the use of *any* consonants, but a single word could not be spoken without the enunciation of a vowel. The differences of the vowel breathings, too, among themselves, are at least as palpable and obvious as those which exist among the consonants; the ear distinguishes *a* from *u* quite as readily as it does *b* from *g*; and he who could mistake *man* for *moon* must surely take *man* for *mad*. If the vowel, then, be an indispensable ingredient of language, and if the different vowels convey a sound as distinct and as distinguishable by the organs both of speech and of hearing as the different consonants do, with what propriety can they be disregarded in considering the derivation of words, or suppressed in all the operations of etymology? Mr. W. himself admits that no language can be *spoken* without vowels; and he will not deny, we presume, that no language would remain the same *to the ear* after all its vowels had been inverted; after *a*, for instance, had been substituted for *u*, and *o* for *i*, through the whole compass of its phraseology:—but, whatever is distinguishable by the ear may be employed to signify a distinction of meaning; and a very great part of the significancy of language does accordingly depend on the distinct powers of its vowels. Is not *mede* different from *mead*, is *hamus* the same with *humus*, or κολον with κυλον? If it must be admitted, then, that vowels are absolutely necessary to the existence of speech, and that in all languages the distinct powers of the vowels have been employed to express a distinction of meaning, it is evident that the suppression of the vowels is intelligible only with a reference to *written* language,

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language. Now written language, as soon as it has become alphabetical, is nothing more than a picture of sound; it is a contrivance to represent, by certain visible marks, the audible articulations of speech; and it is more or less perfect, according as it represents these sounds more or less completely. It is not quite complete, we believe, in any instance: there are modifications of sound in every language, which no alphabet expresses with precision; and the vowel characters, in particular, are every where too few, and frequently afford but one sensible symbol for four or five distinguishable sounds. Although it be no doubt true, therefore, that some nations in the western parts of Asia do not express the whole of their vowel sounds by distinct written characters, the only just conclusion that can be drawn from this circumstance is, that their system of written charaters is more defective than that of other nations, and affords a less complete picture of the sounds which it is used to represent. The vowel sounds do unquestionably exist among these nations, as well as among their neighbours; they are distinguished as carefully in speaking, and as readily in hearing, as the consonants with which they are combined; and they are omitted in writing only from the imperfection of the art which should have expressed them.—The omission of the vowels in writing, indeed, is truly to be considered as one of those arts of abbreviation by which time is saved while perspicuity is endangered, and is not essentially different from the contractions which are occasionally employed by every one in writing quickly. We put *Oct^r* for *October*, *Comp^ts* for *Compliments*, *Hon^ble* for *Honorable*, and then leave out both vowels and consonants, precisely in the same way as the vowels are left out in Hebrew. In both cases, however, the writing is evidently imperfect; and it is in vain to deny that much ambiguity may arise:—of which there cannot be a more memorable instance, than the dispute about writing Hebrew with or without points; a dispute which has in a manner reduced the Hebrew from an alphabetical to a real character, and has made its connection with sounds so ambiguous and uncertain, that, to a learner who has not espoused any side in the controversy, it may be said to signify the idea directly.—Single words, written without vowels, would be wholly unintelligible: *wl.* might signify *vowel*, *veal*, or *vale*; *nt.* might stand for *accent*, *into*, or *note*: *pn.* for *open*, *pony*, or *pan*:—in Latin, *rm.* might be *rem*, or *arma*, or *ramo*: in Greek, γ may be γη, or γεγανοι, or γα, or αγω. When the words stand together in sentences, it may sometimes be possible to guess at the meaning of the whole, by the help of those which are obvious: but there must always be room for conjecture, and very often no reason for conviction.—*Ibr.* v. gn.

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gn. may signify *throw us a guinea*, or *there is gone*, or *other ten guin: stt. pd.* may be read in Latin, *astute pede*, or *stat apud*; and *w. gg. h*, in Greek, may be meant to denote ἀπο γης ενλαω, or ὑπ' ανγας πελειον. Can a language be said to be written, which is set down in characters so imperfect or ambiguous; or can omissions be represented as of no moment, which leave the sense so incomplete and uncertain? The zoologist who should disregard every thing but the *osteology* of animals, and should endeavour to explain their cross-breeds by the peculiarities of their skeleton, would scarcely be more absurd than the etymologist who had discarded the vowels, and was seeking for the primitive form of words in the naked frame of their consonants.

Even if languages could be written without vowels, still, as writing is only a representative of speech, and as speech cannot subsist without them, it is evident that the vowels are at all times equally essential to the language; and that they must be *understood* in the written speech, although not separately represented.—The question, then, is why the significancy of language should be supposed to reside in the consonants exclusively? and why a change on the vowel should not be supposed to indicate a new signification, as well as a change on the consonant? The one change, we have already noticed, is altogether as sensible as the other, and may be made with equal facility, regularity, and precision.—Mr. W. does not answer this question; and in making the averments that have given occasion to it, we apprehend that he has disregarded both fact and probability.

Without pretending to dispute that, in spoken language, the vowel sounds are distinct and indispensable, Mr. W. seems to have imagined that they were of a less hardy and durable nature than the consonants; that, in the *wear and tear* of many centuries, they would often be *worn out*, and require to be renewed; that they were likely to be rubbed down to nothing in the friction of long journeys, and repeated transmissions; and that, while the consonants maintained their ground through all these changes of fortune and place, the vowels were constantly standing in need of repair, and were frequently replaced by others in some degree different.—The consonants, in short, he seems to have considered as the massive old walls and partitions of a gothic castle, which bid defiance to the injuries of time, and suffer but little from the hands of violence; while the vowels resemble the perishable hangings with which such walls may be covered, which shift their places, are rent away, and moulder down to nothing; that are sometimes replaced by others of a different pattern, and sometimes disappear altogether,

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gether, and leave uncovered the nakedness of the original fabric. This opinion, we think, is altogether devoid of probability; and we have not been able to find it supported by argument. Both vowels and consonants we believe to be liable to infinite degrees of mutation: but we conceive that the former are not more subject to them than the latter; and that the instances of variation are even more frequent in the case of the consonants. From the inadequate number of vowel characters, and the different assortment of sounds that almost every separate nation has attributed to each of them, we frequently meet with a variation in orthography where there is probably none in the sound. An Englishman could write, with *a* what a Frenchman would express by *e*, and would use a different letter though the vowel was intrinsically the same. Instances of apparent variety, therefore, that have been sought in languages which are no longer spoken, or with the true pronunciation of which we are unacquainted, are to be received with the utmost caution: but, even without making any allowance for this circumstance, we believe it will be found that, of all the words of which the genealogy can be fairly traced, a greater number have retained the vowels rather than the consonants of their original. *Pelegrin*, for instance, has more of the vowels than the consonants of *peregrinus*; and *pudding*, of *boudin*:—*cousin*, too, has retained more of the vowels than consonants of *consanguineus*; *number*, of *numerus*; *maître*, of *magister*; and *desire*, of *desiderium*.—To go no farther than to the various appellations for *father*, cited by Mr. W. himself; it will be found that the consonants vary much more easily than the vowels.—We have *pater*, *vater*, *fader*, *vader*, *father*, *pader*, &c. in which the vowels keep their places without the smallest alteration, while the consonants go through a variety of changes; and there is scarcely a vowel introduced in the whole number of examples, that might not be expressed by some of the common powers of *a* or *e* respectively. In many words besides, there is nothing *but* the vowel to guide us to its etymology: we should certainly never discover *hodie* in *gg*, but we see it at once in *oggi*:—*tranger* would scarcely suggest *extraneous*, but *étranger* cannot be mistaken.

If languages, indeed, were transmitted by writing, and not by speech; if colonists and conquerors, instead of bearing about with them the words and the tones of their native tongue, were to transport it in the form of dictionaries and grammars; it is possible to imagine that the consonants of a word might survive its vowels, and become exclusively the vehicles of its significancy. In the Hebrew or Arabic, this could scarcely fail to happen; and in all languages, as the precise power of a vowel character is less distinctly ascertained than that of a

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consonant, the latter would in course be more permanent, and less liable to variation:—but it is undeniable that languages were never propagated nor diffused by writing. The tribes which were scattered from Babel, or which migrated from Iran, or any other original domicile of mankind, in order to lay the foundation of the primæval kingdoms of the earth, most probably were altogether ignorant of the art of writing;—unquestionably, they were *better* skilled in speaking, and taught their language to their children, their slaves, or their neighbours, not, like modern language-masters, with the apparatus of books and the precision of orthography, but instinctively and unintentionally by the ear and the voice, by the necessity of intercourse, and by the habits of imitation. In this way, however, there does not seem to be the slightest reason for supposing that the vocal parts of language would be less faithfully transmitted than the articulate. Whatever may be the case with respect to the characters, the vowel *sounds* are evidently as distinct from each other as the consonants; and they are also, it would appear, more generally within the reach of exact imitation. All the organic defects, by which perfect utterance is obstructed, seem to belong to the articulation of the consonants: we meet every day with people who cannot pronounce *r*, *s*, *th*, *ch*, &c.: but there is no person, it is to be believed, who has the gift of speech in any degree, who cannot utter with disinctness all the vowel sounds of his native tongue. Even foreigners always find the greatest difficulty in accommodating their organs to the consonant combinations of a strange language: the *gn* and *th* of the English, the *c* of the Italian, the *ch* respectively of the Germans, Spaniards, and English, the *shtsh* of the Russian, and the aspirated consonants of the Oriental languages, are always incomparably more troublesome to the learner than any of the vowel sounds that accompany them. The inhabitants of Otaheite found their only impediment in the consonants, when they called Captain Cook *Toote*, and Mr. Banks *Opano*; and it is observable that, to this hour, almost all the defects of articulation among the negroes in our colonies are referable to the consonants, and not to the vowels.

There is every reason, therefore, for concluding that, in the derivation of words from one language, or from one generation, to another, the vowel parts of the combination would be at least as durable as the consonant. In many words, they present themselves to the ear as the capital and characteristic part of the sound, and would naturally be retained in any new word that was formed from the recollection or association of an old one.—Interjections, which almost all theorists have agreed in considering as the primitive parts of language, are, with a few exceptions, entirely

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entirely formed of vowels; the names of the passions which they expressed would naturally be taken from this element; and, with their derivatives, they would give birth to a large family of words, in which the consonants would necessarily be subordinate to the significant vowel. Both Gebelin and Des Brosses have affirmed that each of the original vowel-sounds has a primitive and intrinsic significancy, and is fitted by the nature of the vocal organ and the physical effects of feeling on the body, independently of all convention, to express some particular sentiment or emotion. In this position, which they extend also to the greater part of the consonants, there is, no doubt, something very fanciful and suspicious: but the facts by which it is rendered probable, and the observations by which those eminent scholars were led to adopt it, should be sufficient to persuade Mr. Whiter that the vowels are intitled to some consideration in questions of etymology; that they have a share, at least, in the elementary significancy of language; and that they were not adopted nor substituted at random, merely for the convenience of articulation, and to enable the consonants to coalesce or stand together in utterance.

By his rash and splenetic rejection of the vowels, therefore, we think that Mr. W. has deprived himself of one powerful auxiliary in his etymological researches. Having undertaken to develope the original elements of *significant* sound, and, from the present extended, mingled, and altered state of language, to ascertain what was the primitive germ and basis of its significancy, he begins by annihilating one half of his materials, and throwing away that capital ingredient of speech which consists in the distinct variation of the vowel breathings.—The other half he has so confounded and disguised, that it becomes almost unserviceable:—he has already stated that there are no vowels, and he is now to discover that there are only three or four consonants. His system depends on the immutability of the consonants, and, before he proceeds to the proof of it, he finds it necessary to shew that they are almost all convertible into each other. After having established this preliminary, it was scarcely possible for him to fail in the proof: but, in establishing it, he has unfortunately destroyed the very essence and foundation of the system. If the consonants be all convertible into each other, it is plain that they are not immutable, and that nothing can be more absurd than to seek in them for the original signification of words. This, indeed, we confess to be our own opinion; and Mr. W., who has produced the present volume in support of an opposite conclusion, appears to coincide very nearly with us in his statement of the premises. That statement, however, we apprehend, is both

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incomplete in itself, and erroneous in relation to the principle on which it is made.—A very few words will be sufficient to explain the whole of our ideas on the subject.

All the consonants that occur in a correct alphabet, as well those that are called cognate as the rest, are different and distinct articulations:—they are marks for modifications of sound obviously and unquestionably distinguishable;—there is no ear that does not perceive *d* to be different from *t* or *th*, or *m* from *f*:—of these articulations, however, some, it is found, are performed by different movements of the *same* member or part of the organ. The lips are principally and indispensably instrumental in articulating three or four consonants; the teeth or gums are chiefly employed in two or three more; and the tongue, the palate, and the throat, respectively in the rest. The distinguishable articulations are at least twenty in number:—the organs of speech, according to this general distribution, are not more than four or five:—the articulations, however, of the same organ, are for the most part as clearly distinguishable from each other as from the articulations of any other organ, and form a modified sound altogether distinct and peculiar.—Now it appears to us that no consonant ever passes into another, or loses its strict individuality, except in the one or the other of the two following cases: 1st. where, from its position in relation to other consonants, it cannot be uttered with facility; or, 2d. where the sound itself and its combinations are not familiar to the persons who begin to use them, and are for that reason imperfectly remembered and inaccurately copied. The first applies to the variations that take place in the derivations and inflexions of a word in any one language; the second, to the changes that are produced by the mixture and extension of languages from one people to another. In both cases, it is no doubt true that a letter of the same organ will more frequently be substituted than any other letter: but it is also true that other letters will very frequently be substituted, and so often as to take away all use or authority from any rule that would limit the extent of this substitution. In the inflexions of words, for instance, the consonants that are called radical may come to be combined with so many other letters, as to render their enunciation extremely difficult and laborious; and it will frequently be found that no letter of the same organ will remove that difficulty. Mr. W. himself has shewn that *s*, *t*, and *k*, are commonly substituted for each other in the inflexions of the Greek verb, though each of these letters is certainly expressed by a different part of the organ;—and it is on the authority of this fact that he has set down these letters as cognates of each other, and liable in all cases to be substituted

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reciprocally. Yet it seems very plain to us that these letters have no more affinity or resemblance to each other, than any other letters or articulations in the whole compass of language: —they are substituted for each other in the particular instances quoted, because no other letter would coalesce so easily or harmoniously with those other consonants, which the structure and analogy of the dialect required to be expressed;—and it seems evident that, if the combination had been different, some other letters equally remote and dissimilar would have been assumed. The structure of the Greek language, however, being regular, and the particles, (prepositions, adverbs, pronouns, or whatever else they may be,) by the annexation of which the circumstances of action are expressed, being tolerably uniform, it is easy to perceive how the same letters are mutually substituted in many different words. These words resemble each other in that peculiarity of structure, which renders some substitution necessary; they contain the same collision or combination of letters to be smoothed or abbreviated; and *s* is repeatedly put in the place of *t* or *k*, not because those letters have any analogy or connection, but because the same combination, which makes *s* unsuitable, continues in all these instances to suit better with *l* or *k* than with any other consonant. This we conceive to be the case in most of the substitutions of inflexion: though it is proper to observe that it is not always easy to distinguish those mutations, which were suggested in this manner by the necessity or convenience of utterance, from those that were adopted intentionally; and where it would be absurd as well as hopeless to look for any analogy of sound. When the Greeks said τετυμμαι for τετυπμαι, they were guided probably by that love of harmony and instructive accommodation of the organ, of which we have just been speaking: but when, instead of τετυπα, they chose to say τετυφα, it seems more likely that the substitution was deliberately assumed as a new sign of modified action, and on the same principle with the variety of prefix or termination. φ and π are certainly distinct sounds, and assuredly were not interchanged by accident or negligence: the combination of the adjacent letters does not, to our organs at least, seem to require any substitution; and it is reasonable to think, therefore, that it has been adopted with the design of forming a variety of meaning, and of making the word more essentially different from the other individuals of its family.—In this view, it seems absurd to talk of the cognation or virtual identity of the letters so substituted: they were intended to point out a variation; and Mr. W. says that this proves them to be the same;—they were chosen on account of their difference, and this with him

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is a demonstration of their near affinity. It may be worth while, also, to remark that, in looking for farther proof or illustration of his principles of cognation in the inflexions of the Latin noun, Mr. Whiter appears to us to have been still more inaccurate and unlucky:—*s*, he says, is changed familiarly into *d*, because *pes* is turned into *pedis*, and *lapis* into *lapidis*. It is our own persuasion that the original nominative of these words was *peds* and *lapids*, and that they were inflected at first without any change of the second consonants:—but, even if this were not the case, we cannot perceive that the change should indicate any analogy between the letters so substituted:—to us, it would rather appear that they were intended to be as different as possible; that the identity of the word was intrusted to its preceding letters; and that it must have been the object of the mutation in the final letters, to alter that part of it as completely as possible.—If this be not the case, indeed, Mr. W. might have enlarged his list of cognates still farther than he has done; and, from the instances of *dies* and other words of that description, which pass into *dierum*, *diebus*, &c. he might have discovered that *s* was commutable with *r*, *m*, *b*, &c. He has not ventured, however, to carry his assertions so far: though, if these letters be not cognate, there is no reason for holding that *s* and *d* are.

These, however, as we have already said, are instances not of substitution and unintentional variation, but of deliberate mutation adopted for the very purpose of distinguishing the words in which they occur. In all the other cases, in which the consonants of any word are changed in its inflexions, its derivatives, or its transmission into other languages, we apprehend that the cause of change is to be explained either by the want of *euphony* in the new combination, or by the imperfect conception or utterance of foreign organs. Now, though, in both these cases, since there is no variation intended, it is natural to think that the change will be as slight as possible, and that a letter of the same organ will be more frequently substituted than any other; yet the instances are innumerable in which a different letter will be employed. The combinations in flexion and derivation are often such as no cognate letter will answer; and the misapprehension or indocility of strangers runs through all the degrees of variation.

The limits of our work do not permit us to enter into any very extensive illustration of the doctrine which we have now been stating:—yet we cannot forbear to enumerate a few instances of such multiplied and anomalous changes in the consonants of particular words, as seem to make the idea of their permanency ridiculous, and to demonstrate the absurdity of

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attempting to subject their variations to any intelligible rule.

The only letters which can properly be called cognate, or between which any resemblance can be supposed, are evidently those that are articulated by the same organ: every instance, therefore, of the substitution of any other letter is a direct proof of the anomaly for which we are contending. There is no proof of their affinity to their substitutes, more than to any other letter whatsoever; and it is to be presumed that any other letter would have been substituted that might have suited the combination or the organ equally well, without any regard to the existence of any imaginary affinity. Now Mr. W. has himself demonstrated that *s*, *k*, *g*, *sh*, are frequently substituted not only for each other, but for *l*, *d*, *th*, &c.; and these for the former; although the letters belong respectively to the organ of the teeth, the throat, and the tongue. We shall subjoin a few instances, in which a similar interchange is made of letters, that even Mr. W. will not venture to call cognate. *N*, for example, is familiarly changed into *m*, though the one belongs unquestionably to the lips, and the other to the palate and nose. Βραχιον in this manner becomes *brachium*; ειδωλον, *idolum*; and a great multitude of Greek neuters in *ον* take *um* in their transition into Latin.—*L*, in like manner, is changed into *r*; as μυρια into *millia*; *luscinia* into *rossignol*; *ulmus* into *orme*; and *marbre* into *marble*: which last word has thus exchanged two of the consonants of *marmor*, and entirely suppressed another. *N* also passes easily into *r*, as δωρον into *donum*; where again two consonants of different organs are converted:—it also passes into *l*, as in *veleno* from *venenum*, &c. *D*, too, by a still greater variation, is sometimes replaced by *l*: Οδυσσευς becomes *Ulysses*; δακρυ, *lacryma*; and sometimes by *b*, as δις, *bis*. *Th* is changed into *f*.—θηρα, *fera*;—θελω, *fello*. *G*, again, is converted into *v*, the Italian *tregua* making the French *treve*; and in the English *truce*, the same letter is virtually changed into *s*. In the Spanish *muger*, the *l* of *mulier* is changed into *g*; and a variety of similar mutations occur in the dialects of the North.—These instances alone, however, appear perfectly sufficient to shew that even Mr. W.'s enlarged ideas of the cognation of consonants will not serve to explain all the changes which they undergo; and that, in fact, there is scarcely a consonant which may not, in some circumstances, become the substitute of any other. A system of etymology, however, on the principle of Mr. W.'s present work, must be entirely subverted by the establishment of this fact. It is his object to ascertain the origin of words by investigating the signification of their elementary consonants:—but, if these consonants may have been substi-

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tuted for *any other*, the very idea of elementary signification becomes futile, and all prospect of systematical derivation is hopeless.

There are still greater obstacles to the admission of Mr. W.'s preliminaries.—Consonants are not only exchanged without rule or limit, but they are added and suppressed with equal licence and irregularity.—What Mr. W. would call the element of a word is often taken away altogether, and can often be proved to have been added in some of its most recent derivations.—Vowels, too, (which must grieve him still more sensibly,) he will frequently find substituted for consonants, and sometimes passing into them. A few obvious instances of these radical alterations we shall now set down.—1st. Consonants are added without any apparent rule or principle.—If we take the Latin for an early dialect of the Greek, we find *laña* turned into χλαινα, *ros* into δροσον, *aper* into χαπρος, &c. The Æolian said Βῥωδον, where the Athenian said ῥωδον: and they in their turn said σμικρον, &c. where the other Greeks made no use of the σ. The Latin *otium* has grown into the French *loisir*—*hodiernus* into *modern*—*umbra* into *sombre*—*nivis* into *snow*—and δρεπω probably into *reap*; *amarus* becomes *amargo*, and London *Londres*.—We add *n* to almost all the Latin words in *o* that we have borrowed; and consonant terminations in *tas*, *ar*, *el*, *ard*, &c. seem to have been annexed, by almost every nation, to the derivatives from other languages.

2dly. Consonants, are suppressed in all parts of a word, and without any traces of regularity. *Catena* is turned into *chain*;—*laudare* into *louer*;—*balneus* is abbreviated to *bain*, and becomes *bath* in English by the united aid of suppression and mutation. *Decanus* sinks into dean,—*pratum* into *pré*,—*fides* into *foi*, or faith,—and *niger* into *noir*. *Pater* and *mater* become *père* and *mère* in French, and continue to drop their consonants till they are worne down to *pay* and *may* in Portuguese:—*securus* dwindles down to *sure*; *consanguineus* shrinks into *cousin*; and all that is left of *oculus* is *œil* in French, and *ojo* in Spanish.—It is unnecessary to multiply instances of a degradation so common. If the significancy of these words resided originally in their consonants, it should have been lost when these were omitted; and all attempt to trace their derivation by means of them must plainly have been impossible, if the steps of their mutation had once been lost, or that historical evidence of their genealogy had been wanting, which it is the object of systematic etymology to supply. Of those words which it is the task and the glory of the etymologist to explain, how many may have been subjected to those changes which we have

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already proved to be incident to words of every description; or what reliance can be placed on an explanation which proceeds on the notion of their immutability, and depends altogether on the permanency of the consonants which they contain?

3dly. Consonants are also changed into vowels, and they in their turn into consonants:—*oculus*, we have already seen, becomes *ojo*; *plus* and *plumbum* are changed into *piu* and *piombo*; and *al* into *au* in a great variety of instances, *falta*, *faute*, &c. In the same manner, νευρον becomes *nervum* and *nerf*; οινος, *vinum*, &c. &c. On the other hand, we find *e* and *u* replaced by *b*; *numerus* is changed to *number*, *cumulus* into *comble*, &c.

Even these, however, are not all the mutations to which the consonant combinations are exposed. Where the letters remain the same, they are liable to be transposed or inverted; and this derangement in their order is frequently combined with one or another of the substitutes of which we have been speaking:—ἑρπω becomes *repo*; γαλα, *lac*; μορφη, *forma*; and μυρμηξ, *formica*:—*folium* is changed into *leaf*, and the *ab* and *am* of the Eastern languages into the *pa* and *ma* of Europe.—With what assurance can an etymologist proceed in the midst of such fluctuation and uncertainty? The elements, of which he is in search, are continually disappearing and reviving, altering their forms and changing their places? He must proceed like the pilgrim who looks for a beaten track among the moving sands of the desart, or the mariner who steers his course by the bearings of the summer clouds. The significancy of a word can no more be detected in any particular portion of its structure, than the life of an animal can be referred to any member of its frame: in both cases, the vivifying spirit is diffused through the whole of a mass that is continually changing; it has no circumscription nor local habitation in either; and the etymologist, who confines the meaning of a word to its elementary consonants, may be fairly compared to the anatomist who has chained the soul to the pineal gland, and hunted the flying life through the blood, the nerves, and the brain.

We have already extended this article to an unusual length, and we fear that our remaining observations will not be comprized in a very short compass: but we mean to terminate them in our next number.

[*To be continued.*]

Art.

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ART. II. Llyr-gamena Angel-Deob: *or, the Sports and Pastimes of the People of England:* including the rural and domestic Recreations, May-games, Mummeries, Pageants, Processions, and pompous Spectacles, from the earliest Period to the present Time: illustrated by Engravings selected from ancient Paintings; in which are represented most of the popular Diversions. By Joseph Strutt. 4to. pp. 358. 40 Plates. 3l. 3s. plain; 5l. 5s. coloured. White. 1801.

THE informed and ingenious author of this volume is well known by his former publications *, of a similar nature; and with respect to deep research, accurate knowlege, variety of matter, and entertaining narrative, the present work is in no degree inferior to any of its predecessors. Indeed, it not less excites our surprise than our praise, that so much has been effected in this branch of investigation, considering the indefatigable pains that are required in collecting the documents, in arranging the materials, in combining the relations, in elucidating the obscurities, and in completing the imperfections of decayed intelligence: but what will not perseverance accomplish, in a pursuit in which we are engaged by taste and affection?

The Introduction contains a general arrangement of the popular sports, pastimes, and military games, together with the various spectacles of mirth or splendour, exhibited in England publicly or privately, for the sake of amusement, at different periods. As all the information that can now be obtained, concerning the antient inhabitants of this island, is derived from foreign writers, partially acquainted with them as a people, and totally ignorant of their domestic customs and amusements, (the contemporary historians of the country being entirely silent on these important subjects,) the difficulties naturally attending such an undertaking are considerably increased: but the laborious and unwearied exertions of Mr. Strutt have surmounted them all, so far at least as to allow us little reason for regretting the loss of those few particulars on which he has it not in his power to be more explicit. With that modesty, however, which generally accompanies real merit, the author thus concludes his general view of the sports and pastimes of our ancestors:

'I shall proceed to arrange them under their proper heads, and allot to each of them a separate elucidation. The task in truth is extremely difficult; and many omissions, as well as many errors, must of necessity occur in the prosecution of it; but none I hope of any great magnitude, nor more than candour will overlook, especially when it is recollected, that, in variety of instances, I have been con-

* See M. Rev. Vols. li. lii. lv. lvii. lix. &c.

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strained to proceed without any guide, and explore, as it were, the recesses of a trackless wilderness. I must also entreat the Reader to excuse the frequent quotations he will meet with, which in general I have given *verbatim*; and this I have done for his satisfaction, as well as my own, judging it much fairer to stand upon the authority of others than to arrogate to myself the least degree of penetration to which I have no claim.

'It is necessary to add that the plates which constitute an essential part of this work, are not the produce of modern invention, neither do they contain a single figure that has not its proper authority. Most of the originals are exceedingly ancient, and all the copies are faithfully made without the least unnecessary deviation. As specimens of the art of design, they have nothing to recommend them to the modern eye; but as portraitures of the manners and usages of our ancestors, in times remote, they are exceedingly valuable, because they not only elucidate many obsolete customs, but lead to the explanation of several obscurities in the history of former ages.'

It would be impracticable for us to follow this agreeable writer through the several varieties of his subject: but we shall make a few extracts from particular chapters, for the entertainment of our readers, and as specimens of the whole.—At the conclusion of the account of Hunting, we find that

'There was a peculiar kind of language invented by the sportsmen of the middle ages, which it was necessary for every lover of the chase to be acquainted with. When beasts went together in companies, there was said to be a *pride* of lions; a *lepe* of leopards; an *herd* of harts, of bucks, and of all sorts of deer; a *bevy* of roes; a *sloth* of bears; a *singular* of boars; a *sounder* of wild swine; a *dryft* of tame swine; a *route* of wolves; a *harras* of horses; a *rag* of colts; a *stud* of mares; a *pace* of asses; a *baren* of mules; a *team* of oxen; a *drove* of kine; a *flock* of sheep; a *tribe* of goats; a *sculk* of foxes; a *cete* of badgers; a *richess* of martins; a *fesynes* of ferrets; a *huske* or a *down* of hares; a *nest* of rabbits; a *clowder* of cats, and a *kendel* of young cats; a *shrewdness* of apes; and a *labour* of moles; and also of animals when they retired to rest; a hart was said to be *harbored*, a buck *lodged*, a roebuck *bedded*, a hare *formed*, a rabbit *set*, &c. Two greyhounds were called a *brace*, three a *leash*, but two spaniels or harriers were called a *couple*. We have also a *mute* of hounds for a number, a *kenel* of raches, a *litter* of whelps, and a *cowardice* of curs. It is well worthy notice, that this sort of phraseology was not confined to birds and beasts, and other parts of the brute creation, but it was extended to the various ranks and professions of men, as the specimen, which I cannot help adding in the margin, will sufficiently demonstrate, and the application of some of them will, I trust, be thought apt enough *. I shall now conclude this long, and, I fear, tedious

* A *state* of princes, a *skulk* of friars, a *skulk* of thieves; an *observance* of hermits; a *lying* of pardoners; a *subtilitie* of serjeants; an *untruth* of sompners; a *multiplying* of husbands; an *incredibility* of cuckolds;

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tedious chapter, with "the seasons for alle sortes of venery," and the ancient books upon hunting seem to be agreed upon this point.

'The time of *grace* begins at Midsummer, and lasteth to Holy-rood-day. The *foxe* may be hunted from the Nativity to the Annunciation of our Lady; the *roebuck* from Easter to Michaelmas; the *roe* from Michaelmas to Candlemas; the *hare* from Michaelmas to Midsummer; the *wolf* as the fox; and the *boar* from the Nativity to the Purification of our Lady.'

In the chapter on Hawking, we meet with the following curious anecdote:

'The monkish writers, posterior to the Conquest, not readily accounting for the first advent of the Danes, or for the cruelties that they committed in this country, have assigned several causes; and, among others, the following story is related, which, if it might be depended upon, would prove that the pastime of *hawking* was practised by the nobility of Denmark at a very early period: such a supposition has at least probability on its side, even if it should not be thought to derive much strength from the authority of this narrative. A Danish chieftan of high rank, named Lothbroc, amusing himself with his hawk near sea, upon the western coasts of Denmark, the bird, in pursuit of her game, fell into the water; Lothbroc, anxious for her safety, got into a little boat that was near at hand, and rowed from the shore to take her up; but before he could return to the land, a sudden storm arose, and he was driven out to sea. After suffering great hardship, during a voyage of infinite peril, he reached the coast of Norfolk, and landed at a port called Rodham: he was immediately seized by the inhabitants, and sent to the court of Edmund, king of the East Angles; when that monarch was made acquainted with the occasion of his coming, he received him very favourably, and soon became particularly attached to him, upon account of his great skill in the training and the flying of hawks. The partiality which Edmund manifested for this unfortunate stranger, excited the jealousy of Beoric, the king's falconer, who took an opportunity of murdering the Dane, whilst he was exercising his birds in the midst of a wood, and secreted the body; which was soon afterwards discovered by the vigilance of a favourite spaniel. Beoric was apprehended, and, it seems, convicted of the murder; for he was condemned to be put into an open boat, without oars, mast, or rudder, and in that condition abandoned to the mercy of the ocean. It so chanced, that the boat was wafted to the very point of land that

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cuckolds; a *safeguard* of porters; a *stalk* of foresters; a *blast* of hunters; a *draught* of butlers; a *temperance* of cooks; a *melody* of harpers; a *poverty* of pipers; a *drunkenship* of coblers; a *disguising* of taylors; a *wandering* of tinkers; a *malepertness* of pedlars; a *fighting* of beggars; a *rayful*, that is a netful, of knaves; a *blush* of boys; a *bevy* of ladies; a *nonpatience* of wives; a *gagle* of women; a *gagle* of geese; a *superfluity* of nuns, and a *herd* of harlots; and also applied to inanimate things, as a *caste* of bread, a *cluster* of grapes, a *cluster* of nuts, &c.'

Lothbroc

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Lothbroc came from; and Beroic, escaped from the danger of the waves, was apprehended by the Danes, and taken before two of the chieftains of the country, named Hinguar and Hubba; who were both of them the sons of Lothbroc. The crafty falconer soon learned this circumstance, and, in order to acquire their favour, made them acquainted with the murder of their father, which he affirmed was executed at the command of king Edmund, and that he himself had suffered the hardship at sea from which he had been delivered by reaching that shore, because he had the courage to oppose the king's order, and endeavoured to save the life of the Danish nobleman.' Incited by this abominable falsehood, to revenge the murder of their father, by force of arms, they invaded the kingdom of the East Angles, pillaged the country, and, having taken the king prisoner, caused him to be tied to a stake, and shot to death with arrows. This narration bears upon the face of it the genuine marks of a legendary tale. Lidgate, a monk of Saint Edmund's Bury, has given it a place, with the addition of several miraculous circumstances, in his poetical life of king Edmund, who was the tutelar saint of the abbey to which he belonged. On the other hand, every one who is acquainted with the history of the Anglo-Saxons must know, that the Danish pirates had infested the coasts of England, and committed many dreadful depredations, long before the time assigned for the above event; and the success of the first parties encouraged others to make the like attempts.'

Having given the phraseology used in hunting, we shall add the terms employed in hawking:

'The tyro in the art of falconry is recommended to learn the following arrangement of terms as they were to be applied to the different kinds of birds assembled in companies: A *sege* of herons, and of bitterns; an *herd* of swans, of cranes, and of curlews; a *dropping* of sheldrakes; a *spring* of teels; a *covert* of cootes; a *gaggle* of geese; a *badelynge* of ducks; a *sord* or *sute* of mallards; a *muster* of peacocks; a *nye* of pheasants; a *bevy* of quails; a *covey* of partridges; a *congregation* of plovers; a *flight* of doves; a *dule* of turtles; a *walk* of snipes; a *fall* of woodcocks; a *brood* of hens; a *building* of rooks; a *murmuration* of starlings; an *exaltation* of larks; a *flight* of swallows; a *host* of sparrows; a *watch* of nightingales; and a *charm* of goldfinches.'

The *Joculator*, a species of minstrel, whom we find to be the same with the jougglour of the Normans, was called a *gleeman* in the Saxon æra, answering to the jugler of more modern times; and a merry wight we suppose he must have been. 'In the fourteenth century, he was also denominated a tregetour or *tragetour*; at which time, (says Mr. S.) he appears to have been separated from the *musical* poets, who exercised the first branches of the gleeman's art, and are more generally considered as minstrels.' We were at first tempted to offer a trifling conjecture here, that the *gleeman* and the *tragetour* were persons whom we should now dignify by the names of comedian and

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and tragedian:—but, on proceeding, we discover them to be different:

'The name of *tregetours* (the author observes) was chiefly, if not entirely, appropriated to those artists who, by slight of hand, with the assistance of machinery, of various kinds, deceived the eyes of the spectators, and produced such illusions as were usually supposed to be the effect of enchantment; for which reason they were frequently ranked with magicians, sorcerers, and witches; and, indeed, the facts they performed, according to the descriptions given of them, abundantly prove that they were no contemptible practitioners in the arts of deception. Chaucer, who, no doubt, had frequently an opportunity of seeing the tricks exhibited by the tregetours in his time, speaks of them in a style that may well excite our astonishment: "There are," says he, "sciences by which men can delude the eye with divers appearances, such as the *subtil tregetours* perform at feasts. In a large hall they will produce water with boats rowed up and down upon it. Sometimes they will bring-in the similitude of a grim lion, or make flowers spring up as in a meadow; sometimes they cause a vine to flourish, bearing white and red grapes; or shew a castle built with stone; and when they please, they cause the whole to disappear." He then speaks of "a learned clerk," who, for the amusement of his friend, shewed to him "forests full of wild deer, where he saw an hundred of them slain, some with hounds, and some with arrows; the hunting being finished, a company of falconers appeared upon the banks of a fair river, where the birds pursued the herons, and slew them. He then saw knights justing upon a plain;" and, by way of conclusion, "the resemblance of his beloved lady dancing; which occasioned him to dance also." But, when "the *maister that this magik wrought* thought fit, he clapped his hands together, and all was gone in an instante." Again, in another part of his works, the same poet says,

"There saw I Coll Tregetour,
Upon a table of sycamour,
Play an uncouth thynge to tell;
I sawe hym carry a wynde-mell
Under a walnote shale."

'Chaucer attributes these illusions to the practice of natural magic; meaning, I suppose, an artful combination of different powers of nature in a manner not generally understood; and therefore he makes the Devil say to the Sompner in the Friar's tale, "I can take any shape that pleases me; of a man, of an ape, or of an angel; and it is no wonder; a lousy juggler can deceive you; and I can assure you my skill is superior to his."—I need not say, that a greater latitude was assigned to what the poet calls *natural magic* in his days, than will be granted in the present time.

'Sir John Mandevile, who wrote about the same period as Chaucer, speaks thus of a similar exhibition performed before the Great Chan: "And then comen jogulours, and enchauntours, that doen many marvaylles;" for they make, says he, the appearance of the sun and the moon in the air; and then they make the night, so dark that nothing

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nothing can be seen; and again they restore the day-light, with the sun shining brightly; then they "bringen-in daunces, of the fairest damsels of the world, and the richest arrayed;" afterwards they make other damsels to come in, bringing cups of gold, full of milk of divers animals, and give drink to the lords and ladies; and then "they make knyghts to jousten in armes fulle lustyly," who run together, and in the encounter break their spears so rudely, that the splinters fly all about the hall. They also bring-in a hunting of the hart and of the boar, with hounds running at them open-mouthed; and many other things they do by the craft of their enchantments, that are "marvellous to see." In another part he says, "And be it done by craft, or by nicromancy, I wot not."

'The foregoing passages bring to my recollection a curious piece of history related by Froissart, which extends the practice of these deceptions far beyond the knowledge of the modern jugglers. "When," says that author, "the duke of Anjou and the earl of Savoy were lying with their army before the city of Naples, there was 'an *enchaunter*, a conning man in nigromancy, in the Marches of Naples." This man promised to the duke of Anjou, that he would put him in possession of the castle of Leufe, at that time besieged by him. The duke was desirous of knowing by what means this could be effected; and the magician said, 'I shall, by enchauntment, make the ayre so thicke, that they within the castell will think there is a great brydge over the sea large enough for ten men a-breast to come to them; and, when they see this brydge, they will readily yielde themselves to your mercy, least they should be taken per force.' And may not my men, said the duke, pass over this bridge in reality? To this question the juggler artfully replied, 'I dare not, syr, assure you that; for, if any one of the men that passeth on the brydge shall make the sign of the cross upon him, all shall go to noughte, and they that be upon it shall fall into the sea.' The earl of Savoy was not present at this conference; but, being afterwards made acquainted with it, he said to the duke, 'I know well it is the same enchaunter, by whom the queene of Naples and syr Othes of Bresugeth were taken in this castle; for he caused, by his crafte, the sea to seeme so high, that they within were sore abashed, and wend all to have died: but no confidence,' continued he 'ought to be placed in a fellow of this kind, who has already betrayed the queen for hire, and now, for the sake of another reward, is willing to give up the man whose bounty he has received.' The earl then commanded the enchanter to be brought before him; when he boasted that, by the power of his art, he had caused the castle to be delivered to sir Charles de la Paye, who was then in possession of it; and concluded his speech with these words: 'Syr, I am the man of the world that syr Charles reputeth most, and is most in fear of.' 'By my fayth,' replied the earl of Savoy, 'ye say well; and I wyll that syr Charles shall know that he hath great wrong to feare you: but I shall assure hym of you, for ye shal never do more enchauntments to deceyve hym, nor yet any other.' So saying, he ordered him to be beheaded; and the sentence was instantly put into execution before the door of the earl's tent. Thus," adds our author, "ended the mayster enchant-

enchantour: and so he was payed hys wages according to his desertes."

'Our learned monarch, James the First, was perfectly convinced that these, and other inferior feats exhibited by the tregetours, could only be performed by the agency of the Devil, "who," says he, "will learne them many juglarie trickes, at cardes and dice, to deceive men's senses thereby, and such innumerable false practiques, which are proved by over-many in this age." It is not, however, very easy to reconcile with common sense the knowledge the king pretended to have had of the intercourse between Satan and his scholars the conjurers, unless his majesty had been, what nobody, I trust, suspects him to have been, one of the fraternity. But, notwithstanding the high authority of a crowned head in favour of Beelzebub, it is the opinion of some modern writers, that the tricks of the jugglers may be accounted for upon much more reasonable, as well as more natural, principles. These artists were greatly encouraged in the middle ages; they travelled in large companies, and carried with them, no doubt, such machinery as was necessary for the performance of their deceptions; and we are well aware, that very surprising things may be exhibited through the medium of a proper apparatus, and with the assistance of expert confederates. A magic lanthorn will produce appearances almost as wonderful as some of those described by sir John Mandevill, to persons totally ignorant of the existence and nature of such a machine. The principles of natural philosophy were very little known in those dark ages; and, for that reason, the spectators were more readily deceived. In our own times, we have had several exhibitions that excited much astonishment; such as an image of wax, suspended by a ribband in the middle of a large room, which answered questions in various languages; an automaton chess-player, that few professors of the game could beat; and men ascending the air without the assistance of wings: yet these phenomena are considered as puerile, now the secrets upon which their performance depends have been divulged.—But, returning to the tregetour, we shall find that he often performed his feats upon a scaffold erected for that purpose; and probably, says a late ingenious writer, received his name from the *trebuchet*, or *trap-door*, because he frequently made use of such insidious machines in the displayment of his operations. Chaucer has told us, that *Coll* the tregetor exhibited upon a table; and other authors speak of "juggling upon the boardes," which clearly indicates the use of a stage or temporary scaffold. Now, let us only add the machinery proper for the occasion, and all the wonders specified in the foregoing passages may be reduced to mere pantomimical deceptions, assisted by slight of hand, and the whole readily accounted for, without any reference to supernatural agency.

'In the fourteenth century, the tregetours seem to have been in the zenith of their glory; from that period they gradually declined in the popular esteem; their performances were more confined, and of course became less consequential.'

We are told, in another place, that

'The joculator regis, or king's juggler, was anciently an officer of note in the royal household; and we find, from Domesday Book, that

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that *Berdic*, who held that office in the reign of the Conqueror, was a man of property. In the succeeding century, or soon afterwards, the title of REX JUGLATORUM, or *king of the jugglers*, was conferred upon the chief performer of the company, and the rest, I presume, were under his control. The king's juggler continued to have an establishment in the royal household till the time of Henry the Eighth; and in his reign the office and title seem to have been discontinued.

'The profession of the juggler, with that of the minstrel, had fallen so low in the public estimation at the close of the reign of queen Elizabeth, that the performers were ranked, by the moral writers of the time, not only with "ruffians, blasphemers, thieves, and vagabonds;" but also with "Heretics, Jews, Pagans, and sorcerers;" and, indeed, at an earlier period they were treated with but little more respect, as appears from the following lines in Barclay's Eclogues:

'*Jugglers* and *pipers*, *bourders* and flatterers,
Boudes and janglers, and cursed adouterers.

In another passage, he speaks of a *disguised juggler*, and a vile *jester*, or bourder; by the word *disguised* he refers perhaps to the clown, or mimic, who, as Comenius has just informed us, danced "disguised with a vizard." In more modern times, by way of derision, the juggler was called a *hocus-pocus*, a term applicable to a pick-pocket, or a common cheat; and his performances were denominated *juggelling castes*.'

These quotations will suffice to give an adequate idea of what may be expected from a perusal of the entire work.

It will readily be supposed that many of the pastimes of our ancestors, as here recorded, reflect no honour on their principles of humanity and their state of civilization; and we are glad to observe that Mr. Strutt mentions the barbarity of various *sports* with due reprobation and abhorrence. Why is the fable of the frogs forgotten, or neglected? Most of the feats which have been taught to different animals must have been accomplished by measures of the most cruel nature; and we are surprized to find that the author's feelings were not alive to this conviction, in his records of these unnatural undertakings. Bull-baiting and bull-running, however, he stigmatizes with deserved severity; and we cannot on this occasion refrain from expressing our sincere regret at the failure of the late attempt to entirely abolish such outrages in this country, as well as our amazement at the sophistry by which they have been supported. Posterity will learn with astonishment that they could obtain protection from an English House of Parliament in the 19th century; and that a vote of the legislature should countenance the defamatory position, that a familiarity with cruelty was necessary to the preservation of courage among Britons at that period!—among Britons, too, who had been combating

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combating for the preservation of order and morality, and the principles of Christianity, against a whole nation whose conduct was described as subversive of them all. The habitual cruelties of Nero could not inspire him with fortitude, in the moments of personal danger and merited punishment; and surely it is obvious that the practices of ferocity may produce a Spartacus, but will never form an Abercrombie; that they may contribute to the qualifications of a leader of banditti, but will never constitute the hero who promotes the honor of human nature while he defends the interests of his country.

ART. III. *A Letter to Sir William Pulteney, Bart.* Member for Shrewsbury, on the Subject of the Trade between India and Europe. By Sir George Dallas, Bart. Member for Newport. 4to. pp. 102. 5s. Boards. Stockdale. 1802.

IT appears from a note prefixed to this letter, that it was in the press, and designed to be published, prior to the debate which took place on the subject of its contents in the House of Commons, on the 25th of November last: but that the printer was not able to get it in sufficient forwardness before the discussion on that day commenced.

So many different and even opposite sentiments, concerning the true interests of the East India Company, and the proper methods by which they should be pursued, have at various times existed both in debates and in publications, that we almost despair of ever seeing them brought to agreement. In the mean while, the company proceeds and prospers; and it is not for us to decide whether any other plan of conduct in the directors would render it more flourishing. Sir George Dallas's arguments tend to favour the policy of enlarging the privileges of the free merchants, in order to attract to this country as much of the trade of India as its capital and industry can reach; and at the same time he unfolds the principles on which such a position rests. He shews the utility of employing India-built ships preferably to all others, for the purpose of bringing home the surplus trade from that quarter of the globe; and he then proceeds to consider in what respect an indulgence of this nature is to be viewed, as, in effect, desiring the opening of the trade altogether: which imputation he refutes by a candid appeal to the charter of the company. It is not in our however, to accompany the worthy baronet through all the topics of his discourse; and it must suffice to say that he writes apparently with a thorough knowlege of his subject, and in a style sufficiently animated to excite and maintain attention.

After

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After having discussed, at some length, the merits of the peace, Sir George concludes by saying:

"On the duration, then, of his [Bonaparte's] authority and life, perhaps, the continuance of peace may much depend. In the altered situation of France, we are summoned to look forward to the future with additional anxiety. Without impeaching the sincerity or the intentions of France, we are called upon to look at her interests, and survey her situation. What have we seen? She has subdued the greater States of Europe, and been baffled by ourselves. She stands on the ruins of her own Empire, still heaving from the throes of internal faction, looking at the nations she has vanquished, yet turning, in the midst of their fall, an eye of hope to the surviving power of these United Kingdoms. Her enlarged dominion she feels but weak, while yet we maintain an Empire more universal than her own. What then will be her object, but to endeavour, by unremitting attention to her marine, to place it on that respectable footing that shall enable her, at a more convenient period, in conjunction with her vassal states, to dispute this Empire with us, and break down the barriers between her and universal sway? To revive and recruit this marine, will be the primary object of her care; and to strike us where most we are vulnerable, the first effort of her strength. Every encouragement will be given by her Government to increase the nursery of her seamen. The sails of commerce will be widely spread; and INDIA, as the most valuable and the most important of our foreign dependencies, in the event of a future war, will be the object of her attention, and the point of her attack. Imitating the policy of the Romans, our distant possessions will be her first aim. Sicily and Spain had yielded before Carthage fell. It is there, on the coasts of Hindoostan, that we may have to struggle for our sovereignty at home; and it is there that by every consideration of national policy, we are invited to strengthen ourselves. It is not by fleets and armies alone that we can preserve these distant dominions. Let us reign in the hearts of the people, and a bulwark more powerful is erected than even the walls of our glory. Let us attach to our cause and our interests both the Natives of the East and the Subjects of Great Britain, by extending to them all the blessings which a mild and beneficent Government is capable of imparting; and by shewing to them, that if we have reduced them to our dominion, it is only to improve their happiness. Let us not see the foreign flag streaming on the Ganges, to confer protection where we can yield it ourselves; and to bear away to foreign Europe the wealth of our subjects, when we ought to convey it to our own shores. Let us open the Thames to the flow of their gratitude, and the produce of their soil. Let us cast off the fetters of commercial restraint, and breathe the expansive sentiment of national greatness. The Natives of India expect it from us. The Subjects of Britain claim it. The voice of millions implores of their conquerors not to paralize the efforts of their industry, but to allow them, for their reciprocal benefit, freely to extract from their soil and their arts all the advantages of which they are capable. The Merchants and Manufacturers of

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of England call upon the justice of Parliament to expand the spheres of their industry. The voice of the Nation speaks. It claims from its guardians renewed securities for its defence, when the great fabrick of civil society is rent asunder, and the elements of its safety are convulsed! These are the calls which attach to this question. INDIA asserts that permitting her ships to bring home her surplus produce to Great Britain, will animate her industry, revive her prosperity, augment her capital, quicken her productive powers in agriculture and manufactures, strengthen her allegiance, and increase the happiness of her peaceful children. GREAT BRITAIN affirms, that it will enlarge her navigation, her customs, and her trade. It will destroy that Clandestine Commerce, which now invades her rights. It will gladden her Manufacturers, by augmenting the calls on their industry. It will render her Metropolis the mart of the Commerce of the East. It will encircle her with securities. Her harbours will be crowded with the fleets of Asia. The tide of abundance will be hers. The majesty of justice will exalt her power. And the generous principles by which she retains a distant Empire in subjection, in sealing the rights of humanity, will spread new glories round her Constitution!'

This work will be perused with interest by all those who are concerned in the subject which it discusses.

Art. IV. *Notes, Critical and Dissertatory, on the Gospel and Epistles of St. John.* By the Rev. R. Shepherd, D.D. F.R.S. 4to. pp. 450. 1l. 5s. Boards. Mawman *.

If the stern churchman who peruses this work should say that Dr. Shepherd has overstepped the boundaries of rigid orthodoxy, it must be allowed that he has kept within the more sacred pale of candour and liberality. He discovers, indeed, an ingenuousness of mind which intitles him to our respect; and though we cannot uniformly agree with the commentator, we never cease to esteem the man. Some indulgence, also, is to be extended to the undertaking. The Gospel of St. John has a character peculiar to itself, and contains matter not to be found in any of the other Evangelists. It commences in a very singular manner, by employing a term which is suspected by some to have a Platonic origin, and which, after the introductory verses, never occurs again either in the Gospel or the Epistles. From the beginning to the end of the narrative of the actions and doctrines of Christ, he is never once called the *Logos*, though this word is introduced with such solemnity in what may be regarded as the exordium. The first eighteen verses of the first chapter make a part by themselves, and do

* The date at the bottom of the title page is 1796: but, though the work was *printed* in that year, it was not *published* till 1801.

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not harmonize in expression with any portions of the Epistles of St. John or of his Gospel. As an extreme simplicity, also, marks his writings, it is surprizing that he should have employed a term of speculative controversy; and it is still more wonderful that, after having so formally introduced it as a thesis or topic of discourse, he should dismiss it (as it were) from his mind, and never in his subsequent writings bring it into use, nor apply it to any one purpose. Had this exordium to St. John's Gospel been in the same predicament with 1 John, v. 7, it would have been easy to obviate the difficulty, by treating the passage as an interpolation: but, as it is to be found in the most antient MSS. the critic may not be justified in taking so bold a measure; and though by retaining it he is subject to great embarrassment, yet, if this part, which seems now to stand as a prefix made to St. John in a subsequent period, can fairly be reconciled with the whole of that Evangelist's writings, this method is preferable to that of erasement.

Dr. Shepherd endeavours to accomplish this arduous task; and he begins with remarking that, while the other Evangelists were chiefly employed in giving 'historical details of the *Life* and *Actions* of our Lord during his ministry on earth, the object of St. John's Gospel was to ascertain and establish *Doctrines*. He often raises his eagle wing above the level of the human understanding; but, in his highest flights, he never contradicts human reason.'—To avoid the possibility of misrepresentation on our part, Dr. S. shall speak for himself respecting this work. Taking it for granted, which he might safely do, that the writings of this Apostle were designed to illustrate the truth *as it was in Jesus*, he conceived that on them, when properly understood, he might rely for a solution of doubts which had long agitated his mind relative to certain fundamental articles of the Christian Faith; and, he proceeds,

'In confining my comment to an exposition of that Evangelist, the objects of investigation seemed to lie nearer at hand, and more direct for the purpose of free examination, than in a more extended illustration of the Scriptures they would have appeared. It is like taking a prospect in a small inclosure, where objects, being brought together in a little compass, are more distinctly observed and compared; than in a large extended plain, where the eye is lost in variety, and nothing is distinctly seen.

'My original design was to have given to the Public my observations on St. John singly and unaccompanied with the text. But as I found these notes, which were at first intended only to explain and illustrate such doctrines as were the more immediate objects of my inquiry, multiply upon me; for a commodious perusal of the notes I found the text necessary: and in giving that text I have neither entirely

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entirely copied, nor wantonly deviated from the received translation. My first object has been to express the meaning of the inspired writer; and my next to preserve the simplicity of diction which distinguishes the common version. Sometimes the concise and elliptic form of the original involves a degree of obscurity: in other instances the particular structure of the passage, as found in the original, hath contributed to illustrate the meaning of it. I have accordingly in each case endeavoured to adapt my translation to the mode of elucidation respectively required; have sometimes rendered the passage very literally, and occasionally indulged in a latitude of construction.'

Dr. S. was aware that the explanations which he was about to propose would not be in perfect harmony with the creeds and articles of our Church: but he recommends a revisal of them, because he is persuaded that this measure would conduce much to the interests of religion, and not less to the security and tranquillity of the establishment. He then throws himself on the candour of his readers, with a mind open to conviction, and with a sincere desire of having his errors corrected.

We shall not presume to decide how far Dr. S. has succeeded, nor to point out where he may have failed, in this undertaking: but we shall venture to observe that ὁ Λογος should have remained untranslated, since it is very doubtful whether the term employed in this and in the common version, *the Word*, expresses the idea which was designed to be conveyed. The usual acceptance of ὁ Λογος is, *verbum*, or *sermo*, *the Word*: but, since here it can have no ordinary signification, we should have been allowed to read, "In the beginning was the *Logos*," &c.; and it should have been the object of a *note*, to ascertain the meaning of the term in this passage. Dr. S. translates it *the Word*, and subjoins a long commentary, of which we shall transcribe some parts:

'*And the Word was with God*] This Word, adds the Evangelist, was with God; τον Θεον, the God Supreme: απλως Θεον, as Justin Martyr styles the Supreme Being. And therefore the WORD was not, as the Sabellians assert, the Supreme Being Himself: for if so, the language of the Evangelist would be, *The Word was with himself*. An absurdity equal to that, which the interpretation of the Socinians imports: who suppose the Λογος to signify the Wisdom of God.

'*And the Word was God*] How, and in what sense the WORD was God, the authority of the Scriptures must direct us. He is styled in the New Testament, not the first created, but πρωτοτοκος the first begotten of God; and, in condescension to our ideas, the Son of God: the first term denoting his procedure from God to be different from that of a mere creature; and the latter denomination marking his peculiar affinity to the Divine essence as strongly as language will allow, and human conception reach.'—

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'Should it be suggested, that if the Logos be not the God Supreme, and yet be God, we are supposing two Gods: I will beg it to be considered, that we are not speaking of the gods of Greece and Rome, but of the God of the Hebrews. And with them I know but one God [Jehovah] self-originated, and supreme. They authorize me to style other characters of high rank and order gods: not only, as hath been observed, Beings of archangelic or angelic nature, but even eminent men. And therefore that Divine Being, who existed with the Father before the world was, I style God, because the Scriptures authorize me to do it; without presuming to ascertain the degree of his Divinity, farther than those Scriptures ascertain it.

'The gods of the Greeks and Romans were local and tutelary deities; all equal objects of worship, and all confined as to their authority and powers. But the God of the Hebrews was God over all, supreme, and alone. If ever nation were perfect theists; it was the people of the Jews: yet other Beings, besides Jehovah, were, we find, by them styled gods. When a Jew therefore speaks of God, or a Christian, in the Hebrew sense of the word, he affixes to it different ideas from those which a Greek or Roman heathen would do: even though he write in Greek, and make use of the word Θεος. And the Greeks often using the article ὁ excellentiæ gratia; it is very reasonable to suppose a Jew might make use of it, to distinguish the God of gods, and Lord of lords, Jehovah.'—

'If, upon the whole, the doctrine contained in the five preceding verses, prefatory of St. John's History of the Life and Doctrines of Christ, signify the declaration of the world having been created by the wisdom of God; they are foreign in the extreme to the work they introduce: or at best no more connected with it, than with the life of Moses, Elijah, or John himself; or any other prophet or righteous man, who may have been blessed with the divine illuminations. And if, with the disciples of Socinus, it on the other hand be said, that, applied to Christ, the doctrine savours of the Θεος δευτερος in Plato's Trinity; should the Greek philosopher have picked up the same idea left by the Jews in Ægypt, should Philo the Jew, a Platonist, inculcate a similar notion; I see not why the truth of the doctrine advanced under the pen of the Evangelist should be thereby invalidated, or less entitled to acceptance and belief.'

On these passages we offer no comment: willingly resigning this controversy to theologians by profession.

We shall now lay before our readers a specimen of a different kind, containing Dr. S.'s explanation of the cause of the healing properties possessed by the pool of Bethesda; John, chap. v. 2—4.

'*An angel at times went down into the bathing-place, and disturbed the water.*] I do not see why the words should be translated at *certain* times. If, as I conceive, the efficacy of the waters arose from the occasional eruption of sulphureous matter in the earth; the translation should rather have been, *at uncertain* times. But the proper version is *at times*: in which the English idiom exactly agrees with the

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the Greek. And the most satisfactory explanation of the fact is, that there were in the earth contiguous to the bathing-place some volcanos, from whence issued sulphureous vapours, which often threw the water into motion, and might give a medicinal quality to it: nor is it improbable, that, the nearer the time of such perturbation, the waters being then most strongly impregnated, their sanatory effect might be the more powerful. And the cause being invisible, accustomed, as the Jews had been, to divine interferences and preternatural visitations, the effect was ascribed to the agency of an angel.'

Let this passage also speak for itself.

It is the opinion of the present critic that the words in chap. iv. 25, "*who is called Christ*," are not those of the woman of Samaria, but of the Evangelist; and Dr. S. supposes that she employed the Hebrew word only, *Messias*. As, however, the inhabitants of the town to which this woman belonged acknowlege our Lord, in verse 42, to be *the Christ*, is there any ground for conjecturing that the woman was less ignorant of this term than they were?

Dr. Shepherd gives no reason why St. John represents Christ as introducing many of his discourses with a *Verily, Verily*, while the other Evangelists describe him as using only a single *Verily*.—Without positively asserting the genuineness of the anecdote of the woman taken in adultery, he informs us that, in his judgment, the arguments preponderate in its favour; and he offers a comment, which rather suits the tabernacle than a critical dissertation, on the circumstance of Christ's writing with his finger on the ground.

The concluding passage of St. John's Gospel has excited the scoff of the Infidel, and proved the stumbling-block of the Christian. Dr. S. has thus endeavoured to obviate the difficulty:

'*I do not think the world itself would contain the books that should be written.*] This is generally supposed to be hyperbolical. And Wetstein on the passage hath adduced very similar striking instances of the hyperbole from two antient Jewish writers. One respects Jochanan, of whom it is said, "If all the seas were ink, and every reed was a pen, and the whole heaven and earth were parchment, and all the sons of men were writers, they would not be sufficient to write all the lessons that he composed." The other regards Eliezer, and is to this purport: "If the heavens were parchment, and all the sons of men writers, and all the trees of the forest were pens, it would not be sufficient for writing all the wisdom that he was possessed of."

'The hyperbole is certainly a figure in which the Orientals greatly delight; and St. John has much indulged in their manner of writing: yet, in this instance, so immediately following that solemn asseveration of the truth of what he wrote, see verse 24, and closing the words with *Amen*, a word used in Scripture to enforce a truth; if

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any one be dissatisfied with it, I submit to him the following interpretation.

'Χωρεω, besides the common acceptation, in which it is understood in the passage before us, signifies to admit, perceive, and comprehend, as well as to contain: as in Matth. xix. 11, 12. Ου παντες χωρουσι τον λογον τουτον.—Ὁ δυναμενος χωρειν χωρειτω. And κοσμος sometimes signifies mankind; as chap. iii. ver. 13. *God so loved the world, &c.* It is sometimes put synecdochically for a certain description of men in the world; as chap. xvii. ver. 9. and 16. for the infidel and wicked men of the world: *I supplicate not for the world.—They are not of the world.* James, iii. 6. it signifies "very much," "a great deal:" *The tongue is, κοσμος αδικιας, a world of wickedness,* a vast compound of wickedness. The context always points out the respective meaning of the word. If in this place it mean the terrestrial globe, the earth; the expression alludes to space, and is hyperbolical. If it signify the men of the world; αυτος κοσμος, *the very world,* can only admit of the meaning which the proposed conjecture annexes to it.

'Now following such construction of the words in the passage before us, it may be rendered thus: "And truly many other things are there, that Jesus did; which if written every one, ουδ αυτον εμοιμαι τον κοσμον, I do not think the very world [all the ingenuity of the world] χωρησαι τα γραφομενα βιβλια would comprehend the books that should be written." And it is obvious to remark how exactly the passage so rendered harmonizes with the two last verses of the 20th chapter, which are supposed to have been originally intended by the Evangelist to conclude his Gospel: πολλα μεν ουν και αλλα, &c. "Many other miracles truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, [being such as were necessary to be believed, and therefore lie within the comprehension of all men] that, believing in his Name, ye may have eternal life."

Of the pre-existence and atonement of Christ, Dr. Shepherd is a strenuous asserter, though he does not conceive that our Saviour was equal to the Father in the Godhead.

As the publication of this work has been long delayed, subsequently to its having been printed, (as we have already mentioned, note, p. 145.) Dr. S. had sufficient opportunity for revision; of which he has availed himself by forming a long appendix, containing the correction of errors, alterations, and insertions. He has also subjoined a postscript; in which he endeavours to prove that Christ, notwithstanding his inferiority to the Father, is intitled to Divine Worship, and that the adoration of him is no violation of the first commandment. We apprehend that with this effort few will be satisfied. The strict Trinitarian will be of opinion that Dr. S. has conceded too much; and the Unitarian, will regard him as inconsistant with himself, and as endeavouring, to reconcile Christians to that which, on his own principles, must be pronounced to be Idolatry.

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ART. V. *Literary Leisure*, or the Recreations of Solomon Saunter, Esq. 8vo. 2 Vols. 12s. Boards. Miller. 1802.

A CIRCUMSTANCE attending these volumes involves us in some little embarrassment, in giving our opinion of them! but we shall endeavour to manage this difficult case to the satisfaction of the author and the public. Know, gentle reader, that Mr. Solomon Saunter has dedicated this production of his leisure hours 'to the Editors of the Monthly Review,' in terms of warm commendation on their literary labours: artfully adding, in reference to the general custom of making some acknowlegement for complimentary dedications, that the present of *a set of the Monthly Review* would be to him an invaluable acquisition, and insure his everlasting gratitude. Thus situated, the functions of our critical office must in a great measure remain inactive on the present occasion; for, though the author, with a modesty which may be either real or assumed, declares that he means to profit by our admonitions, and either to write better in future or to write no more; how can we censure where correction would appear so ungracious, or commend where praise would be so suspicious? We shall, therefore, merely introduce the author and his work to our readers, and enable them, by some extracts, to form their own judgment of its merit.

Solomon Saunter, Esq. if we may take his own word, is 'an idle man, a valetudinarian, and a humorist:' but, after the history of the man *with the short face*, our readers will not think of discovering him by this description. His miscellany is constituted precisely on the plan of former periodical papers; and he endeavours to unite the manner of the Spectator and the Adventurer, exhibiting all that variety of prose and poetry, of essays grave and humorous, critical, instructive, and entertaining, which we are accustomed to find in publications of this nature. He is also such a sly Democritus, that even *his friends the Monthly Reviewers* may be deceived by both his praises and his censures.

Our first quotation will exhibit the author in the office of a brother critic:

'The abstract science of universal grammar is, perhaps, one of the most abstruse studies that can be pointed out. To reduce the principles of all languages to a few leading rules,—to point out wherein vernacular idioms differ, and wherein they agree,—to discriminate between the nice shades of almost synonymous expressions,—to lead the way to nervous precision, judicious arrangement, and all the various beauties of composition, demand a mind at once comprehensive and intelligent, an attention unwearied and acute, and a judgment well regulated and refined. Yet, when we observe the variety of opinions in the world on points which seem calculated to draw all thinking minds to one centre, we cannot help imagining such diver-

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city to arise from a want of precision in terms, and to fancy that a perfect universal grammarian would be the best peace-maker in all the regions of philosophy! Far then be it from the candid and liberal mind to despise the researches of the grammarian or the etymologist; —nor let the still humbler critic, who confines himself to the simple investigation of those beauties, of which the more scientific philologists point out the causes, be thought to labour in an ungrateful soil. Every one who adds a portion, however small, to the beauty of writings, adds, at least, an equal quota to the allurements of literature; and he who developes the causes and principles of such beauty, and enables others to detect the hidden, yet attractive charms of arrangement and composition, opens to those who would, otherwise, be mere common readers, a new source of pleasure and amusement.

'It has been remarked that the nearer a language approaches to perfection, the fewer perfectly synonymous terms it possesses. The refinement, which gradually improves every object, gives to every word a slight tinge of meaning, which its nearest synonyme cannot supply;—and it is by attention to these delicate variations, that language has acquired the degree of refinement which at present adorns it: and of all the beauties which the delicacy (some call it fastidiousness) of the present age has taught us to admire, none can, perhaps, more obviously tend to the real improvement of language than precision in terms.

'It is always with something like disappointment and mortification that the thinking reader meets with ill-chosen words in writers otherwise elegant and correct; and there are few mistakes of the kind which strike with greater disgust, than where a term, which derives from a philosophical root, is applied in an improper manner. The word *palpable*, for instance, is often misused in lieu of *evident*, *apparent*, &c. and nothing can grate more harshly on the ear. It would be nearly as accurate to talk of hearing a smell, or smelling a sound, as to convey the idea of feeling (that is, touching) an appearance. *Palpable* so decidedly applies to those objects that are perceptible to the touch, that, when thus misused, it recals Mrs. Slipslop to the reader, or hearer's mind!

'I mean not to remark on those colloquial barbarisms, which often disgrace the conversation of many persons who would write, at least, tolerable grammar; yet a very slight degree of attention might prevent such faults, without giving the least appearance of pedantry: but my present intention is to observe on a few of the leading features of written language, in order to enable some readers to peruse a well-composed book with greater relish, and some writers to pay attention to circumstances which at present they disregard as trivial.

'There ought to be a general character of wholeness in every composition, to which all inferior parts ought to tend. Every species of writing has its peculiar and characteristic beauties, and it is necessary to avoid, as a fault, those which belong to another class. The steady didactic style of argumentative writing is disgraced, not adorned, by the brilliancy of imagination, or by the pathetic appeals to the feelings, which are of infinite advantage to some species of narrative. The page of History requires a clear and luminous style, neither

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neither involved in intricacy, nor tricked out in metaphor. The stronger passions may be allowed to employ figurative language, because the common tone of conversation is not sufficiently energetic to display their force;—but the true pathos is founded on simplicity. In this manner each style of writing has its own appropriate beauties, which cease to be such when forced into the service of other branches: and many thoughts and expressions, in themselves admirable, lose all their merit, and even become faults, when placed where they have no right to be found.

'There are, however, beauties which belong equally to every style of writing, among which perspicuity holds a distinguished place. That book can never be well written which requires each page to be read over a *second* time with additional care, and which yet leaves no impression on the mind even after a *third* reading.—There may, indeed, be periods when the mind is less disposed to receive the aliment offered to it;—but then, though it refuses, it refuses with caution and without disgust, which is not the case when the involutions of language cause the repetition. Perspicuity relates both to arrangement and style, and in both conduces to imprint the subject on the mind, and to annex to it clearer and more luminous ideas. Perspicuity of arrangement can rarely be obtained by a rapid writer, since it often requires the situation of whole paragraphs to be changed;—but then, when it has been sufficiently attended to, every part of the work reflects lustre on the rest—the chain of reasoning is clearly perceived, the scope of the subject readily retained, and the particular arguments impressively remembered. All these advantages are assisted and embellished when perspicuity extends also to style, which demands a strict attention to grammatical construction, and the specific meaning of words. To attain this distinguished perspicuity, it is not only necessary that the common rules of grammar should not be violated, nor the principles of syntax disregarded; but that all the niceties of construction should be punctiliously attended to, as they conduce even more to perspicuity than they do to elegance.'

Mr. Saunter's powers in the province of grave humour may be appreciated from the following passages, in a letter written in the character of Vanity:

'If the real and unsophisticated records of human actions could be searched without prejudice, should not I be found to have been the *primum mobile* of all illustrious deeds? Have not I prompted the hero to battle, the conqueror to mercy, the lawgiver to deep research, the philosopher to study, the anchoret to solitude, and the Bramin to self-torture? What is there that has been dignified by the names of virtue, heroism, patriotism, fortitude, modesty, humility, and a thousand other titles equally illustrious, in which I cannot, with justice, claim a distinguished share? And yet have I been stigmatized as the greatest enemy to mankind: I have been branded with the most disgraceful epithets; I have been declared incompatible with the aforesaid qualities, (which, in the common acceptation of language, are esteemed good ones); I have been contemned by the hero,

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hero, argued into nonentity by the philosopher, disclaimed by the legislator, and scouted by the conqueror. Yet have I felt conscious of my own dignity, and with a degree of magnanimity not to be equalled by any other character in the known world, I have inspired many eloquent philippics against myself.'—

'Many moralists, after profound research, having discovered that my power was not wholly annihilated either by the lucubrations of philosophy, or by the prevalence of the phantoms I have described—(indeed it would have been hard if visions, whom I myself alone had animated, had really usurped my power and dominion—but this circumstance the moralists were not acquainted with!)—were yet willing to confine my influence to the assemblies of the gay, the sphere of fashion, the tea-table of the polite, and the toilet of the fair! But indeed, these gentlemen are woefully mistaken! The being who now addresses you, reigns alike in the cabinet of the Statesman, the study of the learned, the tent of the warrior, and at the bar of justice. Authors and ladies have, in all ages, been deemed subject to my sway; but authors and ladies are no more my peculiar property, than divines, lawyers, politicians, and Jacobins.'

We have no room for farther extracts from the serious compositions, though we should be inclined to transcribe a part of the paper on Time; and also to give the author's ideas of Modern Education. Neither can we produce any specimens of either his Tales or his Poetry: but, as it may be inquired whether Mr. Saunter possesses any playfulness of imagination, and as his reputation may greatly depend on the answer to this question, we shall quote the conclusion of the last paper, which may prove satisfactory testimony on this point. The writer thus describes what happened to himself on finishing his last number:

'When I had written the last sentence, I leaned back in my chair, and whilst my bosom heaved with sighs, sleep stole insensibly upon me, and I suddenly found myself transported into realms of fairy splendour. I was standing in the midst of an extensive lawn, surrounded with groves of every flowering shrub, and bordered with hedges of laurel. Silver rivulets purled through beds of flowers of the brightest colours, and shady arbours were hung with festoons of jasmine and honeysuckle: nothing could be more romantic, more inviting than the scene, and as I gazed around, I perceived that the lawn was terminated by a building, of which the lower part was of the Corinthian order, and the upper story was ornamented with the light spires and fanciful fretwork of Gothic architecture. As I stood lost in wonder, a being of sylphlike form, clad in a mantle of silver tissue, with two purple wings fluttering from each shoulder, touched me with a branch of laurel, and inquired whether I wished for an explanation of the scene before me. Gladly I accepted the offer of this airy being, who informed me that I was in the paradise of authors, and that in the edifice which fronted me, I should find a great deal of good company, who would receive me with gladness;

"for,"

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"for," added he, "in this happy region the pride, malevolence, and envy of which that irritable tribe on earth have been so pointedly accused, have no place: each, content with his own fame, willingly hears the praises of another, and even adds his own tribute."

'Fired with this description, I besought my youthful guide to introduce me to this delightful company; and no sooner were the folding-doors thrown open for my reception, than I distinguished a group of friends, who instantly caught my attention. I made up to them, and addressing one of them who had a very peculiar physiognomy, ventured to salute him by the name of the *Spectator*, presuming on the singular shortness of his face. He received me with open arms, and immediately introduced me to *Isaac Bickerstaff, Esq.*, who was walking arm in arm with the venerable *Nestor Ironside*. This admirable *trio* welcomed me with that grace and urbanity which ought always to distinguish the manners of superior personages; and pointing to a round table at a distance, where a very gay party were playing at Pope Joan for almonds and raisins, informed me they had only risen from the card table to receive me, and that with my permission they would introduce me to the circle. Two members, with the greatest courtesy, made room for me to be seated between them, whom I soon discovered to be the witty *Adam Fitz-Adam*, and the facetious *Gregory Griffin*. Just beyond the last-mentioned personage sat the jocular *Mr. Town*; nor did the graver *Rambler*, the elegant *Adventurer*, the perspicuous *Mirror*, nor the easy *Lounger*, refuse to join in our harmless pastime, though not with all the facile sportiveness with which the august elder *trio* partook of the mirth of the table.

'To be received in so friendly a manner by such illustrious personages gave my bosom a glow of delight; and so great was their politeness, that, after a deal or two, the interest of the game visibly gave way to their desire of conversing with me. They condescended to say that it was yet too soon for me to think of taking up my abode in that region, and pointed out numberless subjects which had escaped my pen, embellishing their discourse with many well-turned compliments, which I repaid as gracefully as I was able, by acknowledging my infinite obligations to many of them, and hoping in future to profit still more by the acquaintance of some whose friendship I had less assiduously cultivated, particularly the ingenious *Adam Fitz-Adam, Esq.* Nor would this implied promise to resume my pen have satisfied these zealous friends, had not the inharmonious screech of the watchman, "past twelve o'clock," in one moment tumbled the airy edifice from its foundations, and condensed the spirits of my late companions into their calf-skin bindings. On awaking, I reflected that, among other remarks, those illustrious persons had observed that I had not been at all given to dreaming, and I therefore determined to set down the particulars of the aforesaid vision, in order to atone for such a defect.

'Whether I ever shall fulfil my implied promise to my ideal companions, will greatly depend on the reception these papers meet with, now in their collected form. The very confined circle to which they have hitherto been known, has afforded no chance of fame. If

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they meet with the approbation of the public at large, perhaps Solomon Saunter may again seize the pen; if not, he will content himself in literary retirement and inglorious ease.'

"Gentlemen of the Jury! the law on this subject is well known to you; sufficient evidence in the present case has been produced; and we shall leave you to consider of your verdict." ——*Verdict for the author,*—"*Go on.*"

ART. VI. *The History and Antiquities of Staffordshire.* Compiled from the Manuscripts of Huntbach, Loxdale, Bishop Lyttelton, and other Collections of Dr. Wilkes, the Rev. T. Feilde, &c. &c. Including Erdeswick's Survey of the County; and the approved Parts of Dr. Plot's Natural History. The whole brought down to the present Time; interspersed with Pedigrees and Anecdotes of Families; Observations on Agriculture, Commerce, Mines, and Manufactures; and illustrated with numerous Plates. By the Rev. Stebbing Shaw, B. D. F. A. S. Fellow of Queen's College, Cambridge, and Rector of Hartshorn, Derbyshire. Vol. II. Part I. Containing the Prefatory Introduction, commencing with a Series of Original Letters from Dr. Plot's Time to the present; General and Natural History, &c.; Ancient and Modern History of the remaining Parishes in the Hundred of Offlow, and the whole of Seisdon, arranged Geographically; with an Appendix of curious Charters, and other Additions and Corrections, &c. Illustrated with 50 Copper-plates and a copious Index. Folio. pp. 310. 3l. 3s. Boards. Nichols, &c. 1801.

IF works of this nature were more devoted to science and less to pride, than we generally find them, their bulk would be diminished and their utility increased. Since, however, authors must endeavour to please in order to insure success, we must not be too fastidious on these occasions, but should give the County Historian a discretionary power to settle affairs as well as he can between Vanity and Wisdom; and we must be satisfied with him if, in a mass of that "reading which is never read," he introduces a certain portion of knowlege which is generally interesting and useful. The late Dr. Darwin, whose death the learned world must sincerely deplore, advised Mr. Shaw to search the bowels of the earth and even the ditch-bottoms, for a knowlege of the different strata; persuaded that an acquaintance with these particulars would be more beneficial to mankind than a list of all the pedigrees, &c. from the days of Noah: but to this advice, which the love of philosophy inspired, he added, "yet it must be the latter that must sell your book." Though this last suggestion may not have been disregarded, the reader is not to consider Mr. Shaw in the light only of a plodding antiquary or a mere pedigree transcriber;

"*Pains*

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" *Pains, reading, study, are his just pretence*;

and we would not have him think that we apply to him the line which follows to complete the couplet. *Taste* and *sense* are very requisite in such pursuits as those which have attracted Mr. Shaw; otherwise, writers will be the dupes of a credulity which must injure their reputation. In the Advertisement prefixed to this volume *, we find a letter from Dr. Plot to the Rev. Dr. John Fell, Dean of Christ-Church, Oxford, giving an account of his intended Journey through England and Wales, for the Discovery of Antiquities and other Curiosities, published from a manuscript in the Bodleian Library; which so completely exemplifies our remark, that we cannot resist the temptation of taking from it two short passages:

" I shall inquire, (says Dr. Plot,) of any strange accidents that attend corporations or families, as that the Deans of Rochester ever since the foundation by turns have died deans and bishops. The bird with a white breast, that haunts the family of Oxenham near Exeter, just before the death of any of the family. The bodies of trees that are seen to swim in a pool, near Brereton in Cheshire, a certain warning to the heir of that honourable family to prepare for the next world."

" I will endeavour also to find the Isle of Baruchus, on the coast of Wales, mentioned by Varenius in his Geography, in which, he says, there is a cave from whence are heard the noise of hammers, the blowing of bellows, as if it were the shop of the Cyclops. As also the cave, lying under a mountain in Brittany, mentioned by Clemens Alexandrinus; which receiving wind at its gaping top, and dashing it into the bason of an hollow-place, there is heard a tinkling of cymbols beating to tune and time."

This letter is a curiosity, and shews that Dr. Plot was a man of extensive research; yet, since he had such a disposition to believe the marvellous, the judicious reader is warranted in questioning whether he would take sufficient pains to expose falsehood and deception, and to bring to light the real truth.

Let it not be supposed that we have any wish to degrade the study of Antiquity, which has been called " the right-hand of history, the key of chronology, and a necessary handmaid to divinity:" we are only desirous of cautioning those who are engaged in this branch of inquiry, against becoming too voluminous and too indiscriminating reporters. Every thing which they may discover in old parchments, old registers, and on old tomb-stones, does not merit transcription; and names which excite no other recollection than that somebody lived and somebody died,—of whom so much cannot be said as of the man whose epitaph is recorded in the Spectator,

* For Vol. i. see M. R. vol. xxx. p. 417. N. S.

" Here

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"Here lies the body of Daniel Saul,
Spitalfields' weaver, and that's all,"—

are not intitled to fill the columns of pompous folios, but should be suffered to remain *ignoti longâ nocte.* Whatever contributes to illustrate history, whatever names can be associated with the recollection of past events, and even the *magni nominis umbræ* in the registers of individuals who have filled eminent civil or ecclesiastical offices, may enter the pages of a county history: but by this line let the pen be bounded. Much trouble would have been saved to the author before us, had he acted on this principle; and though, unfortunately, he may plead precedents, this is but an indifferent justification, and a weak defence.

In taking some notice of the contents of this volume, we shall discharge our duty with brevity, and without adverting to transcripts from pedigrees, monuments, and parish registers. We are here furnished with the remaining parishes in the hundred of Offlow; including the histories of Drayton—Bassett—Hintes or Hints—Canwell—Weyford or Weeford—Shenston—Norton under Cannock—Pelsall—Rushall—Walsall—Wednesbury, commonly pronounced Wedgebury—Darlaston—Bentley—Aldridge—Handsworth—Harbourn—West Bromwich—Tipton—Dudley Castle—Willenhall. In the Hundred of Seisdon, Mr. S. gives an account of Wolverhampton—Byshbury—Tettenhall—Trysull—Womburne—Over Penne—Sedgeley—Himley—Swinford Regis—Rowley Regis—Clent—Brome—Over Arley—Kinver—Enfield or Enville—Bebington—Pattingham—Pattershull—and Codsall.

This indefatigable collector and historian has brought together whatever is curious and amusing respecting the several districts mentioned in the volume; and to gentlemen whose estates and family-mansions are situated in the respective parishes, villages, &c. every minute particular will probably excite a peculiar interest: but, as these local details are not attractive to the general reader, we shall not quote either parochial or family-anecdotes of antient date, but take a specimen from a part which relates to modern times and to the arts.—Situated in the village of Handsworth, are the manufactories of Messrs. Woolley and Co., for grinding sword blades, and of Mr. Eginton for stained glass: but, above all, it is distinguished by the vast Soho manufactory belonging to the celebrated Mr. Boulton, whose noble mansion and pleasure-grounds add beauty to the surrounding scenery. Of this manufactory a long account is given; a part of which we shall copy:

"Soho is the name of a hill in the county of Stafford, about two miles from Birmingham; which, a very few years ago, was a barren

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barren heath, on the bleak summit of which stood a naked hut, the habitation of a warrener.

'The transformation of this place is a recent monument of the effects of trade on population. A beautiful garden, with wood, lawn, and water, now covers one side of this hill; five spacious squares of building, erected on the other side, supply workshops, or houses, for above six hundred people. The extensive pool at the approach to this building is conveyed to a large water-wheel in one of the courts, and communicates motion to a prodigious number of different tools. And the mechanic inventions for this purpose are superior in multitude, variety, and simplicity, to those of any manufactory (I suppose) in the known world.

'Toys, and utensils of various kinds, in gold, silver, steel, copper, tortoise-shell, enamels, and many vitreous and metallic compositions, with gilded, plated, and inlaid works, are wrought up to the highest elegance of taste, and perfection of execution, in this place.

'Mr. Boulton, who has established this great work, has joined taste and philosophy with manufacture and commerce; and, from the various branches of chemistry, and the numerous mechanic arts he employs, and his extensive correspondence to every corner of the world, is furnished with the highest entertainment as well as the most lucrative employment.

'About the year 1745 Mr. Boulton, then, of Birmingham, invented, and afterwards brought to great perfection, the inlaid steel buckles, buttons, watch-chains, &c. which Dr. Johnson mentions in one of his papers in the *World*, as becoming fashionable in this country; whilst they were re-purchased from France, under the idea of their being the production of that kingdom.

'In the year 1717, John Wyrley, of Hamstead, esq. lord of the manor of Handsworth, granted a lease, to Messrs. Edward Ruston and Eaves, of these tracts of common; viz. Handsworth heath, Moneybank hill, Crabtree bank warrens, for 99 years, with certain inclosed lands, with liberty to make some additions to the same, and to make a cut for the turning of Hockley brook, to make a pool, with powers to build a water mill. In consequence of which a small house and feeble mill were erected, for the purpose of rolling metal. On Lady-day 1762, Mr. Boulton purchased the aforesaid lease, with all the premises and appurtenances, to apply the same to such branches of the manufactory established at Birmingham as would tend to diminish expence and labour.

'In order to prosecute his designs and improvements, he soon after enlarged and rebuilt those premises, and then transplanted the whole of his manufactory from Birmingham to Soho; and though he had made very considerable additions to these buildings, he found them not sufficient for his great designs: he therefore, in 1764, laid the foundation of the present superb manufactory, which was finished in the following year, at the expence of 9000l. From that period he began to turn his attention to the different branches of manufactory; and, in conjunction with Mr. Fothergill, then his partner, established a mercantile correspondence throughout Europe; by which means the produce of their various articles was greatly extended, and the manufacturer,

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manufacturer, by becoming his own merchant, eventually enjoyed a double profit. Impelled by an ardent attachment to the arts, and by the patriotic ambition of bringing his favourite Soho to the highest degree of perfection, the ingenious proprietor soon established a seminary of artists for drawing and modelling; and men of genius were now sought for and liberally patronised, which shortly led to a successful imitation of the Or Molu. These metallic ornaments, consisting of vases, tripods, candelabras, &c. by the superior skill and taste bestowed upon them here, soon found their way, not only to the admiration of his majesty, and to the chimney-pieces and cabinets, &c. of the nobility and curious of this kindgdom; but likewise to France, and almost to every part of Europe. From this elegant branch of the business the superior skill of Mr. Boulton led his artists, by a natural and easy transition, to that of the wrought silver; upon which he soon found the necessity of applying to parliament for, and establishing, in 1773, an assay office at Birmingham. About this time that ingenious art of copying pictures in oil colours, by a mechanical process, was invented at Soho; and, under the patronage of the above proprietor, was brought to such a degree of perfection as to be taken for originals by the most experienced connoisseurs. This extraordinary piece of art was principally conducted by the ingenious Mr. F. Eginton, which led him to that of painting upon glass, now carried on at his neighbouring manufactory, as hereafter separately described.

'Mr. Boulton, finding from experience that the stream of water which had induced him to build a mill, and transplant his manufactory to Soho, was insufficient for its purposes, applied horses, in conjunction with his water-mill; but finding that both troublesome, irregular, and expensive, in 1767 he made a steam-engine, on Savery's plan, with the intention of returning and raising his water about 24 feet high; but, this proving unsatisfactory to him, he soon after formed an acquaintance with his present partner and friend, Mr. James Watt of Glasgow, who in 1765 had invented several valuable improvements upon the steam-engine, which in fact made it a new machine.

'The application of this improved steam-engine at Soho to raise and return the water extended the powers of the water-mill; which induced Mr. Boulton to rebuild it a second time upon a much larger scale; and several engines were afterwards erected at Soho for other purposes, by which the manufactory was greatly extended, the source of mechanical power being thus unlimited.

'Amongst the various applications of the steam-engine, that of coining seems to be of considerable importance, as by its powers all the operations are concentered on the same spot; such as rolling the cakes of copper hot into sheets; 2dly, fine-rolling the same cold in steel polished rollers; 3dly, cutting out the blank pieces of coin, which is done with greater ease and rapidity by girls than could possibly be done by strong men; 4thly, the steam-engine also performs other operations, such as shaking the coin in bags; and, 5thly, it works a number of coining machines, with greater rapidity and exactness, by a few boys of twelve or fourteen years of age, than could be

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done by a great number of strong men, without endangering their fingers, as the machine itself lays the blanks upon the die perfectly concentral with it, and when struck displaces one piece and replaces another.

'The coining mill, which was erected in 1788, and has since been greatly improved, is adapted to work eight machines, and each is capable of striking from seventy to eighty-four pieces of money per minute, the size of a guinea, which is equal to between 30,000 and 40,000 per hour; and at the same blow which strikes the two faces the edge of the piece is also struck either plain or with an inscription upon it, and thus every piece becomes perfectly round, and of equal diameter; which is not the case with any other national money ever put into circulation.

'Such a coining mill, erected in the national mint, would, in cases of emergency, be able to coin all the bullion in the Bank of England at a short notice, without the necessity of putting dollars, or other foreign coin, into circulation; and by erecting double the number of presses a double quantity may be coined.'—

'It is worthy observation, that the ground of the silver money coined by this machine has a much finer and blacker polish than the money coined by the common apparatus.

'In consequence of Mr. Boulton's money being perfectly round, and of equal diameter, he proposed the following co-incidence between money, weights, and measures, in the copper coin, part of which he hath lately executed for the British government; viz. a 2-penny-piece to weigh 2 oz. and 15 of them to measure 2 feet, when laid flat in a straight line; 1 penny-piece to weigh 1 oz. and 17 of them to measure 2 feet; ½-penny to weigh ½ oz. and 10 of them to measure 1 foot; a farthing to weigh ¼ oz. and 12 to measure 1 foot. This plan of co-incidence was prevented from being put into execution by the sudden advance of the price of copper.

'In the year 1788 Mr. Boulton struck a piece of gold, the size of a guinea, as a pattern (similar to those in copper); the letters were indented instead of in relief; and the head, and other devices (although in relief), were protected from wear by a broad flat border; and, from the perfect rotundity of shape, &c. with the aid of a steel gage, it may, with great ease and certainty, by ascertaining its specific gravity, be distinguished from any base metal. Previous to Mr. Boulton's engagement to supply government with copper pence, in order to bring his apparatus to the greatest perfection, he exercised it in coining silver money for Sierra Leona and the African company, and copper for the East India Company and Bermudas. Various beautiful medals of our celebrated naval and other officers, &c. have likewise been struck here from time to time by Mr. Boulton, for the purpose of employing and encouraging ingenious artists to revive that branch of sculpture, which had been upon the decline in this kingdom since the death of Symons in the reign of Charles II.'—

'In order to obtain the desired degree of perfection in the manufactory of steam-engines, Messrs. Boulton and Watt found it necessary to erect and establish an iron foundery for that purpose; and they have accordingly, in partnership with their sons (to whose activity, genius,

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genius, and judgment, it must be attributed, that this great work was begun and finished in the course of three winter months), erected, at a convenient distance and contiguous to the same stream, at Smethwick, a great and complete manufactory and foundery, into which a branch from the Birmingham canal enters; and thereby the coals, pig-iron, bricks, sand, &c. are brought, and their engines, or other heavy goods, are transported in boats to every part of the kingdom, there being a wet dock within their walls for four boats to lie.

'The plan of this work being well digested and settled previous to laying the first stone, the whole is thereby rendered more complete than such works as generally arise gradually from disjointed ideas. And, from the great experience of the proprietors, they have applied the power of steam to the boring of cylinders, pumps, &c.; to drilling, to turning, to blowing their melting furnaces, and whatever tends to abridge human labour, and obtain accuracy; for, by the superiority of all their tools, they are enabled to attain expedition and perfection in a higher degree than heretofore.'—

'In a national view, Mr. Boulton's undertakings are highly valuable and important. By collecting around him artists of various descriptions, rival talents have been called forth, and by successive competition have been multiplied to an extent highly beneficial to the public. A barren heath has been covered with plenty and population; and these works, which in their infancy were little known and attended to, now cover several acres, give employment to more than 600 persons, and are said to be the first of their kind in Europe.'—

'Every precaution has been always taken, and in the most judicious manner, by the proprietors, to diminish the poor's levies, and keep their numerous workmen from becoming troublesome to the parish, &c. One great instance of which is a long-established society for the sick and lame, &c. for the better management of which are printed, on a large sheet,

"*Rules* for conducting the *Insurance Society* belonging to the SOHO MANUFACTORY."

'These consist of XXV articles: some of which are these:

"I. That every person employed in the SOHO MANUFACTORY shall be a member of this society, who can earn from 2s. 6d. per week, or upwards.

"II. Each member shall pay to the treasure-box, agreeable to the following table, which is divided into eight parts; viz. the member who is set down at 2s. 6d. per week shall pay 1d. per week; 5s. 1d.; and so on, in like proportion, to 20s. 4d.; and none to exceed that sum.

"VI. If any member is sick, lame, and incapable of work, he shall receive, after three days' notice to the committee, as follows, during his illness, viz. if he pays in the box, for 2s. 6d. he shall receive 2s. per week; and for 5s. 4s.; and so on in like proportion;" &c.

'The rules of this manufactory have certainly been productive of the most laudable and salutary effects. And, besides the great attention to cleanliness and wholesome air, &c. this manufactory has always

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always been distinguished for its order and good behaviour, and particularly during the great riots at Birmingham.

'No expence has been spared to render these works uniform and handsome in architecture, as well as neat and commodious, as exhibited in the annexed plate. The same liberal spirit and taste has the great and worthy proprietor gradually exercised in the adjoining gardens, groves, and pleasure-grounds, which, at the same time that they form an agreeable separation from his own residence, render Soho a much admired scene of picturesque beauty. Wandering through these secluded walks, or on the banks of the several fine lakes and waterfalls which ad rn them, we may here enjoy the sweets of solitude and retirement, as if far distant from the busy hum of men.

'In scenes like these the studious and philosophic mind occasionally finds a most agreeable and salutary asylum.

'That the poet has likewise felt their influence appears by the following tribute to the memory of a departed friend:

'At the termination of the walk beyond the cottage, in the secluded grove, where nothing intrudes upon the eye but the new church at Birmingham, where Dr. Small was buried, is erected a tribute to his memory, on which are the following elegant lines by Dr. Darwin:

"M. S.
GULIELMI SMALL, M. D.
QUI OB. FEB. XXV.
M.DCC.LXXV.

"Ye gay and young, who, thoughtless of your doom,
Shun the disgustful mansions of the dead,
Where Melancholy broods o'er many a tomb,
Mould'ring beneath the yew's unwholesome shade;
If chance ye enter these sequester'd groves,
And Day's bright sunshine for a while forego.
Oh! leave to Folly's cheek the laughs and loves,
And give one hour to philosophic woe!
Here, while no titled dust, no sainted bone,
No lover weeping over beauty's bier,
No warrior frowning in historic stone,
Extorts your praises, or requests your tear;
Cold *Contemplation* leans her aching head,
On human woe her steady eye she turns,
Waves her meek hand, and sighs for Science dead,
For Science, Virtue, and for SMALL, she mourns!" *

'This is in one of the oldest groves between the house and manufactory. Let us now turn our attention to the more recent improvements on the opposite side; where, in the extensive new plantations, we see the most extraordinary effects produced by irrigation, with the powerful aid of the steam-engine, which, when at liberty from its other labours, forces up water by pipes to the summit of these grounds; so that, in the dryest season, when all other vegetation was

* We knew Dr. Small, and can vouch for the truth of this eulogium. *Rev.*

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perishing for want of rain and water, these plantations were amply supplied, and now as amply reward the ingenious contriver by their flourishing foliage. Here also we see the New Hydraulic Ram, which is a self-moving water-work applicable to agricultural purposes, and constructed with great ingenuity and simplicity.

'The house, which was before much too small for the hospitable purposes of its generous owner, has been lately enlarged. At the top of the roof, which is made very neat and commodious, either for common or telescopic observations, the prospect is extensive and beautiful, commanding an agreeable view of the principal part of Birmingham to the South, the antient Gothic splendour of Aston hall Eastward, with Barr Beacon, and all the rich scenery of the intermediate vallies towards the North, Sandwell park, and the new foundery at Smethwick, &c. to the West.'

Mr. Shaw apologizes for not continuing the account of Mines, Manufactories, Canals, Agriculture, &c.; yet, besides the establishments at Handsworth, this volume takes notice of those for making Iron, Soap, white and red Lead, and Metal Sashes for Windows, at Tipton; of Mr. Wilkinson's Iron Works at Bradley, Glass Works, &c.

Affixed to this volume are Additions to and Corrections of the General History, &c. of Vol. I. and at the end is an Appendix of Additions and Corrections respecting the Parochial History of the present volume.

Numerous plates embellish the common copies of this work, many of the drawings for which appear to have been taken by Mr. Shaw; and the *illuminated* copies are adorned by additional engravings, and coloured prints.

Art. VII. *Oriental Customs*; or, an Illustration of the Sacred Scriptures, by an explanatory Application of the Customs and Manners of the Eastern Nations, and especially the Jews, therein alluded to. Together with Observations on many difficult and obscure Texts, collected from the most celebrated Travellers, and the most eminent Critics. By Samuel Burder. 8vo. pp. 400. 9s. Boards. Williams. 1802.

In proportion to our conviction of the importance of the Scriptures, must be our solicitude to understand not only their plainest passages, but also every text which may be obscured by metaphor or remote allusion; and since all their authors were Asiatics, it is natural to suppose that to us many perplexities of this kind will occur. To surmount these obstacles, we must have recourse to the customs and manners of the East; which must be studied in connection with antient languages, in order to obtain a correct apprehension of the meaning of the Sacred Writers. The judicious Mr. Harmer, in his valuable Observations, led the way in this species of Scripture illustration, and afforded ample evidence of its utility: but,

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but, as the field is very extensive, he left much to be collected by future gleaners. The Scriptures properly belong to the class of Eastern literature: they abound with Orientalisms in their style; and they describe a climate, and a state of society, very different from those which we find in the northern parts of Europe. Our connection with the East Indies, and the various travels which have been undertaken to explore regions of the vast continent of Asia, with the immense peninsula of Africa, (where the customs of the inhabitants are for the most part permanent, and not like the fleeting fashions of European countries,) have assisted us in comprehending the precise meaning of a multitude of passages in the Sacred Books, which must otherwise have remained inexplicable, their beauty and their meaning being alike concealed from us.

The Old Testament is a collection of writings purely Oriental; and, independently of our estimation of them in a religious view, they are to be prized as perhaps the most curious monuments of remote antiquity. As they were written before the conquests of the Greeks and Romans, they discover no admixture of European with Asiatic manners: but the New Testament, having been composed subsequently to these events, alludes not only to the customs and institutions of Palestine, where our Saviour and his Apostles were born, but to those of Asia Minor and Greece, and to the modes of life introduced by the Romans in their provinces and colonies. The dominion of Rome evinces itself in those Latin terms which are to be found in the Greek of the New Testament, as well as in the Roman manners which it describes as prevalent even among the Jews.

From these considerations, it is evidently the office of the true critic, in commenting on the Sacred Books, to inform himself respecting the state of society and of language at the period at which they were written. Mr. Harmer's volumes will greatly assist him in obtaining this *desideratum*; and Mr. Burder is intitled to commendation for the labour which he has bestowed in the same line of inquiry. We shall allow him to explain the object which he has had in view, and to make his acknowlegements for the assistance which he has received in the prosecution of it:

'I have endeavoured to select from Mr. Harmer's Observations whatever appeared important and interesting. This has not indeed been done in the form of a regular abridgment; but after extracting such materials as appeared suitable, I have inserted them in those places, where, according to the passages prefixed to each of the articles, they ought to stand. This method I apprehend to be new, and not before attempted, but I hope will prove both agreeable and

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useful. As it is the avowed intention of each article to explain some passage, it is proper that it should be inserted at length, and in a manner so conspicuous as at once to attract the attention of the reader.

'To the materials collected from Mr. Harmer have been added some very important remarks from Shaw, Pococke, Russell, Bruce, and other eminent writers. It is admitted that many of these things have repeatedly passed through the press; but as the valuable observations which have been made by travellers and critics lie interspersed in separate and expensive publications, a compendious selection of them appeared very desirable, and is here accomplished.

'But many of the following observations are original: they are not, however, particularly distinguished from the rest. I must here avail myself of an opportunity to acknowledge my obligations to Mr. Gillingwater, of Harleston in Norfolk, for the very liberal manner in which he favoured me with the use of his manuscript papers. They consist of additions to, and corrections of, Mr. Harmer's Observations, and were communicated to that gentleman with a view to assist him in the farther prosecution of his work; but it was too late, as the fourth and last volume was then nearly completed at the press, and in a single instance only, towards the close of it, was any use made of these materials. From this collection I have made many extracts, and have enriched this volume with several new articles on subjects which had not before been discussed. In the progress of my work, I have also derived very considerable assistance from many valuable books furnished by James Brown, Esq. of St. Albans; for which I acknowledge myself greatly obliged, and especially for his very careful correction of the manuscript before it went to the press.'

Instead of selecting from Harmer, it might have been preferable if Mr. Burder had given a Supplement, or Continuation; but, conceiving that the style of Mr. H. was difficult and prolix, that some of the subjects which he has discussed might be omitted, and that his work is too copious for the general reader, Mr. B. has been induced to abridge and classify it, and to interweave additional observations. He proceeds regularly through the O. and N. T., from Genesis to Revelation; and the merit of his illustrations will appear from the following specimens:

'No. 22. Gen. xxxi. 40. *In the day the drought consumed me, and the frost by night.* "In Europe the days and nights resemble each other with respect to the qualities of heat and cold; but it is quite otherwise in the East. In the Lower Asia in particular, the day is always hot; and as soon as the sun is fifteen degrees above the horizon, no cold is felt in the depth of winter itself. On the contrary, in the height of summer the nights are as cold as at Paris in the month of March. It is for this reason that in Persia and Turkey they always make use of furred habits in the country, such only being sufficient to resist the cold of the nights." (*Chardin* in *Harmer*, vol. i. p 74.) *Campbell* (*Travels*, part ii. p. 100.) says, "sometimes we lay at night out in the open air, rather than enter a

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town; on which occasions I found the weather as piercing cold as it was distressfully hot in the day time." Hence we may clearly see the force and propriety of Jacob's complaint.'

'No. 59. NUMBERS, xi. 5. *Onions.*] "Whoever has tasted onions in Egypt must allow that none can be had better in any part of the universe. Here they are sweet, in other countries they are nauseous and strong; here they are soft, whereas in the north, and other parts, they are hard of digestion. Hence they cannot in any place be eaten with less prejudice and more satisfaction than in Egypt. They eat them roasted, cut into four pieces, with some bits of roasted meat, which the Turks in *Egypt* call *kobab*, and with this dish they are so delighted, that I have heard them wish they might enjoy it in paradise. They likewise make soup of them in Egypt, cutting the onions in small pieces: this I think one of the best dishes I ever eat." HASSELQUIST's *Voyages*, p. 290.

'No. 60. —— xi. 5. *Melons*] By this we are probably to understand the *water-melon*, which, according to *Hasselquist* (*Voyage*, p. 255.) "the Arabians call *batech*. It is cultivated on the banks of the Nile, in the rich clayey earth which subsides during the inundation. This serves the Egyptians for meat, drink, and physic. It is eaten in abundance during the season, even by the richer sort of people; but the common people, on whom Providence has bestowed nothing but poverty and patience, scarcely eat any thing but these, and account this the best time of the year, as they are obliged to put up with worse fare at other seasons. This fruit likewise serves them for drink, the juice refreshing these poor creatures, and they have less occasion for water than if they were to live on more substantial food in this burning climate." This well explains the Israelites regretting the want of this fruit in the parched thirsty wilderness.'

We understand that our soldiers, who are returned from the late campaign in Egypt, have borne testimony to the superiority of these vegetables in that country. When the Israelites were deprived of these luxuries, they almost wished to return to slavery, in order to enjoy them.

'No. 70. DEUT. xxviii. 24. *The Lord shall make the rain of thy land powder and dust.*] An extract from Sir *T. Roe*'s Embassy, p. 373, will greatly illustrate this. "Sometimes there (in India) the wind blows very high in hot and dry seasons, raising up into the air, a very great height, thick clouds of dust and sand. These dry showers most grievously annoy all those among whom they fall; enough to smite them all with a present blindness; filling their eyes, ears, nostrils, and mouths too, if they be not well guarded; searching every place, as well within as without, so that there is not a little key-hole of any trunk or cabinet, if it be not covered, but receives some of the dust into it." If this was the judgment threatened, it must have been a calamity much to be deprecated.'

'No. 79. JUDGES, iii 31. *And after him was Shamgar, the son of Anath, which slew of the Philistines six hundred men with an ox goad.*] Mr. MAUNDRELL, (*Journey, April* 15.) has an observation which at once explains this transaction, and removes every difficulty from

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the passage. He says, "The country people were now every where at plough in the fields, in order to sow cotton. It was observable, that in ploughing they used goads of an extraordinary size; upon measuring of several, I found them about eight feet long, and at the bigger end six inches in circumference. They were armed at the lesser end with a sharp prickle for driving the oxen, and at the other end with a small spade, or paddle of iron, strong and massy, for cleansing the plough from the clay that encumbers it in working. May we not from hence conjecture, that it was with such a goad as one of these that Shamgar made that prodigious slaughter related of him, *Judges*, iii. 21. I am confident that whoever should see one of these instruments, would judge it to be a weapon not less fit, perhaps fitter, than a sword for such an execution. Goads of this sort I saw always used hereabouts, and also in Syria; and the reason is, because the same single person both drives the oxen, and also holds and manages the plough; which makes it necessary to use such a goad as is above described, to avoid the incumbrance of two instruments."

'No. 162. Job, xxx. 22. *Thou liftest me up to the wind, thou causest me to ride upon it, and dissolvest my substance.*] Amongst other interpretations given of this passage, the *editor* of Calmet's *Dictionary* refers to a *sand-storm*, and justifies the application of such an idea by the following extract from Mr. Bruce: "On the 14th, at seven in the morning, we left Assa Hagga, our course being due north. At one o'clock we alighted among some acacia trees at Waadi el Halboub, having gone twenty-one miles. We were here at once surprised and terrified by a sight surely one of the most magnificent in the world. In that vast expanse of desert, from W. and to N. W. of us, we saw a number of prodigious *pillars of sand* at different distances, at times *moving with great celerity*, at others stalking on with a majestic slowness; at intervals we thought they were coming in a very few minutes to overwhelm us; and small quantities of sand did actually more than once reach us. Again they would retreat so as to be almost out of sight, *their tops reaching to the very clouds*; there the tops often separated from the bodies; and these, once disjoined, *dispersed in the air*, and did not appear more. Sometimes they were broken near the middle, as if struck with a large cannon shot. About noon they began to advance with considerable swiftness upon us, the wind being very strong at north. Eleven of them ranged along side of us about the distance of three miles. The greatest diameter of the largest appeared to me, at that distance, as if it would measure ten feet. They retired from us with a wind at S. E. leaving an impression upon my mind to which I can give no name, though surely one ingredient in it was fear, with a considerable deal of wonder and astonishment. It was in vain to think of flying; the swiftest horse, or fastest sailing ship, could be of no use to carry us out of this danger, and the full persuasion of this rivetted me as if to the spot where I stood, and let the camels gain on me so much in my state of lameness, that it was with some difficulty I could overtake them." *Travels*, vol. iv. p. 553.) If this quotation is allowed to explain the imagery used by Job, we see a magnificence in it not before apparent. "We see how Job's dignity might be exalted in the air, might rise to great grandeur, importance,

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portance, and even terror, in the sight of beholders; might ride upon the wind, which bears it about, causing it to advance or to recede; and, after all, when the wind diminishes, might disperse this pillar of sand into the undistinguished level of the desert. This comparison seems to be precisely adapted to the mind of an Arab, who must have seen, or have been informed of, similar phenomena in the countries around him."

'No. 333. DANIEL, v. 27. *Thou art weighed in the balances.*] From the following extract it will appear that there is an allusion in these words which will justify a literal interpretation of them. "The first of September (which was the late mogul's birth-day), he, retaining an ancient yearly custom, was in the presence of his chief grandees weighed in a balance: the ceremony was performed within his house, or tent, in a fair spacious room, whereinto none were admitted but by special leave. The scales in which he was thus weighed were plated with gold; and so was the beam, on which they hung by great chains, made likewise of that most precious metal. The king, sitting in one of them, was weighed first against silver coin, which immediately afterwards was distributed among the poor; then was he weighed against gold; after that against jewels, (as they say,) but I observed, (being there present with my lord ambassador,) that he was weighed against three several things, laid in silken bags on the contrary scale. When I saw him in the balance, I thought on Belshazzar, who was found too light (*Dan.* v. 27.) By his weight (of which his physicians yearly keep an exact account) they presume to guess of the present estate of his body, of which they speak flatteringly, however they think it to be." Sir THOMAS ROE's *Voyage to India.*'

'No. 380. MATTH. vi. 5. *Pray in the corners of the streets.*] Such a practice as is here intimated by our Lord was probably common at that time with those who were fond of ostentation in their devotions, and who wished to engage the attention of others. It is evident that the practice was not confined to one place, since it may be traced in different nations. We have an instance of it related by AARON HILL (in his *Travels*, p. 52.): "Such Turks as at the common hours of prayer are on the road, or so employed as not to find convenience to attend the mosques, are still obliged to execute that duty: nor are they ever known to fail, whatever business they are then about, but pray immediately when the hour alarms them, in that very place they chance to stand on: insomuch that when a janissary, whom you have to guard you up and down the city, hears the notice which is given him from the steeples, he will turn about, stand still, and beckon with his hand, to tell his charge he must have patience for a while; when, taking out his handkerchief, he spreads it on the ground, sits cross-legged thereupon, and says his prayers, though in the *open market*; which having ended, he leaps briskly up, salutes the person whom he undertook to convey, and renews his journey with the mild expression of *ghell johnnum ghell*, or, come, dear, follow me." It may be proper to add, that such a practice as this is general throughout the East.'

'No. 429. MARK ix. 41. *Whosoever shall give you a cup of water to drink in my name, shall not lose his reward.*] To furnish travellers with

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with water is at this time thought a matter of such consideration, that many of the Eastern people have been at a considerable expence to procure passengers that refreshment. "The reader, as we proceed," says Dr. CHANDLER, (*Trav. in Asia Minor*, p. 20.) "will find frequent mention of fountains. Their number is owing to the nature of the country and the climate. The soil, parched and thirsty, demands moisture to aid vegetation; and a cloudless sun, which inflames the air, requires for the people the verdure, shade, and coolness, its agreeable attendants; hence they occur not only in the towns and villages, but in the fields and gardens, and by the sides of the roads, and by the beaten tracks on the mountains. Many of them are the useful donations of humane persons while living, or have been bequeathed as legacies on their decease. The Turks esteem the erecting of them as meritorious, and seldom go away after performing their ablutions or drinking, without gratefully blessing the name and memory of the founder." Then, after observing that the method used by the ancients of obtaining the necessary supplies of water still prevails, which he describes as done by pipes, or paved channels, he adds, "when arrived at the destined spot, it is received by a cistern with a vent, and the waste current passes below from another cistern, often an ancient sarcophagus. It is common to find a cup of tin or iron hanging near by a chain, or a wooden scoop with an handle placed in a niche in the wall. The front is of stone, or marble, and in some, painted and decorated with gilding, and with an inscription in Turkish characters in relievo." The blessing of the name and memory of the builder of one of these fountains shews that a cup of water is in these countries by no means a despicable thing.

'*Niebuhr* tells us that, among the public buildings of Kahira, those houses ought to be reckoned where they daily give water *gratis* to all passengers that desire it. Some of these houses make a very handsome appearance; and those whose business it is to wait on passengers are to have some vessels of copper curiously tinned, and filled with water, always ready on the window next the street. (*Voyage en Arabie*, tom. i. p. 97.)'

May not this custom also explain Isaiah, lv. 1?

'No. 483. St. JOHN, xix. 29. *Vessel full of vinegar.*] It is well known that vinegar and water (which mixture was called *posca*) was the constant drink of the Roman soldiers; perhaps therefore this vinegar was set here for their use, or for that of the crucified persons, whose torture would naturally make them thirsty.'

'No. 565. HEB. xii. 1. *Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.*] *Capellus* thinks that the *cloud of witnesses* is an allusion to vast numbers of birds flying together like a cloud. (*Isaiah*, lx. 8.) The word *witnesses* certainly refers to the Olympic race, where persons were appointed to stand at the mark, to observe who first came thither, and give evidence in favour of the conqueror, upon whom a crown was bestowed according to their testimony.'

'No.

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'No. 584. Rev. ii. 17. *A white stone.*] The stone here referred to is such an one as was used in popular judicature, or in elections, the custom being to give the votes in either of these by such stones. These were either white or black; the white was a token of absolution or approbation, the black of condemnation or rejection. There were judges in the agonistical games, who awarded the prizes to the conqueror by the use of these stones, a white one, with the name of the person and the value of the prize, being given to such as were victorious.

'*Ovid* expressly mentions, that black and white stones were used to absolve or condemn persons at Argos.

> 'Mos erat antiquus, niveis atrisque lapillis,
> His damnare reos, illis absolvere culpâ.
> Metam. lib. xv. lin. 42.'

From these quotations, it will be evident that the work before us has not only been composed with considerable labour, but that this labour will be productive of much utility. Among a multitude of observations, however, it will not be expected that Mr. B. should be equally happy:—in some, perhaps, he may be credulous, or may have fallen inadvertently into error, or may have drawn conclusions not justified by the facts stated. We will not positively assert that he has placed too much confidence in the wonderful relations of Mr. Bruce, whatever may be our opinion: but we must confess that we smiled at his having seriously quoted Livy, in order to prove that there have been showers of stones which have continued two days together. His comment on Mark ix. 44. is not such as his system of interpretation requires; and the facts which explain the passage are omitted. The remark on the body of Lazarus, John, xi. 17. respecting a revolution of humours which occupies seventy-two hours in a corpse before it putrifies, has (we believe) as little support from philosophy, as the account, in p. 344, 'of Sardanapalus introducing the worship of Heliogabalus into Rome,' can derive from chronology.

We offer these strictures, not to detract from Mr. B.'s merit, nor to discourage him, but from the same motives which incited him to this undertaking.

The arrangement of the observations according to the order of Scripture, both in the Old and the New Testament, will render this work an acceptable book of reference to Divines and biblical Scholars. It is also enriched with two useful indexes; and we hope and expect that the author will meet with that encouragement, which will induce him to prepare a more correct and enlarged edition.

Art.

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ART. VIII. *Q. Horatius Flaccus, cum locis quibusdam è Græcis Scriptoribus collatus, quæ Critici in commentariis suis nondum animadverterunt. Accedit Index perpetuus ad Auctores à Wagnero laudatos; necnon Odæ, O Fons, & Intermissa Venus, è Latino in Græcum conversæ. Auctore Stephano Weston, S.T.B. R.S.S. S.A.S. Editio altera.* 8vo. pp. 170. 4s. Payne.

THE Romans, even in the zenith of their literary glory, were so little inclined to pride themselves on originality, that they avowedly looked up to the Greeks as their models, and were satisfied with the merit of successful imitation. Athens was the fashionable school for philosophy and polite learning; and neither the statesman nor the orator, nor the poet, could be esteemed at Rome, if his mind were not imbued with Grecian science. When the Latin writers of the Augustan age afford such ample proofs of this partiality to the Greeks, it would be strange to suppose that Horace could be an exception. Indeed, though only the son of a freedman, he had enjoyed the advantages of an Athenian education, was thus enabled to taste the elegance of the Grecian writers, and felt solicitous of transferring their beauties into his own language. The complexion of his thoughts, the turn of his expressions, and the structure of his verse, are Grecian; and many of his commentators have been employed in tracing them to their original prototypes: but not so much in pointing them out as plagiarisms, (for they are not to be classed under this denomination,) as in marking them for assiduous imitations of the writings of that people among whom he acquired the love of science and of the Muses, and the study of which he warmly recommended to his countrymen:

——Vos exemplaria Græca
Nocturnâ versate manu, versate diurnâ.

Mr. Weston conceives that this task has not yet been completely executed; and he endeavours to shew, in the work before us, that the poet of Venusium may be tracked still farther among the Greeks. He has no wish, however, to detract from the merit of Horace; he rather gives the Roman poet credit for the free use which he has made of his neighbours, and for his successful efforts to clothe the Latin tongue with the richest Attic grace. Though the opinion of Bentley be indisputable, *Horatius de Græcis pendet et totus est in illis*, Mr. W. does not intend to assert that every instance of coincidence is to be regarded as necessary imitation; nor does he adduce every comparison with this view: 'sed (continues he) *ut monstrarem, quomodo eadem sententia ad exemplar antiquitatis, et pro dignitate optimorum auctorum in diversis linguis exprimi potuerit. Verum enim-*

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enimvero cum alvearia vicinorum Horatius rapiat; et furetur, non ut fucus hoc facit, sed ut apis, cui latrocinari jus est, quique locum habet in quo furta deponat, quæ adeo modestè transferuntur, ut deducta, non tracta, atque precariò, non vi, venisse videantur.'

It is no bad compliment to this great poet, to allow that he stole with elegance, and created a kind of right by the happy use to which he applied his stolen goods. In some of the cases of co-incidence here noticed, however, the similarity is so faint, that a jury of critics would not be easily persuaded that Horace really performed an act of theft; or at least they would argue that the thing stolen was so much changed, that the Greek could not with a safe conscience swear to his property. Still, in many cases, Mr. Weston has been fortunate in his detections; and scholars will thank him for the labour which he has bestowed, and for the service which he has rendered: since, independently of the pleasure resulting from the comparison of similar passages, such a collection as Mr. W. suggests may assist, provided that the Greek archetype be pure, in restoring the true reading of an author so dear to the lovers of classical beauty, and the idolaters of the divine attributes of poetry. We transcribe the two following examples, as proofs of the truth of this suggestion:

'Epist. Lib. i. xvi. Ver. 38.

'*mutemve colorem.*'

'Colorem *legit Baxter, et nescit cur Bentleius prætulerit* colores, *sed Bentleii textum firmat locus Plutarchi de Galba ob victimarum signa perterrito*, p. 392. 4to. v. 5. Χρὼς ὑμετέροις πυνιόδαπας ὑπὸ δίος. Ed. fol. p. 1064.'

'Lib. iii. Ode v. Ver. 8.

'*Consenuit socerorum in armis.*

'Armis, *libri omnes. Sic Homerus quem vertit Horatius.* Il. ε. v. 197.

—ἀλλ' οὐχ' ὑὸς ἐν ἔνοσιπαλῳὸς ΕΙΗΡΑ.

'*Mihi multo facilius est credere Horatium locum Homeri expressisse, quam omnes codices mendosos esse. Legunt Heinsius et Bentleius* armis. *Nonne consenuisse potuerunt Romani milites soceris servientes sub rege Medo, tam in* [illegible] *quam in armis, si non contra populares suos, at saltem contra* [illegible] *rum hostes?*'

'The [illegible] which we shall next extract possess such a [illegible] at it is most probable that the writer of the [illegible] in his mind:

'I[illegible] Ver. 13.

'*Pall*[illegible] *quo pulsat pede.*'

[illegible] δ' ἔτι κ'ημὲ
[illegible] ραξεῖ. Theocr. Idyl. ii. v. 160.

[illegible] εἰς δόμους
[illegible] ας ἔσω. Eurip. Orest. v. 1220.

'*Venientes*

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'*Venientes in domum antiqui aut clamabant, aut fores pulsabant. Antiquum adhuc obtinet Sicilia fores pedibus pulsandi ante introitum.* (*Vide* Swinburne's Travels in Sicily.) *Mos autem ad fores clamitandi, re inusitata, verbis et loquendi forma tantum apud nos manet.* To call upon.'

Here is also an instance of the mode of expression surviving the custom in which it originated.—To proceed:

'Ode XIII. Ver. 12.

—— *sive puer furens*
Impressit memorem dente labris notam.

'*Flora nunquam ab amplexu Pompeii abiit sine morsu,* οὐκ ἀδήλως ἀπελθεῖν. *Plutarch. in vita Pompeii*, p. 419. 4to. *Cum Lysimachus brachia et femur dentibus leonis saucia Demetrii legatis ostenderet; legati cum risu aiebant, suum quoque regem morsu lamiæ in collo non carere.* 'Δεικνῦ τὸν θηρίου δήγμαῖα ἐν τραχήλῳ φέρειν.' 'Δάκνει μοῦ τὸ χεῖλος ἐρωτικῶς.' Plut. Vit. p. 901. fol. 1624. Ismeniæ Amores, p. 86.'

'Ode XXIV. Ver. 8.

'*Quando ullum inveniet parem?*

Πάντων ἄριστον ἄνδρα τῶν ἐπὶ χθονὶ
Κτείνας', ὅτοιον ἄλλον οὐκ ὄψει ποτέ. Soph. Trachin. v. 811.'

'Lib. II. Ode II. Ver. 6.

'*Notus in fratres animi paterni.*

Ἀπὸ ὁμογένης καὶ χάρεῖλα; ἔχων παλεός. Orestes Eurip. v. 244.'

'Ode III. Ver. 1.

'*Æquam memento rebus in arduis*
Servare mentem, non secus in bonis.

Ἔτ' ἔσθ' πάντων πρῶτον εἰδέναι τοὺς
Φέρειν τὰ συμπίπτοντα μὴ παλυγκότως.
Eurip. Fragm. Oenom. p. 460. 4to. v. 2. Ed. Beck.'

'Ode V. Ver. 1.

'*Nondum subacta ferre jugum valet*
Cervice.

'Δαμάζεσθαι dicebantur mulieres nubentes. Il. σ. v. 432. *perinde est ac* ἀνδρὶ δαμάζεσθαι, *et* τλῆναι ἀνέρος εὐνήν. *Virgines vocat Sophocles*, Æd. Col. v. 1056, ἀδμῆτας; ἀδελφάς. *Et Dianam*, τὰν ἀδμῆταν, 1239. *Electr. Ajacis* ἀδάμαστος *θεὸς explicatur a Scholiaste* παρθένος ἄζυγος. *Vox* ἄζυγος *idem sonat cum* ἀδάμαστος, *metaphora à juvencis sumpta. Attici uxorem* δάμαρτα, *et virum* κύριον, *vocant.* Ἀσπασία καὶ κύριος *est Aspasia et Pericles*, τοὺς ἑσῆς ὁ Περικλῆς. Schol. ad v. 965. ΙΠΠΕΙΣ, Aristoph.

——πόλει δὲ δεμίου ἀπὸ
Πηδᾷ δρομαῖος, πῶλος ὡς ἀπὸ ζυγοῦ.
Orestes Eurip. V. 44.'

'Ode XIII. Ver. 19.

'—— *sed improvisa leti*
Vis rapuit, rapietque gentes.

Ἅιδος ἀπροϊδὴς ἀμφικάλυψε μυχός
— ἀπροϊδὴς νοῦσός με συνήρπασε. Anthol.

Ὡς δὲ πολλάκιν πολέων παλιλλήτος ἀέτρης
Ἦδ' ἵτι καὶ λύσιν. Il. β. v. 118.

'Lib. III. Ode VI. Ver. 21.

'*Motus doceri gaudet Ionicos*
Matura virgo; et fingitur artubus
Jam nunc, et incestos amores
De tenero meditatur ungui.

Ἐμπεφόρηται τε καὶ διακίνησιν Ἰωνικῶς.

'Aristoph. Thesmoph. v. 170. Vid. Max. Tyr. p. 190. Ed. H. Steph. Paris, 1557. ἡ Ἰωνικὴ ἀθρότης *in proverbium abiit.*

Τὴν ἀπὸ τῆς Ἀσίης ἀρχηστρίδα, τὴν καταῖχμας
Σχήμασιν ἐξ ἀπαλῶν κινυμένην ὀνύχων.

'*Epigramma Automedontis adeo festivum, ut nihil supra.* Brunck, v. ii. p. 207.'

'Lib. IV. Ode I. Ver. 3.

'*Non sum qualis eram.*

Κἀγὼ γαὲ ἦν ποτ', ἀλλὰ νῦν οὐκ ἐμὲ ἔτι.

Leco oblito.

— ὡ γαὲ δὴ τόδ' ἀρχαῖον δέμας. Sophocl. Æd. Col. v. 110.'

'Epodon Liber, Epod. I. Ver. 19.

'*Ut assidens implumibus pullis avis.*

'Ὡς δ' ὄρνις ἀπίσω νεοσσοῖσι προφέρησι Μάσσαν. Il. I. v. 324. *elegantes Æschylus in Hesychio.* v. Ἐπώζειν.

ἐπώζειν· ἐπικαθῆσθαι τοῖς ᾠοῖς.
Αἰσχύλος. Νιόβη μεταφορικῶς.
καθημένη
Τέκνοις ἐπώζει τοῖς τεθνηκόσιν.

'Sits brooding over her dead children.'

The employment of tracing resemblances may be carried to an extreme; and our readers, perhaps, will think that this is the case when Mr. Weston refers Horace's *Nil desperandum* to the expression of Thucydides, Οὐδὲν ἀνελπιστέον; and his "*Ostendit capitolio*" to Lucian's Οὗτος ἐκεῖνος. Such simple expressions cannot properly be regarded as imitations; nor do they receive any illustration by being placed in juxta-position with those which are similar in another language.

This work evinces Mr. Weston's intimate acquaintance with the classics; and his Greek versions of two of Horace's Odes display his acknowleged skill in that language.

We hope that this learned author will be induced to execute his purpose of collating, in a similar manner, the Satires and Epistles of Horace; and, in this case, we are of opinion that his labors will be more acceptable to those admirers of the Roman bard who may not be so deeply versed in Greek learning as himself, if Latin translations of the Greek passages be subjoined.

ART.

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ART. IX. *Viridarium Poeticum, seu Delectus Epithetorum in celeberrimis Latinis Scriptoribus sparsorum, designatum ad Epitheta ab antiquis usurpata Exemplis illustrandum, in Scholarum usum quibus compositio Latina præcipuam Eruditionis partem efficit.* A. Thomâ Browne, A. M. 8vo. 8s. bound. Robinsons.

BEFORE Mr. Browne unlocks the door which opens into his flower-garden of the Muses, he takes the opportunity, in an elegant preface, of adverting to the high estimation in which poets were viewed by the antients; and of rectifying the opinion concerning Plato, that he would have excluded all poets from his republic. Plato's objection, he observes, extended only to one kind of poetry; viz. to that which endeavours to agitate the mind in a tragical manner; and he wished to afford encouragement to those other kinds of poetry, which are employed in singing the praises of the gods, in teaching the institutions and manners of our country, or in extolling good and in reprobating bad men. It may, however, be asked, how is poetry, even within the Platonic limits, to accomplish its purpose? and what are the mysteries of this divine and fascinating art? Now the poetical Tyro is to be informed that he is to be as solicitous of acquiring a rich and varied collection of epithets, as the Botanist is assiduous in forming a collection of flowers. '*Epitheta*, (says Mr. B.) *judicio selecta, et quorum venustas in compositione, seu poeticâ, seu prosaicâ, magnopere percellit, non parum ad exornandum carmen invenientur, nam stylus politus tantum iis debet ac coloribus vivicans pictoris pencillum.*'

A *copia epithetorum*, however, is of little use without a nice and discriminating judgment in selecting and applying them; '*Peritia perfecta accidentum, qualitatum, et affectuum cujuscunque rei æque in illis seligendis desideratur.—Nam magni refert, propria nomina rebus tribuere.*'—Moreover, the effect of *eloquence* as well as of *poetry*, depends in great measure on the judicious management of epithets; and hence are often derived the striking and brilliant effects of oratory. '*Ut flores pratum, et rosæ semitarium, sic epitheta, ritè adaptata, linguam exornant.*' Here also skill is very necessary in their management; and perhaps a familiar acquaintance with the best writers will more assist to form the judgment and correct the taste of the young student, than any mere set of rules or precepts. Mr. B. therefore directs those, who wish to write Latin poetry with facility and elegance, to make themselves well acquainted with the Æneids of Virgil, the Odes of Horace, the Elegies and Heroic Epistles of Ovid, the Elegies of Propertius, the select Epigrams of Martial, and the works of Lucretius.

In the volume before us, which is a republication, in a new form, of the almost forgotten work of Johannes Ravisius, and

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which is a kind of *Gradus ad Parnassum*, the epithets are arranged in the following order; first, are placed those which were employed by the writers of the Augustan age; next, those of authors from that period to the time of Juvenal, called the last of the Roman poets; after these follow those employed by Claudian, Boethius, &c. to which, lastly, are subjoined the *Epitheta recentiora*, taken from the writers of the middle ages.

As this mode of arrangement will be best explained by an example, we shall transcribe the following:

ÆTHER.

ārdŭus	*——ruit arduus æther*	Virg. 1 Geo.
lēvis	*Quacunque illa levem fugiens secat æthera pennis*	Id. ibid.
pūrus	*Lætificusque dies erat omnibus æthere puro*	Id.
nūbĭfĭcus	*Æthera nubifícum complectitur orbe decoro*	Id.
lĭquĭdus	*Stridore ingenti liquidum trans æthera vecta*	Id. 7. Æn.
grăvĭtāte cărēnĭ	*Hæc super imposuit liquidum, & gravitate carentem—Æthera*	Ov. 1 Met.
săcer	*Sed timuit ne forte sacer tot ab ignibus æther Conciperet flammas.*	Id. ibid.
sŭblīmis	*Per alta videt spatia sublimis etheris*	Seneca.
sĕrēnus	*— pars ætheris illa sereni—Tota vacet*	Luc. lib. 1.
vāstus	*Innumeræ vasto miscentur in æthera voces*	Id. lib. 3.
īgnĭfer	*——primus se sustulit æther—Signifer*	Lucr. l. 5.
dĭffūsĭlis	*Sed igitur quum se levis ac diffusilis æther*	Id. ibid.
īgnĭfer	*Inde mare, inde aër, inde æther ignifer ipse*	Id.
răpĭdus	*Sive quod inclusi rapidi sunt ætheris æstus*	Id.
īgnĕus	*——raptoque polo micat igneus æther*	Sil. l. 1.
ălius	*—— videt alto ex æthere clausa—Mœnia*	Stat. lib. 10.
cærŭlĕus	*Huc se cæruleo libravit ex æthere virgo*	Id. ibid.
stēllātus	*Astraque et effusis stellatus crinibus æther*	Val. Flac. 2.

Epith. Recent. cūrvus, incāndens, aūrĕus, āpērtus, rūbens, lūcĭdus, lātus, fūmĭdus, cāndens, ārdens, ūdus.

This book will be an acceptable present to the Latin scholar. It is dedicated to Dr. Heath, head-master of Eton.

Art. X. *The Letter of the Honourable Charles James Fox to the Electors of Westminster*, dated January 23d, 1793. With an Application of its Principles to subsequent Events. By Robert Adair, Esq. M. P. 8vo. 3s. 6d. Ridgway. 1802.

In times of great political fermentation, the sagest advice is perhaps the least likely to obtain success. He who proposes calm and temperate measures to men alarmed by fear, goaded by pride, or irritated by passion, must calculate on incurring

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curring the censure of cowardice or disaffection, and attracting opposition and obloquy rather than gratitude and praise. Statesmen of the most penetrating and liberal minds have repeatedly experienced the force of this melancholy truth; and have been obliged to console themselves under the failure of honest though calumniated efforts, by appealing from those to whom their suggestions were of practical importance, to a future age which will contemplate them only as matters of history. To the real patriot, however, this is a slender solace. His regrets at the infatuation of his countrymen are not diminished by those subsequent miseries which confirm him a true prophet; and the compliment which experience pays to his judgment is so dearly bought by the people at large, that the very evidences of his sagacity must afflict his heart much more than they can gratify his vanity.

What the sensations of Mr. Fox may be, on taking a retrospective view of the conduct of this country for the last nine years, we pretend not to affirm: but, if he really possesses that amiable nature which friends and foes alike attribute to him, sensations very different from those of exultation will occur to him, on comparing his letter to the Electors of Westminster, in Jan. 1793, with subsequent events. In recommending the conduct which ought to have been pursued by our Governors at that period, it must now be confessed that he evinced superior penetration; and there are few, we believe, who have not been dearly taught to lament that his constitutional and conciliating sentiments were so contemptuously rejected. Since, however, it may not be too late to repair mistakes, the pamphlet before us is designed, by a friend of Mr. Fox, to enforce, while conviction is recent, those important truths which are essential to the prosperity of the Empire; and by the abandonment of which we have inflicted on ourselves so much injury, doubling our own debt, while the territory of France has doubled itself. For this purpose, he has re-published Mr. Fox's Letter, with a comment at once ingenious and argumentative, spirited and elegant; and, though this great statesman may have no disposition to exult in warnings verified by public sufferings, he may feel some gratification in this noble effort of friendship, and in finding so congenial an editor as Mr. Adair: who has undertaken this task from a deep sense of what is due to truth, especially in these times.

Mr. Fox's Letter to the Electors of Westminster being a summary of the arguments employed to support three motions, which he made in the House of Commons on the 13th, 14th, and 16th of Dec. 1792;—the first having in view the internal state of the country with respect to insurrections, and the means employed

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employed to quell them; the second relating to the policy of negotiating with the existing government of France for peace; and the third discussing the mode of negotiating with success;—Mr. Adair divides the letter into three parts; commenting on each as a separate text, and offering, under the title of *results*, the testimony of 'subsequent events' in justification of the policy and patriotism of his friend's proposals. These suggestions, he observes, 'have met with a fate not rare in the history of wisdom; namely, that of being contemned in the freshness of hope and the vivacity of insolence, and of being resorted to in the danger of defeat and the humility of disappointment.'

In his commentary on the first part of Mr. Fox's Letter, Mr. Adair strenuously contends for those great constitutional principles which are called *Whiggish*; and he laments the disunion and destruction, which happened at this time, of that party, called the *Rockingham party*, which for twenty years had materially contributed to preserve such a balance between the crown and the people, as forms the only practical security of the British Constitution. His views of this subject are clearly exhibited; and, after the attempts which have been made to discredit these principles, they so loudly demand re-consideration, that we shall place the whole passage before our readers:

'This balance is not a mere theory, or vain metaphysical abstraction, as the reasoning of some writers would reduce it to, who seem wholly to have mistaken the nature of the powers of which it is composed. According to the popular speculation, both the balance of the constitution, and the security for it, consists in the nice and exact distribution of the powers of its several branches. The fact is the very reverse. In the distribution of powers there is no balance; and it is because there is none in their distribution, that a balance is gained in their exercise. What indeed could be more absurd and inconsistent than a scheme of government which supposes a balance, and at the same time gives to one man the power, by his mere will, of counteracting the collective determinations of a whole community? For let it be recollected that a King of England, responsible himself to no existing tribunal, may perform many of his most important functions without the intervention even of any person who is responsible. He may negative the wisest and most necessary bill, and dissolve the honestest parliament. What makes the excellence of our constitution is a happy practice, growing out of the common feelings of mankind, which turns to the best account, forms that might otherwise palsy all wisdom or excellence, by providing the quickest appeals against injustice, and leaving the freest course to human action. Hence it becomes to us absolutely invaluable; because, although a more perfect theory might possibly be given us, no invention can supply the convenient and easy vigour of the old practice. This practice, in its turn, is regulated by compromise; it is to the

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spirit of compromise, therefore, pervading and penetrating our constitution to the very bottom, and bending all its powers to one point, that we must look for the true cause of that balance at the top, which keeps the three estates in their several places. By what means indeed this spirit acts, and how it circulates through all the veins of the state, until it falls back again into the grand reservoir of Public Will, at the bottom of which lies its source, were an investigation of a very wide scope, and not immediately suited to the present purpose. It is sufficient that all parts, and all interests, even those of the humblest classes of British subjects, have their share, great or little, in producing the result, and establishing a presiding power that watches over and preserves the ends for which King, Lords, and Commons, are appointed.

'That union of vast and complicated interests, known in England by the name of WHIG, was, while it existed, one, and no inconsiderable party to this compromise. It was a connexion that had for its express end and object, the maintenance of the balance. It was not the work of a day, but laboured out its existence through much difficulty, and many civil woes. He, who may have leisure or curiosity (all other motives, it is to be feared, are over) to trace it from the Bill of Exclusion to these days, will find it in more periods than one of our history, keeping by its own force, and natural influence, the government steady upon its base. The Whigs were taught the use of this influence by the virtues which had acquired it for them. Their notions of government were fixed and determined; and as it was of the very essence of their system that none of their principles should be concealed, nor any of their views kept back, the public had always a fair choice between their adversaries and themselves. Their fundamental tenet was, that the Liberty of the English People was the End of the English Constitution. They did not suffer their course to be diverted, or their action suspended, by that previous question of hypocritical despotism, "Who are the People?" They understood by the People all those whom the Creator had endued with the powers of thinking, of acting, and of suffering;—those over whose reason imposture might endeavour to gain a sway; those over whose actions tyranny might usurp a control; those to whose sufferings tyrants are ever deaf. These were THE PEOPLE, in the eyes of our great ancestors, the authors of the revolution in 1688. Their code was simple. Government was *from* the People; it was *for* the People; and, when abused, was to be resisted *by* the People.

'Taking ground upon these principles, the founders of the Whig system knew, that, in their extreme, they were not for every day's use. Their chief object, therefore, was a balance. Sometimes it was to preserve it; sometimes to restore it; but they never lost sight of the balance. They did not at the Revolution. That great act was a compromise. The Whigs then did not go to the extreme of their principles. To dethrone King James, and elect King William, they did not think it necessary for the people to put forth their whole strength, and begin government again under a new contract. The case was, indeed, a case of necessity as to the disposing of James, but a necessity that called for nothing beyond his dethrone-

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ment. They acted then as *restorers* of the ancient constitution. Their great boast and aim since has been, to act as its *preservers*; as persons who dedicate their labours, influence, and example, to avert that case of extreme necessity in which nothing remains for man but to resist tyranny or be enslaved by it.'

The *results* under the second part contrast the state of Holland and Ireland, before the war, with their present condition and character.

In the *results* contained in the third part, the ground on which Ministers entered into the war, the manner in which it was conducted and defended, and the dereliction, by the peace, of those very principles which were urged as a justification of war, are pointedly reprobated; and the consequences of disregarding Mr. Fox's advice, which pressed Ministers to recognize the existing government of France, are fully detailed. 'The results,' says Mr. Adair, 'are simple enough. The monarchy of France is gone; and all other monarchies laid bare on the side where they touched it. The balance of Europe is gone. The security Great Britain enjoyed through that balance is gone. According to arguments of which Mr. Pitt did not scorn the benefit, although he carefully shunned the responsibility they brought with them, order, morality, religion itself, are gone. Society is poisoned at the spring-head.'—In the succeeding paragraph, the author charges the late ministry with being more than accessory to this evil:

'Have all these mischiefs happened by what is called accident? Has virtue done its utmost? and is it Providence alone that we are to charge with our undoing, and with having disappointed the uniform and steady sagacity of man? It may be so; but it will at least be decent in us, first to search for our failure in our frailty. It will then be seen, that, in this great business, trick, subterfuge, and petty contrivance, have only led to their natural and certain end. The confederacy was lame and heartless when it set out; and perplexity and duplicity governed it throughout its progress. The conduct of the British Government offers no exception to this censure. It was just as disingenuous towards its own subjects, and towards the royalists of France, as that of the German confederates was to the rest of the world. Throughout it was indecision and want of system. Self was the predominant object. Ministers could never venture to advance a step forwards, without turning round to see that all was safe behind them. Our very first motion was of this stamp. It was deemed a master-stroke of political contrivance to get into the war as it were by a back door. We made ourselves as small as we could, to slide in through the gap of a treaty by which we had guaranteed to the Dutch that the river Scheldt should not be navigated. This was the station the Minister chose for calling forth his pride and his strength. Give him but to set his foot upon the Continent, and our great mechanic was to shew with what a force he could wield the

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machine, and bring all the main springs of human action into play. But he was deceived. He had formed no just estimate of the weight he was to stir. Above all, he had forgotten that a war, which pretended to be a war of honour, admitted nothing doubtful, nothing double in its character; that it could not be a war of sentiment to-day, and of plunder to-morrow.'

The sentiments of this able writer respecting the French Revolution ought not to be omitted:

'The revolution, we know, presents many aspects. One is, that of a great people resorting to original rights for the redress of fundamental grievances.—Another is, that of a series of barbarities more atrocious and more disgusting than human wickedness ever crowded together within the same space of time since the beginning of the world. When Ministers, therefore, wished to argue from the example of France, it was from this side of the picture that they drew their illustrations; and by a process of reasoning of which a calm mind is just as sure to detect the fallacy as an inflamed one is to follow in its train, the short conclusion to which they invariably came was, that the crimes were produced by the principles. The result was natural. Many good men, of all ranks and degrees, without farther inquiry, carried their just abhorrence of such crimes forward to what they imagined to be their cause, and learned to detest and abjure, not the new version alone of the Rights of Man, but those fundamental rights themselves on which all lawful government is founded, and must rest. This fallacy, and a most cruel one it is, has prevailed, to the irreparable injury of real freedom. It is a fallacy for this simple reason, were there no other, that in the proposition from whence it flows no distinction is offered between the principle and its abuse. It is no less striking as a fallacy when we enlarge our views, and reflect that, in truth, the revolution itself has never yet presented an aspect in which it was fair to argue from it as an example. It never has been before us as a whole. It never could, indeed, have been so considered without taking into our account, at one and the same moment, not only its origin and object, and its progress to establishment, but also its effects as a change upon the happiness of France. On this last point, where all the good is to come, it is possible that our hopes and our fears may not be equally balanced; but still there are hopes; as there ever must be while there is virtue. At all events, let it be recollected, that hitherto we have passed only the two first of these stages; dreadful stages it is true, full of darkness and of death! But even here, if we are to determine like reasoners upon the revolution as an example, we must know, first, how far a cruel foreign enemy, how far the assembled representatives of all the religion, justice, and morality of the world, with their whip of scorpions lashing France into madness, are not themselves more than half guilty of the crimes they reprobate.'

These passages will evince that the present pamphlet contains the reflections of no ordinary politician; and, since the subject of them is of such high importance, they may justly claim no

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slight attention. We have only to add that, in thus ably supporting the principles of his living co-adjutor, Mr. Adair does not omit to pay a grateful and affecting tribute to his deceased noble friend, the justly lamented Duke of Bedford.

ART. XI. *The Modern Practice of Physic*, which points out the Characters, Causes, Symptoms, Prognostics, morbid Appearances, and improved Method of treating the Diseases of all Climates. By Robert Thomas, M. D. 2 Vols. 8vo. 17 s. Boards. Murray and Co. 1801.

THIS is a judicious compilation of facts, from the best writers; which may be perused with great advantage by students, because the different subjects are treated with brevity and perspicuity. The author has chiefly followed Dr. Cullen, both in the classification of diseases and in his text: but, when we make this observation, it is necessary to add that Dr. Thomas does not prove a servile copyist. He has abridged with judgment, has added modern opinions and discoveries, has frequently introduced the result of his own experience, and his performance thus becomes an useful compendium of the present state of Medical Practice. In some instances, perhaps, he has assigned too much importance to the transactions of the day; as in the chapter on rheumatism, in which he has condescended to refute the patrons of the *Tractors*. Such transitory folly scarcely merits attention in a regular medical work.

To exemplify Dr. Thomas's style, and his method of arrangement, we transcribe the chapter on Chronic Aphtha:

'This is a disease very frequently to be met with amongst the inhabitants of our West India colonies, many cases of it having occurred during my practice there; but which is likewise apt to prevail in those northern countries where the cold is combined with a considerable degree of moisture, or where the soil is of a very marshy nature. It may in some few cases be considered as an idiopathic affection, but it is more usually symptomatic.

'It shews itself at first by an uneasy sensation or burning heat in the stomach, which comes on by slow degrees, and increases gradually in violence. After some time, small pimples, of about the size of a pin's head, shew themselves on the tip and edges of the tongue; and these at length spread over the whole inside of the mouth, and occasion such a tenderness and rawness of the parts, that the patient cannot take any food of a solid nature; neither can he receive any vinous or spirituous liquor into his mouth, without great pungency and pain being excited; little febrile heat attends, but the skin is always remarkably dry and without the least moisture on it, the countenance is pale, the pulse is smaller and more languid than in health, and a general coldness is felt over the whole body, but more particularly in the extremities.

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'These symptoms will continue probably for some weeks, the general health being sometimes better and sometimes worse; and then the patient will be attacked with acid eructations, and a vomiting of acrid phlegm, as likewise with a severe purging, which greatly exhausts his strength, and produces considerable emaciation of the whole body. After a little time, these symptoms cease, and he again enjoys better health; but, sooner or later, the acrid matter shews itself once more in the mouth, with greater virulence than before, and makes frequent translations to the stomach and intestines, and so from these to the mouth again, until at last the patient is reduced to a perfect skeleton.

'General relaxation, exposure to cold combined with great moisture, obstructed perspiration, and an acrimony of the humours, are supposed to be the causes which give rise to the chronic thrush. Elderly people and persons with a shattered constitution are most liable to its attacks.

'Even at an early stage of the disease, it is often difficult to effect a permanent cure; but when it has been neglected, is of long standing, or has made its attack at an advanced period of life, it will most probably, after a time, terminate fatally.

'The principal appearances to be observed on dissection are the aphthæ, which extend through the whole of the alimentary canal. The muscles throughout the whole body are relaxed and flaccid, and their connecting cellular membrane is divested of any fat.

'It will in all cases be advisable to begin the cure with giving a gentle emetic, to dislodge the acrid phlegm with which the stomach is usually loaded, and if any acidity prevails afterwards (which may be known by sour belchings attended with a degree of heat and pain) a little magnesia, or a small quantity of the absorbent mixture* here recommended, may then be taken occasionally.

'Wherever we suspect the disease to have arisen, or to be kept up from the ingesta, then, besides an emetic, it may be right to cleanse the primæ viæ by some gentle cathartic; as the irritating matter, when permitted to accumulate in the alimentary canal, increases the morbid affection of the intestines. A combination of rhubarb with magnesia will be a proper laxative: manna, and the cassia fistularis will likewise be suitable laxatives. Medicines of this nature are however to be administered only in the first stage of the disease, as the risk of inducing excessive purging more than counterbalances the chance of advantage from them. In an advanced stage of the disease, where it is found necessary to evacuate the intestines, emollient clysters may be employed.

'When the purging shews a tendency to become excessive, we should, in order to put a stop to it, have recourse to astringents

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'* R. Magnes. ust. ʒj.
Aq. puræ ʒvss.
Spirit. Cinnam. ʒiij.
Aq. Ammon. pur. ʒj. M.
Capiat Cochl. ij. pro re nata.'

joined

joined with opiates, agreeably to the prescriptions below *, or as advised under the head of diarrhœa; besides which, the patient should drink about a pint a day of the decoctum cornu cervi, or the same quantity of lime-water, with an equal proportion of milk.

'When there is no tendency to excessive purging, opiates perhaps may be omitted, unless they be necessary to procure sleep, when they are always to be employed, except where symptoms denoting a tendency to visceral inflammation shew themselves.

'With the view of determining the humours to the surface of the body, it will be proper to give frequent small doses of some diaphoretic, such as the pulv. ipecac. compos.; and to assist their operation, flannel should be worn next to the skin. Should these fail in exciting a proper perspiration, and the patient continue to waste in flesh, a tepid bath may prove serviceable, and where a natural one can be procured, it ought to have the preference.

'To remedy the inconvenience arising from the soreness of the mouth and tongue, these should be washed frequently with some kind of healing astringent gargle †.

'When the rectum is affected, mild injections are proper, and produce effects similar to those of gargles in the fauces: they should consist of mild mucilaginous and gentle stimulating decoctions, such as veal-broth boiled with rice and bruised turnips, or turnip-radishes, which will likewise prove an excellent article of diet.

'In the mildest cases of the disease, a decoction of the Peruvian bark is often used internally, and with much advantage. In those cases, where it puts on an alarming appearance, this preparation should be used as a gargle, and the powder be administered in as large doses as the stomach will bear. If it excites a purging, a few drops of tinct. opii may be added to each dose.

'The diet in this disease should consist only of such things as are light and nutritive, as milk, mucilaginous soups, jellies, prepara-

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'* R. Confect. Catechu ʒij.
Aq. Cinnam. ʒij.
— puræ ʒiij.
Tinct. Kino ʒij.
—— Opii gutt. xl. M.
ft. Mistura, cujus sumant cochl. ij. vel. iij. ter in die.

Vel,

R. Mistur. Cretac. ʒiv.
Spirit. Cinnam. ʒj.
Tinct. Catechu ʒij.
—— Opii gutt. xl. M.'

'† R. Infus. Rosæ ʒvj.
Alum. purif. ʒjss.
Mel. optim. ʒj. M.
ft. Gargarisma.

Vel,

R. Zinc. Vitriolat. gr. x.
Aq. Rosæ ʒviij. M.
ft. Gargarisma. *Vel,*

R. Decoct. Hord. Comp. ʒvj.
Mel. Rosæ ʒj.
Alum. purif. ʒj.
Tinct. Myrrh. ʒss. M.
ft. Gargarisma.

Vel,

R. Boracis, in pulv. trit. ʒjss.
Aq. Fervent. ʒv.
Mellis Rosæ ʒj. M.
ft. Gargarisma.'

tions

tions of barley, sago, rice, Indian arrow-root, plantains, bananas, &c. Port-wine diluted with water may be used for ordinary drink.

'To restore the lost vigour and tone of the system, astringent bitters, with chalybeates, myrrh, and such like tonics, may be used, as advised under the head of dyspepsia, together with such moderate daily exercise as the strength will admit of. If the patient's circumstances will allow of his removing to a cold climate where the air is dry, he should do it before the disease becomes inveterate.'

As the comprehensive nature of Dr. Thomas's plan has obliged him to treat many important subjects in a very brief manner, it would have increased the value of his work to young readers, if he had referred, at the close of each division, to the principal authors from which it was compiled.

ART. XII. *Miscellanies, in Verse and Prose, English and Latin.* By the late Anthony Champion, of the Middle Temple, Esq. Published from the Original Manuscripts by William Henry Lord Lyttelton. 8vo. 10s. 6d. Boards. White. 1801.

THIS posthumous work contains many pieces which display considerable elegance of taste, and correctness of composition, though they do not exhibit a high degree of poetical genius. They are in general above mediocrity, and all evince the author's acquaintance with the best models. We extract, as a specimen, the subsequent elegiac verses:

'STANZAS BY SEVERN-SIDE, Nov. 1788.

WRITTEN AT HAM-COURT, THE SEAT OF JOHN MARTIN, ESQ.

'ONCE more my willing feet by Severn stray,
Through the soft meads and hospitable grove,
Where oft has gleam'd the mild autumnal day,
Still with calm leisure blest and social love.

Nor yet is wanting Friendship's cordial cheer,
Nor charm of female worth, serene and kind:
Ah! pleasing hours, ye speed your light career
Nor heed the gloom that rises thick behind!

For soon the wintry scenes of life must come,
Our genial spirits droop, and fancy fade;
Disease and death's inevitable doom
Too soon must whelm us in the general shade.

Nor thou, Sabrina, whose perpetual stream
With quick succession ceaseless seems to flow,
Nymph as thou art, thyself immortal deem,
Nor boast to 'scape the lot of all below.

Time was, ere huge Plimlimmon heav'd the breast,
Whose bounteous moisture feeds thy infant rill—
Those vital springs shall time at length arrest,
And, slowly mining, sink thy parent hill.

Again

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Again perhaps, as change eternal sways,
By potent engines, moulding nature's frame,
Some lab'ring force profound the mount may raise,
Still *fountful* to revive Sabrina's fame.

Through virgin meads, new-clad in vernal pride,
Shall the young naiad draw her sinuous train,
By springing groves and rising turrets glide,
Then yield her bridal tribute to the main.

A second Thyrsis may invoke her aid *,
To free chaste beauty from th' enchanter's spell,
While warbled plainings fill the twilight glade,
And woo sweet Echo from her aery shell.

Then too some waning bard, in pensive vein,
May strictly meditate sage Spenser's lore; †
Of time and mutability complain,
And life's brief periods, fix'd by fate, deplore.

Yet renovation still succeeds decay,
Alternate, as the flood and ebbing tide:
The muse, though mortal, hence forbids dismay,
Who, cheer'd with hope's bright genius by her side,

A glance through dim futurity shall dart,
Then breathe one last, but elevating strain,
Of solemn charm to calm the throbbing heart,
Which thought too curious would appal in vain.'

The Latin verses are fluent and chaste, but evidently not finished for publication. Should any of our classical friends have imbibed a partiality for spectres, they will be gratified by four lines, which occur in a poem composed to dissuade a friend from the study of the feudal system;

'*Ultro crediderim tam tetrâ voce locutum*
Attonita è tumulis Gothica spectra sequi;
Hengistumque, Horsamque, et opertâ cassidè torvam
Haroldi speciem, Neustriacumque ducem.'

The *opertâ cassidè torvam* is correctly and happily descriptive. We shall conclude our quotations with Mr. Champion's epigram on Vincent Bourne's Latin Poems;

'*Antiquo mihi das nova carmina tincta lepore,* ‡
Queis insunt lacryma, gaudia, vota, sales.
Hæc quoties recolam, dulcique in munere verser,
Curole, quî possim non meminisse tui?
Nam lepidi ingenii est, et cultæ mentis imago
Hic liber; et Charites pagina quæque sapit.'

' * Alluding to the invocation of Sabrina, and the song of Sweet Echo, in the masque of Comus.'

' † The two cantos of Mutability at the end of the Faery Queen, and the poem intitled the Ruins of Time.'

' ‡ *Vincentii Bournei poemata.*'

The

The dates of several of these pieces are from 1743 to 1771; and, in their ease and polish, they remind us forcibly of the good old poetical School.

The noble editor of this handsome volume has prefixed a short biographical account of its deceased author, in which he speaks in the highest terms of the productions of his muse as well as of the qualities of his heart. If we do not unreservedly subscribe to the energy of Lord Lyttelton's praise on the former, we know not any reason for abating the strength of his eulogy with regard to the latter: though, as we had not the pleasure of being acquainted with Mr. Champion, we are equally unqualified to confirm it.

ART. XIII. : *La Bagatella; or, Delineations of Home Scenery.* A Descriptive Poem. In Two Parts. With Notes, Critical and Historical. By William Fox, jun. 8vo. 5s. Boards. Rivingtons. 1801.

WE are not disposed to treat with any severity the inoffensive lounges of this author, in the neighbourhood of Hackney; nor to disturb his enjoyment of the Venetian blinds in his library, which are here not only sung, but depicted in one of the pretty vignettes which adorn the book. No—we will not quarrel with his poetry, for it may certainly be read without dislike; witness the following lines:

'Meek priests of nature! who with incense cull'd
From mountain air, in morning's early time,
'Twixt the soft rains of spring, full oft invite,
But vain, their fellow-men, their rites to share.
When, by the tender dawn light, the young lark
Wakes from his lowly bed, the bard walks forth
To greet the march of day; and when, at eve,
The plaintive nightingale her requiem chants,
He lingers fondly by the green-wood side,
Or on the river's banks, to watch the moon
Upon the water play—or in the dell
Alone, by some old abbey, will he sit,
'Till, by the midnight prayer-bell rous'd, he leaps
Forth, as from trance, and joins the holy choir
In strains more sweet, and heart more warm, than theirs.
Ah! who can speak the raptures of the bard
When forth, on his rich fancy, first awakes
The embryo colouring of his fairy forms.
'How holy Milton felt, ah! who shall tell,
When he of Paradise so largely sang;
In strains that Paradise might love to hear?
Or how great Shakspeare, when, from Nature's hand,
The keys of her exhaustless stores he took?

Or

Or frantic Collins, or diviner Gray,
When, with quick-trembling hand, they seiz'd the lyre?
Not common men were these, nor common track
Did they pursue unto their journey's end.
The low horizon that confines the crowd,
With noble daring, oft they stepp'd beyond,
And trod sublimer ground. With angel-light
Almost endow'd, they on the future glanc'd,
The present, and the past; and, eagle-eye'd,
From nature cull'd, with magic potency,
Each varied form—the flower, the shrub, the herb,
From forest wild, or the cool water'd vale,
The tempest and the calm, the western glow,
Morn's blushing tints, and evening's milder gray,
To grace the scenery they lov'd to paint.
'Such are the sweets my letter'd bower supplies,
And such the fairy-treat my shelves afford.
'But when short truce th' exhausted sight requires,
And the rich banquet I awhile resign,
Sweet is the change, when forth, as now, allur'd
By summer scenes, to my lov'd walks I stray.
'To Dorlestone's shaded path I turn me then
Across the brook, and by my favourite bench
Linger, to gaze upon the old gray tower,
By the red glare of setting-sun illum'd.'

We must, however, seriously complain of the quantity of notes and citations accumulated on this trifling subject *. There is a method of quoting any thing so as to make it relate to any thing. Mr. Fox, perceiving that there are fields, and houses, and brooks, in and about Hackney, has opened most unmercifully the torrent of quotations on these topics;—and the vicinity of London and the Thames unfortunately encourages him to spread his prospect like that of Dyer, and

"Add unnumber'd fields and meads."

He has, moreover, taken the trouble of informing the world which are his favourite authors, and has printed very long extracts from books which are in almost every man's possession. Against this practice, also, we must enter our protest; because, at this rate, the next *Bagatelles* which come before us may contain a republication of the British Poets. Indeed, if many readers, of Mr. Fox's standard, should exhibit their favourite passages, the result would perhaps resemble that of the story concerning Aristarchus's re perusals of Homer; and every line would be marked by the admiration of some individual or another.—Neither can we admit that, with this display of reading, Mr.

* We could not afford room for the extensive notes affixed to the above passage.

Fox

Fox has afforded much evidence of real literature, either in the poem or the notes. He tells us, for example, that, after the death of Sappho, 'the inhabitants of Mitylene [classically speaking, Lesbos] went so far as to engrave her image upon their coins.' If Mr. Fox will consult any of the general books of *Numismata*, he will find that the Lesbians went so much farther in their medallic imagery, that the distinction was by no means enviable.

Voltaire, in a contest with a writer whom he supposed to be a German, wished him "more wit, and fewer consonants." When Mr. Fox appears again before the public, we shall be glad to see more verses, and fewer annotations.

ART. XIV. *A Comment upon Part of the fifth Journey of Antoninus through Britain*; in which the Situation of Durocobrivæ, the seventh Station there mentioned, is discussed; and Castor in Northamptonshire is shewn, from the various Remains of Roman Antiquity, to have an undoubted Claim to that Situation. To which is added, A Dissertation on an Image of Jupiter found there. By the Rev. Kennet Gibson, late Curate of Castor. Printed from the Original MS.; and enlarged with the Parochial History of Castor and its Dependencies to the present Time. To which is subjoined, an Account of Marham, and several other Places in its Neighbourhood. 4to. pp. 300. 15s. sewed. Nichols. 1800.

WHEN we attempt to penetrate the deep and obscure recesses of past times, objects must be expected to appear confused and indistinct; and often we shall be under the inevitable necessity of invoking the aid of conjecture, to supply the place of direct and positive evidence. Many ages have elapsed since Britain was occupied by the Romans; and though their public works were substantial and magnificent, there now remain comparatively but few traces of their conquest and dominion. The direction of the great military or consular Roman roads may yet be tolerably well ascertained: but in most places the roads themselves are so completely obliterated, that it is extremely difficult to fix with precision the Roman stations, as laid down in the Itinerary of Antoninus. This work, (generally attributed to Antoninus Caracalla, but by some supposed to be the production of a writer whose age is unknown,) being a mere list of names and numbers, unaccompanied by topographical or historical remarks, affords only a faint ray to the antiquary in his researches; yet patience, combined with fortunate discoveries, may sometimes superinduce a probability of conjecture; and when even this cannot be effected by such means, errors may be supposed to exist in the numbers

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numbers expressive of the distances between the stations in the copies of the Itinerary. Thus, when the mountain cannot come to Mahomet, Mahomet must be made to go to the mountain. Among antiquaries, this privilege is allowed. *Hanc veniam petimusque damusque vicissim.*

The work before us undertakes the elucidation of only a small part of Antoninus *. Mr. Gibson, from whose MSS. the volume is published, made proposals (dated Castor July 3, 1769,) for printing, by subscription, a comment on part of the fifth Iter, in order to establish the claim of Castor to the Roman Station denominated in the Itinerary *Durobrivis*; and to add to this illustration the parochial antiquities of Castor, with the adjacent parts in the liberty of Peterborough, and of some other places in the county of Northampton: but death interrupted this design; and the MSS. of Mr. Gibson were not rescued from their obscurity till 1795: when they were offered by the then proprietor of them, the Rev. Daniel Bayley, to Mr. Nichols, the present editor. From that year till the date of their publication, they have been receiving additions and improvements; and, since it was the expressed intention of the original author to bring down the history of Castor from its antient state under the Romans, through the Saxon period, to the present times, a supplement is added by the editor, from Mr. Bridges's History of Northamptonshire.

Mr. Gibson's Comment occupies 140 pages. He first gives a list of the several editions of Antoninus, lays down the stations as enumerated in the fifth Iter, states the principles on which he proceeds, and endeavours to ascertain the real spot which each station occupied; as well as to prove that Castor is the scite of the last. Employing Bishop Gibson, he thus gives the Roman route on which he comments:

'ITER V.

Iter a *Londinio, Luguvallum* ad *Vallum* M. P. ccccxliii. sic; Editio

Aldina.	*Suritana.*	*Simleriana.*
	Cæsaromagnum. m. p. xxviii.	
	Colonicam. m. p. xxiv.	
	Villam Faustini. m. p. xxxv.	xxv.
	Icianos. m. p. xviii.	
	Camboricum. m. p. xxxv.	
	Durolipontem. m. p. xxv.	
	Durobrivas. m. p. xxxv.'	

* See the account of a preceding attempt to illustrate this writer's Itinerary, Rev. N. S. Vol. xxxi. p. 349.

In

In preparing the way for his explanations, Mr. Gibson observes that 'his opinion is, that we often find so great an agreement between the ancient and present names of places, that we may fix a Roman station without much regarding the number of miles said to be between station and station in the Itinerary of Antoninus;' and that hence he thinks himself at perfect liberty to correct or transpose numbers 'as may best suit his purpose.' He farther remarks, that the stations named in the Itinerary must be sought on the great consular roads, which, in the times of the Romans, intersected this island. Premising these data, he endeavours to give to each Roman name its modern corresponding denomination. Conceiving this fifth route to commence from *London-stone*, and to extend to Carlisle, he thus supposes *Cæsaromagus* to be Chelmsford or Writtle; *Colonia*, Colchester; *Villa Faustini*, St. Edmund's-bury; *Icianos*, Ickborow; *Camboricо*, Cambridge; *Duroliponte*, Godmanchester; and *Durobrivis*, Caster, in Northamptonshire. He principally contends for the honour of the last-mentioned place; where, he says, a long residence, and careful inquiry after every particular, have afforded him proofs sufficient to conclude that it was a considerable Roman station, and that it was the *Durobrivæ* of Antoninus. Afterward, however, in laying down his proposition, he takes more latitude; stating *Durobrivæ* to have been 'at, or nearly at, the spot of ground where Castor, on the banks of the river Nen, or Nine, now stands, in Northamptonshire; in which parish it took up a good deal of ground;' and 'also on the opposite side of the river in Huntingdonshire, at a place formerly called Alwalton, in the parish of Chesterton, and the parts adjacent, at *Dornford*, to the East of the encampment at Dornford.'

It seems to be rather unfortunate that the position which this work is chiefly designed to establish should be so much at variance with the first datum: but what are the difficulties which the antiquary cannot surmount with the aid of the transforming powers of etymology? In the present instance, *the needful* is thus accomplished:

'*Dur* is water in the Armenian tongue; in the British it is *Dür*; in the Greek, Ὕδωρ; whence we may refer, and derive, that of the Romans, *Sudor*. *Dur* too, in Ptolemy's geography, is a river in the province of Munster in Ireland, and, in Gallæcia and the Subalpine Gaul, is the river *Duria*, and more to the same purpose. Hence I would refer the derivation of *Durobrivæ*, and consider it as a compound word of *Dur* and *Brivæ*; and so I have authority sufficient to affirm, that the station which bore this name in the fifth Iter of Antoninus was situated upon the river Nen, or Nine: the Northern camps being in the parish of Castor, the Southern in those of Chesterton and Alwal-

ton

ton in the county of Huntingdon. For *Durobrivæ* is a nominative plural, and signifies, as I take it, *camps by a running water*, or the *river camps*; for so the word may be applied, especially where the camp or station has evident marks of having been fortified. The derivation is so natural and applicable to these camps near Castor, that I much wonder it has not been urged as a conclusive argument, by former writers, in favour of Castor.

'*Durobrivæ* is a word no way proper to apply to a single camp; but such is that the Gales contend for at Brig-Casterton. And Mr. Peck, who is for Stanford, has not, as we shall see presently, been able to prove the least trace of a camp there. I had some pleasure to find this farther confirmation that my opinion is not erroneous, from a charter of king Edgar, dated in the year 972, the 16th year of his reign, to the abbey of Burgh, or Peterborough, in which Castor is mentioned thus, "*Castra*, that is, *the camps*."

Having laboured to prove his point by etymology, Mr. Gibson next endeavours to shew that the assignment of the station of *Durobrivæ* to Castor may be reconcileable with the numbers of the Itinerary, if account be taken of the difference between Roman and English miles; and if it be also considered that 'the Romans used a road between station and station more direct, and consequently shorter, than that on which we now travel.' This idea, however, is opposed by an observation which occurs in p. 102, where, on the distance being found greater between two stations in the Itinerary, than between the modern places which are supposed to occupy their scite, it is gravely suggested as 'most likely, that, in the time of the Romans, the road might have gone more about than it does now.'

The number of Roman remains, found in and near Castor, is the last circumstance adduced to complete the evidence. How far it will be deemed conclusive, our readers shall be left to decide: for on such occasions we had rather report the case than pronounce the verdict.

In the Dissertation subjoined to the Comment, we are informed that,

'In digging up part of the camp at Castor, for the purpose of enlarging a garden which consisted of a part of it, and which was done more with a view of finding antiques, than out of a real want of the ground for the use it was hereafter to be applied to, we found the image of *Jupiter*. The spade at first turned up parts of broken urns, human bones with the marks of combustion, cinders, and pieces of glass, &c. common in Roman camps, or rather to the boundaries of them. And here, about the depth of six inches, we found the image, made of brass, and of that fine sort called Corinthian brass, no way cankered, or tinged with verdigrise, though common to brass in general. The surface is of a copper colour, much like the metal called bronze; but the colour is owing to a na-

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tural varnish the earth has given to it. The image seems not to have been cast; but the profile and reverse stamped separately; about one-twentieth part of an inch in thickness. A piece of iron fills the middle of the term *, round which the two parts of the image are so nicely soldered with tin, tinged of a golden colour. The Romans used no other, as appears from the antiquities found at Herculaneum; that, at first making, it must have appeared as if it was cast solid. The solder alone has not imbibed a tincture from the earth, and so is easily discovered from the other metal, as the central piece of iron is likewise by a part of the base or pedestal being broken off, and lost. At the first sight of the image, (though I pretend not to a skill sufficient in antiquities to pronounce positively with regard to them, and leave it now to them who are better qualified to set me right in fixing to what class of deities this belonged,) from some distinguishing characteristicks, I judged it to be one of the *Dii Termini*, that of *Jupiter Terminalis*; and, upon having recourse to such books as might elucidate the point in question, I am the rather confirmed in my first adopted opinion.

'The Greeks worshipped him under the character of Ὅριος, Θεὸς, and Ὅριος Ζεὺς. Our image is such as the Theræans represented him, a man without arms, and lessening gradually from the middle, like the antient *Termini*. The body of this image stands upon a piece of a square pyramid, lessening gradually like those. The head, with the fine curled hair, face, and bushy beard, and every muscle, are expressed to the life. Part of the body which rests upon the pyramid or term, and the term itself, are decorated with a kind of drapery, beautifully arranged in ornamental foliages, the body and parts above being naked; below this, in the fore-ground of the term, upon each side of a tassel descending from the middle of the body, are placed standards, either of legions or cohorts, two in number. A kind of canopy is under these, under which is an eagle, the emblem of Jupiter, and sacred to him, as is the oaken bough on which the eagle is perched, and which forms a *corona quercea* round the bird of Jove. On the two sides of the term the same foliages of drapery appear, and also upon the back ground; and on this side we see the thunderbolts of Jove and his three-forked lightning collected together, and bound in the middle. These seem to intimate that Jupiter has a peculiar value for the country over which they hang, and has therefore restrained the power of these dreadful instruments of his wrath, that they should not hurt it. This country is represented under the thunder-bolts by its proper symbols; which are, a basket of several kinds of fruit and flowers, and a rabbit luxuriously feeding upon these dainties. The rabbit is the representative and symbol of Spain: so we find that country distinguished in many coins which have come down to our hands, two of which I shall here take notice of.

'I. IMP. CAESAR. TRAIAN. HADRIANVS. AUG. Reverse, HISPANIA. Spain, leaning upon the Pyrenæan mountains, holding a branch of laurel in her hand; at her feet, a rabbit.

'* This is manifest, by applying it to a compass-needle.'

'2. The

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'2. The legend round the head, the same as the former coin. Upon the reverse, RESTITVTORI HISPANIAE. Spain represented by a female figure, sitting with a rabbit at her feet, is raised up by the emperor.'

This image of Jupiter, to say nothing of the coins, urns, tessellated pavements, &c. also discovered there, is thought to indicate that Castor was a colony established by the legions under the protection of *Jupiter Terminalis*. It seems, says Mr. G. to be one of the *opera sigillaria*; and, as one of the *Dii patrii*, to have belonged to some chief officer of the Romans in these parts. Perhaps, the owner of this deity was buried at Castor; human bodies having been found with the image. The editor regrets that it is not in his power to present a drawing of this little figure, nor to say where the original is deposited.—We find by the subsequent history of Castor, that the protection of this supposed thundering deity was of little avail; for, in June 1795, a thunder cloud, passing over the village, struck the spire of the church, and almost demolished it. (p. 179.)

We are also furnished with a short account of a curious sun-dial, (accompanied with plates,) at Upton, near Castor; together with the curious and unknown portrait (in the possession of Earl Fitz-William at Milton-House) of an artist, weighing his coat of arms against a pair of compasses, and making the former *kick the beam*.—It may be amusing to our countrymen, who are now obliged to think much of pounds, shillings, and pence, to see an extract from the household-book of Sir William Fitzwilliam, at Milton, from 1605 to 1612:

	£.	s.	d.
'Glazier for daye's work at 6*d.* the day, with meate and drinke, soulder at 8*d.* the hundred, twenty-one feet of glass at 6*d.* the foot	0	31	1
Nineteen months four weeks servants' wages at Christmas	16	2	1
Velvett soabbard, and making, to your black rapier	0	5	0
A pair of cardes	0	0	3
Lost at play	0	0	6
A lantern	0	4	6
Sweet balls	0	2	0
Three dozen of poyntz	0	0	6
A brushe	0	0	8
Stringes for bandes and cuffes	0	0	6
A dozen pair of sockes	0	6	0
A yard of ribband for my little master	0	0	6
Half a chaldron of coals	0	11	0
Four sacks of charcole	0	4	0
Geven away (frequently 6*d.*)			
Lost at play	0	0	6
Eigteen yards of linnen cloth at 16*d.*	0	24	0

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Nurse half a year's wages	0	5	0
Two dozen of alcamye spones	0	10	0
A affidavitt	0	0	4
A proclamacyon	0	0	2
Wheat strawe, 1 lode	0	2	6
Geldinge pigges	0	0	16
Barley strawe, 2 lode	0	5	4
Mason, two days,	0	0	20
Making up the jerkyn and hose of velvett, the velvett being my master's	7	2	2
Making up the blacke velvett paned hose, the velvett being my master's, trymmed with blacke silke and goulde lace	5	8	9
Taffuta to face a doublet	0	0	16
Stringes to the knees	0	0	2
Fustian to sole two pair of stockings	0	0	6
Cotton for a pair of sleeve linings for a doublett	0	0	10
Two yards of rybbande for the strings	0	0	4
Making up the broad-cloth jerkyn layde one with blacke lace	3	13	3
Making the browne canvas dublett trimminge with blewe silke and silver lace	0	36	11
To four workmen	0	46	0
Threede	0	2	4
	44	19	0

How feelingly may we quote the old saying, on this occasion, *tempora mutantur!*

ART. XV. *On the Influence attributed to Philosophers, Free-Masons, and to the Illuminati, on the Revolution of France.* By J. J. Mounier. Translated from the Manuscript, and corrected under the Inspection of the Author, by J. Walker, A. M. late of St. John's College, Cambridge. 8vo. pp. 260. sewed. Wallis. 1801.

TRUE Philosophy smiles at the puny efforts which have been made to sully the brightness of her fame, or to injure her immortal constitution. Impotent men may employ the quivers of their rage against her, even to the last arrow: but it will be to little purpose; for she may be compared to those spiritual substances described by the poet, which cannot,

> "—— in their liquid texture, mortal wound
> Receive, no more than can the fluid air."

Her enemies may rejoice in the supposition of having inflicted on her a hideous, if not a fatal wound: but soon "*th' etherеal substance closes, not long divisible;*" and her beauteous form, uninjured by such endeavours, secures to itself the love and admiration

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miration of future ages. We may venture to predict that not many years will elapse before it will become a source of wonder, that, at the conclusion of the eighteenth century, and in the most enlightened parts of Europe, attempts should have been made, and for the moment with some success, indiscriminately to reprobate Philosophy as the parent of the most enormous crimes and outrages. Such, however, was the fact. Individuals, alarmed at the progress of free inquiry, endeavoured to vilify and bring into disrepute the term which expresses an elevation above vulgar errors and prejudices; and though, in order to cover the design, the epithet *Modern* was added, the tendency of their arguments and the causes of their lamentation most clearly evinced that they would cheerfully have subscribed to the banishment of *all* Philosophy from the world.

When we recover from alarm, and the mind, undisturbed by fear or passion, contemplates the past through a clear and colourless medium, we shall despise those writings which taught us to lament that the night of ignorance was gone, and to attribute our vices and our miseries to the diffusion of the lights of science: history will blush while it makes the record; and it will caution posterity against a similar insanity. By a speedy recovery from our delirium, we may acquire some credit; and in such an attempt, the work of M. Mounier, now before us, is calculated to afford no inconsiderable assistance. Though time itself would have exonerated Philosophy from all the obloquy with which she has been loaded, in consequence of the French Revolution, M. Mounier did not deem it proper to leave her character to be cleared by this slow operation. He labours to obtain a present verdict of acquital from the vile charge exhibited against her; and to shew the real causes which produced that great change which some contemplate with agonies of alarm, and others with extacies of enthusiasm.

Having been a member of the first National Assembly, and having preferred the situation of an Emigrant to that of implicating himself in the subsequent excesses of the Revolution, M. Mounier's evidence is intitled to peculiar respect; being, as the translator observes, that of a man 'whose talents, virtue, and moderation, are universally acknowleged.'

Previously to those discussions which bear directly on his subject, the author thus vindicates the cause of Philosophy in general:

'What is the fate of nations who are without men sufficiently courageous to raise themselves above vulgar opinions, or to investigate the prejudices of the multitude? What was Europe before the philosophers of Greece had disseminated the precepts of morality and of legislation which the Romans were eager to adopt? And

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when the despotism of the Emperors, and afterwards the domination of the barbarians, had again thrown this part of the world into the shades of ignorance, what mitigated by degrees the ferocity of manners, the slavery of the people, and the tyranny of the feudal system, but the restoration of philosophy, that is, the efforts of some men of genius to tread in the steps of the ancient philosophers, and to add to the light which they had transmitted to us?'

Since all science partakes of the imperfection of our state of existence, it is as easy to paint it in odious colours, by taking certain confined views of it, as it would be to misrepresent religion itself: but the Logician proscribes the practice of arguing *ab abusu in usum*. The present writer's observations are to a similar effect:

'Instead therefore of proscribing philosophers, enlightened men ought to turn to account every thing just and useful which their meditations may furnish. They ought to guard the young against the poison of false doctrines; and when their age and their education enable them to judge for themselves, they ought to exercise them in separating with discernment truth from error, and in refuting the declamations which, under a seducing appearance, disguise false paradoxes. I acknowledge that corrupt and passionate men will easily suffer themselves to be misled by a blind respect for the sophism of some celebrated philosophers. This inconvenience is inevitable; but, without philosophy, they would be misled still oftener. For one false opinion to which philosophy has given rise, you may reckon a thousand baneful prejudices which she has overcome. Let us not destroy the plant which nourishes us, because it also nourishes venomous animals. Suppose even that we had reason to lay to the account of philosophy all the evils produced by the Revolution of France, must we therefore never mention it but with horror? and must we therefore put a stop, for the future, to the investigation of truth? Will not this woeful experience be a serious subject of meditation for the philosophers themselves? What should we say of a man who, because his eyes have deceived him, should condemn himself to become blind, in order to avoid being deceived a second time?'

Supposing, however, that true science is not implicated in the errors and vice of mad speculatists, and that Philosophy may be vindicated on this ground, M. Mounier will not in the present instance avail himself of such justification. In opposition to those who have asserted that the philosophers began the destruction of the antient form of government in France, he contends that 'the Revolution was produced by circumstances with which they had no connection;' and the proof of his position rests on the following statement:

'The fall of the ancient government was preceded by a slow and gradual diminution of the authority of the Monarch. The higher courts

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courts of justice were become the rivals of the Throne, after having been the instruments of its power—they had succeeded in forming themselves into independent bodies, in reserving to themselves the choice of their members, as well as the investigation of the charges brought against them. The edicts published by the Prince did not become laws but by their approbation. They observed these laws only so far as they thought proper; they themselves made laws without waiting for the King's approbation; they punished such of his agents as refused to acknowledge their supremacy. They could, without danger, violate all the forms which protected innocence, when they were deciding, for their own interest, against persons who exposed themselves to their hatred, by contesting the legitimacy of their powers. It is well known that one of the objects most generally interesting to the multitude, is that of the diminution of taxes. The Parliaments had therefore acquired great popularity by their resistance to the new taxes; and the royal authority had in proportion lost its popularity under Louis XV, by the bad management of the revenue, by the oppressive taxes and scandalous morals of that Prince and of the greatest part of his courtiers. He resolved to put an end to the power of the courts of justice; but it was in order to save a guilty person—and the public opinion was in their favour. Louis XVI. yielding to the entreaties of those who surrounded him, was so imprudent as to re-establish the tribunals on their former footing: this triumph gave them greater influence and rendered them more insolent. It was not impossible for the royal authority to get rid of them a second time. It was necessary for the Prince to adopt the same measures which, in the same centuries, had destroyed the independence of the possessors of fiefs: it was necessary to conciliate the affection of the people, to protect, on all occasions, the liberty of individuals against arbitrary decisions, to diminish the taxes, and retrench useless expences. Unfortunately Louis XVI, with the purest intentions, had no firmness in the execution of his plans.'—

'If the Prince had conducted himself with firmness and prudence, the Monarchy, till that time simple in appearance, but in reality aristocratical, might have escaped destruction; but it was necessarily to receive a mixture of democracy; and its fall was inevitable, if, in such a crisis, it injudiciously struggled against the wishes of the people. The Ministers resolved to allay the storm:—they undertook to restore the king to unlimited power, by absurd and odious laws, which contained some salutary regulations. They saw the clergy, the nobility, the metropolis, the majority of the towns in France, all the tribunals, and even a great number of courtiers, declare against them. They ordered the troops to march:—the officers requested the soldiers to protect the discontented; and the public opinion condemned to infamy those who declared for obedience. All means of coercion died away, in the hands of the agents of the Monarch. He was obliged to yield: he was obliged solemnly to promise the convocation of the States-General, and to dismiss the Ministers, become the objects of the hatred of all Frenchmen.

'Thus we find a Revolution rendered necessary, by causes which have not the slightest connexion with philosophers.'

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Science, which is the emanation of truth, must be inimical to despotism, and to whatever tends to brutify the human species: but, if for this reason it is to be proscribed, how will Christianity itself escape condemnation, which, in this view, still more than Philosophy, has served the cause of Liberty? It is fortunate that her enemies are such as approve of monastic vows, and can make no distinction between free inquiry and absolute atheism.

While M. Mounier endeavours to establish his position respecting the innocence of philosophy, he does not undertake the vindication of any bad man who may have called himself a philosopher:

'There is (says he) a material difference in saying that it has occasioned the Revolution of France, and all the misfortunes which have followed it, or in acknowledging that some philosophers, misled by their passions and fallacious systems, have placed themselves among the number of the factious; and that the chiefs of those factions have employed, after the fall of the ancient government, the errors of some philosophers, in order to destroy the religious sentiments and the morality of the people.'

The justification of modern philosophers thus concludes:

'They have contributed to spread among all classes the hatred of arbitrary power; but philosophy has no connexion whatever with the circumstances which have produced it. The crimes and misfortunes which have accompanied it, have been chiefly the effects of the composition of the orders, of the imprudences of the Court, of the ignorance of political principles, and of the corruption of manners. I acknowledge that these causes have given greater importance to the false theories of several celebrated authors: but, in assigning a part to the errors of modern philosophy in the calamities of which we are witnessess, it is also just to assign a very great part to the errors of those who are not philosophers—to the resistance of those who endeavour to maintain the ancient abuses, and to revive the prejudices destroyed by the knowledge of the age.

'It is likewise just to acknowledge, that the labours of the philosophers have had great influence on the changes which justice authorised, which reason distinguishes in the midst of so many errors and crimes, and which can only be condemned by fanaticism or ignorance.'

We need scarcely add that M. Mounier ridicules those writers who have attributed the French Revolution to the *conspiracies* either of Free-Masons or of the German Illuminati. As well may they ascribe the vegetation of the universe to the light and heat emitted by a *rush-light*. Were the absurdities which have been published and countenanced on this subject mere reveries, they would be intitled to some indulgence: but stupid falsehoods, fabricated for the purpose of enflaming the passions and blinding the judgment of mankind, it would actually

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tually be a want of Christian charity to treat with lenity. It may be curious to trace the history of the Free-Masons, and of the Illuminati: but that their influence could have excited a momentum not to be stopped by the united efforts of all the governments of Europe, is an assertion which can be made only in the heat of passion, and admitted only in the paroxysms of insanity.

Surely it was not necessary now to comment on the Abbé Barruel's *Memoirs of Jacobinism*, which must sink into oblivion; but M. Mounier employs some pages on this work. In one place, he observes;

'The writer affirms, in the degree of *elected*, the candidate cuts off the head of a manikin, in order to avenge the death of Hiram. He sees in this severed head the emblem of that of a King: but what resemblance can there exist between a Monarch and Hiram, employed to pay the workmen at the Temple of Solomon, and murdered by three journeymen, to whom he refused to give the word of master? If this allegory had any political signification, it would be much more favourable than hurtful to authority, since it recommends vengeance for the death of a superior murdered by three rebels.'

"To be grave exceeds all power of face," when we hear the fanatic Swedenborg accused of materialism, and Princes and Priests leagued to subvert altars and thrones. Seriously, however, it may be observed on this subject, that 'the societies of Free-Masons are diffused throughout all Europe; and yet, except France and the countries into which her armies have penetrated, no State has suffered any political change. Even if there should not exist a single Free-Mason in the world—if those who govern ruin their finances, render their armies discontented, allow disorder to be introduced into every part of the administration, and then assemble a great number of deputies of the people in order to demand succours of them, revolutions will be inevitable.'

M. Mounier by no means approves the conduct of some of the Society of the Illuminés, nor the projects of its founder M. Weishaupt: but he protests against the justice of that representation which takes from each member all principle and virtue, and loads the society in general with intentions injurious to order and good government; since, though 'their most secret papers have been laid before inquisitors eager to find them guilty; yet it has been impossible to quote a single enterprise, formed under their direction, in order to overturn a Government.'

We must not pursue these minor details into which the author has entered, but shall conclude by recommending the work to general consideration.

MONTHLY

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MONTHLY CATALOGUE,

For JUNE, 1802.

MILITARY.

Art. 16. *The Field Engineer's Vade-Mecum.* By J. Landmann, Professor of Fortification and Artillery to the Royal Military Academy at Woolwich. 8vo. pp. 123. Three Plates, and Seventy-nine Figures of Problems. 7s. Boards. Egerton. 1802.

This work is in all respects worthy of its intelligent and amiable author. It consists of an excellent system of 'Practical Geometry on the Ground,' and a very instructive 'Introduction to Reconnoitring.'—Part I. contains fifty-eight useful problems; which, from the remarkable perspicuity and yet conciseness of the directions, the youngest officer may both understand and execute. By an error of the press, however, in placing only a comma after F, and a semicolon after BC, instead of the reverse, the twentieth problem does not at first sight appear so clear as it was written; and in problem 57, no instructions are given for getting the line GEH. From what preceded, however, the author might very justly deem them unnecessary.

We think that this work, being entirely *practical*, would be a valuable acquisition to the new military academy at High Wycombe. The precise nature of it will perhaps be best understood by the following extract, with which the author concludes the first part:

'I have thus laid down a short course of the application of Practical Geometry to the tracing out of works on the ground, either permanent or field fortification, with the method of taking heights and distances, and of surveying, without any other instruments than the chain or cord and staves. I shall now proceed to point out such parts as may form an introduction to the method of reconnoitring a tract of country, in which military operations are to be carried on.'

Part II. The observations on reconnoitring will be read with advantage by those young officers who peruse them with attention.

Art. 17. *Duty of Officers commanding Detachments in the Field.* By John Ormsby Vandeleur, Lieutenant-Colonel of the 8th, or King's Royal Irish Light Dragoons. 8vo. pp. 138. and four Plates. 5s. Boards. Egerton. 1801.

Colonel Vandeleur very modestly claims but little praise for this publication, as being 'chiefly compiled from approved German and French writers, not adhering to their words, but endeavouring to apply the principles.' We must, however, give him great credit for the merit of his selection, as well as for those ideas which seem to spring from himself; and particularly the address to the reader, at the beginning of the second part: whence we make the following extract, which we wish to impress on all young officers:

'An idea, very pernicious to the service, is but too prevalent—that study is unnecessary for a military man. It is true, that it is not necessary towards his admission, nor even to his obtaining the highest

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highest rank in the army; but if he possesses the laudable ambition (from which no man should be exempt) of rising to honourable fame —a soldier's only reward—there is no profession (not even those which are called learned) which requires study more than that of arms.'

We have found several typographical errors; such as *abatis's* for *abbatis*—(p. 14. 16. 19. 22, 23, &c.) The letter *l*, expressed in the explanation of plate 2, (p. 60. l. 13.) as a point of communication between the posts No. 1. and No. 2, is not to be found in the plate.—In the same explanation (l. 6.) *c* is given instead of *e* for the bridle road, and *e* instead of *c* for one of the foot-paths. In l. 16. is also given instead of *s* for the field-work in the rear of No. 1. Likewise the small letters, s, v, w, x, z, instead of the capitals, S, V, W, X, Z.

Not to take leave, however, of an officer of Col. Vandeleur's merit with finding fault, we shall call the military reader's attention to one of his many laudable instructions, viz. that which respects the taking post upon a hill; and he says that 'infantry should be so posted as to defend the declivity by its fire, not quite upon the summit.' We particularly dwell on this, simple as it may appear, because, when the French in 1793 surprized an important post at Toulon, Lord Mulgrave recovered it, with very little loss, chiefly owing to the enemy's having drawn up on the top instead of the brow of the hill; and because, notwithstanding that his Lordship, in his public letter, pointed out the defect of the French General's position, we have since seen an English commander fall into the same error.

RELIGIOUS.

Art. 18. *The Concordat between Bonaparté, chief Consul of the French Republic, and his Holiness Pope Pius VII.*; together with the Speech of M. Portales, Counsellor of State, on presenting it to the Legislative Body. Translated from the Official Documents. 8vo. 2s. 6d. Ridgway.

We cannot announce this pamphlet to the British Public without a comment on its singular contents, which the enlightened Christian and philosopher will contemplate with equal astonishment and regret. Religion being the firmest basis of moral principle, it was wise in Bonaparté to attempt to revive and promote its influence among the French people; and if the Catholic religion be that of the great majority of the nation, it was at least an act of *popularity* to declare it to be the dominant religion: but, in restoring the Catholic system entire, he has violated the favourite principle of Equality, in defence of which the French have spilt so much blood, and has given to the Pope a complete triumph. Metaphysical religious doctrines, having no connection with forms of government, nor with constitutional maxims, are not appreciated by the Legislator, who will esteem the dogmas of the Catholic and Protestant alike subservient to his views: but there are points of discipline, which, affecting the conduct of the individual as a man and as a citizen, he ought not to regard with indifference. Such is the celibacy enjoined on the French clergy, which Bonaparté should have induced the Pope to have abolished. M. Portales

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Portales, though in one part of his speech he tells us 'that *we* ought never to forget that the ministers of religion are men,' proceeds in another part, himself forgetting that they are men, to argue in favour of celibacy: but his arguments are weak in the extreme, and perfectly ridiculous in the mouth of a French Republican. How absurd is it to create, in a state professing Equality, an order of *celibates*; to pretend that the functions of a minister of religion require him to renounce the rights of nature and of society; to maintain that the duties of the altar are incompatible with the duties and virtuous pleasures of domestic society! What a libel on the Christian religion, to intimate that it lays down such a tenet! If M. Portales knows so little of the matter as to confound Popery with Christianity; we, as zealous Protestants, must not suffer revealed religion to remain under so vile an aspersion as the French orator, inadvertently perhaps, would affix on it. The religion taught in the New Testament does no violence to the nature of man; and so far from requiring celibacy of its ministers, it expressly asserts the right of priests to marry, and classes "*forbidding to marry*" among "*the doctrines of devils.*" See 1 Cor. ix. 5. 1 Tim. iv. 1—3.

If Bonaparté had acted consistently with the principles of genuine Liberty, he would have insisted that the priests should enjoy every civil right: but, by conceding the point of celibacy to the Pope, he has lost an opportunity of freeing the Catholic church from one of its greatest opprobriums.

Art. 19. *An Apology for the Sabbath.* By John Prior Estlin. 8vo. pp. 48. 1s. 6d. Johnson. 1801.

In discussing this subject, divines have often attempted to prove too much, and to urge the practical observance of the Sabbath to a superstitious extreme. Mr. Estlin, however, keeps his argument within due bounds, and makes the whole duty to be nothing but "a reasonable service." We do not remember, indeed, to have ever seen a more neat and satisfactory view of this important point. The text, 1 Cor. x. 15. is a very suitable motto to the discourse, which is addressed to the sound judgment, and not to the passions and prejudices of men. Mr. Estlin concedes that the law of the Jewish Sabbath is a law *to the Jews only*, and that the practice of Sabbatical observance has not the sanction of any *express precept* of the New Testament. While, however, he grants this, he wishes the Christian world to consider whether there be not *other* grounds of obligation; and especially, since man is made for religion, and since public worship is among his indispensable duties, whether the appointment of a regularly returning day of rest must not form a necessary article of religious obligation? He 'pleads no more for the holiness of *times* and *places* than as the *means* by which man is to be made holy:' he contends 'only for the *religion* of the Sabbath, and *so far* for the *rest* of it, as labour would be an impediment to the former, and, as in the present state of society, benevolence to man and mercy to the brute creation require;' observing that 'the main argument for the religious appropriation of one day in seven is its utility and necessity.' Again he remarks; though the laws of the fourth commandment, as given by God to the Jews, be not, *as such*, binding on a Christian;

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yet he is permitted to avail himself of his historical knowlege of the fact, and to see whether there be not *reasons for his adopting it*, with such modifications as are suggested by the liberal spirit of Christianity. Far from throwing over the Sabbath-day any of the gloom or folly of surperstition, Mr. E. wishes to make it a day of cheerfulness as well as of piety; and to include, among the works of necessity which ought to be sanctioned on this day, 'the *gathering in the fruits of the earth, in this uncertain climate, before and after religious services.*'

The alteration of the day of rest, from the *last* to the *first* day of the week, was an act of the primitive church: but it appears to have been done without any express command or permission, though *Christ avows himself to be Lord of the Sabbath.* The term *Lord's Day* occurs neither in the Gospels nor the Epistles; the only authority for its use is Revelation, chap. i. 10.: but this does not ascertain it to have been the day of sabbatical observance; it only tells us that St. John was *in the spirit*, or had a revelation on that day.—The choice of the particular day is of no consequence. If it be agreed that one day in seven ought, in reason, and on the principle of fitness, to be set apart for rest from the common labours of life, for public worship, and for religious instruction, it matters not which day of the week be made the *holy* day.

POETRY, &c.

Art. 20. *The Tragedies and Poems of Frederick Earl of Carlisle, Knight of the Garter, &c. &c. &c.* 8vo. 7s. 6d. Boards. Wright. 1801.

Most of the Pieces contained in this elegant edition of Lord Carlisle's works have been already noticed in our Journal. *The Father's Revenge*, the first of the tragedies, was reviewed in an article furnished by a Correspondent, in Vol. lxx. p. 365; the play not being then in general circulation. On perusing it now, we find no additional motives for commendation, and no fresh cause for blame. Of the second tragedy, *the Step-Mother*, we lately gave a full account (Vol. xxxv. N. S. p. 325.) and therefore are not here called to the consideration of its merits.

The first edition of the smaller Poems was noticed in Vol. xlviii. p. 143.—In the present impression, we find the following new pieces:

'*To a Lady, with a present of Flowers, from the Cape of Good Hope.*'—We cannot praise the conceit on which these lines turn.

'*To Mrs. Isabella Pitt.*'—This Lady is addressed with merited praise for a very disinterested action.

'*To Sir Joshua Reynolds, on his Resignation of the President's Chair of the Royal Academy.*'—The versification of this address is better turned than that of the other productions of the noble author. We shall produce, as an instance, the following extract:

'Dark was the hour, the age an age of stone,
When Hudson claim'd an empire of his own;
And, from the time, when, darting rival light,
Vandyke and Rubens cheer'd our northern night,
Those twin stars set, the graces all had fled;
Yet pass'd to hover o'er a Lely's head;

And

And sometimes bent, when won with earnest prayer,
To make the gentle Kneller all their care:
But ne'er with smiles to gaudy Verrio turn'd;
No happy incense on his altars burn'd.
O witness, Windsor, thy too passive walls,
Thy tortur'd ceilings, thy insulted halls!
Lo! England's glory, Edward's conquering son,
Cover'd with spoils from Poictiers bravely won;
Yet no white plumes, no arms of sable hue,
Mark the young hero to our ravish'd view;
In buskin trim, and laurell'd helmet bright,
A well-dress'd Roman meets our puzzled sight.
And Gallia's captive king, how strange his doom,
A Roman, too, perceives himself become!'

The character of Denner's portraits is happily given:—

'Nor in proportion, nor expression nice,
The strong resemblance is itself a vice.
As wax-work figures always shock the sight,
Too near to human flesh and shape, affright,
And when they best are form'd afford the least delight.'

There are a few smaller pieces, which require no particular notice.

The book is very handsomely printed by Bulmer; and an engraved title-page is prefixed: in which, however, the motto to his Lordship's arms, *Volo, non Valeo*, might furnish an unlucky hint to a stony-hearted critic. *We* have too tender feelings for the laudable desire of fame, to make the application.

Art. 21. *Selim and Zaida.* With other Poems. 12mo. 5s. 6d. Boards. Printed at Edinburgh, and sold in London by Longman and Rees.

We are sorry to observe of this author, that his prose is better than his poetry; a remark which applies to too many modern versifiers. He has constructed an imposing approach to his poetical garden, but has not given his inclosure proportional embellishments.—The poem is introduced by a dialogue in Vindication of the use of Eastern imagery, opposed to the late prevailing Gothic taste. Some of the remarks thus introduced are judicious; and we have only to wish that the author had carried his idea of poetical reform a little farther, and had discriminated, in his own composition, between the interesting and the obscure, between simplicity and feebleness. There are, however, many passages in this work which will be read with pleasure; and among these are the following verses:

'Tis joy, from soul-distracting dreams,
Where Fancy nameless horrors pours,
To wake, and view the morning-beams,
And know that life and hope are ours.

'Tis joy to see our soul's Delight,
Whom sickness long had press'd, resume
Her beaming smiles, her footsteps light,
And her soft cheek's carnation'd bloom.

'Know'st

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'Know'st thou these joys? Yet weak thy art
To paint the bliss that Selim knows,—
Bliss, whose bright current fills the heart,
And, swell'd to ecstacy, o'erflows.

'And, Zaida, thine!—Tho' milder speaks
Thy joy, yet speechless transports lie,
Amidst the roses of thy cheeks,
In the bright orb of each blue eye.'

Had the rest of the poem been laboured with equal care and success, we should have dwelt on the consideration of it with more complacency.

In the smaller pieces, we find little to commend: the measure of some of them is unhappily chosen, particularly that of the Morlachian Funeral Song; and there is a great want of melody in such lines as these;

'Short time elaps'd;—scarce seven days were over,
Short time indeed,—ere many lordly Suitors
Our Lady, beauteous in her widow'd sorrows,
Our noble Lady, sought to win in wedlock.

'And one, the greatest, was IMOSKI'S CADI;
And the fair Lady, weeping, pray'd her Brother,
"Ah! by the joys that to your soul are dearest,
Bestow me not in marriage on another;
Lest I, beholding my forsaken Children,
Poor little ones! should break my heart with anguish."

'The Bey refus'd regard to her entreaties,
Fix'd to Imoski's Cadi to betroth her.
Then she besought him—"Send a leaf of paper,
Inscrib'd with these words, to Imoski's Cadi:
"Thee the young Widow greets, and thus she prays thee:
When thou, attended by the SUATI, comest,
Do thou a long veil bring, that I may hide me,
Passing by Asan's house, nor see my Orphans."

Experiments of this kind have not succeeded in our language. For writers who wish to try new measures in verse, the best source of variety will be found in Quarles's Emblems: but the lines quoted above have no poetical character whatsoever.

Art. 22. *The Thirteenth Satire of Juvenal:* intended for a Specimen of a Translation of his Satires. 8vo. 1s. Cadell jun. and Davies. 1802.

This gentleman has taken for his motto the concluding line of Ovid's Epitaph on Phaeton,

Quem si non tenuit, magnis tamen excidit ausis:

but *translations*, as they are commonly undertaken, cannot be reckoned among bold daringe and great attempts; nor is there any thing in the present specimen to justify the author in occupying such high ground. A translation, or rather imitation, of the Satires of

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Juvenal, executed with spirit and taste, would be an acceptable present to the public: but a tame and dilated version, unaccompanied by notes and illustrations, (which the text of Juvenal very much requires,) will given either fame to the author nor pleasure to the reader. We cannot bestow much commendation on the poetic version before us. The author stumbles at the very threshold. Juvenal's words, *se judice nemo nocens absolvitur*, are rendered, 'none stands *quitted* at the bar withm;' and, a few lines afterward, we have,

> 'Because a friend refuses to *confess*
> Thy trusted pledge;'

which passage could not be understood without a comparison with the original; 'confessing a pledge' does not denote *reddere depositum*. Between these two defects, stands one tolerable line;

> ——— *flagrantior æquo*
> *Non debet dolor esse viri,*

is well expressed by

> 'A man with dignity his lot bemoans.'

In another place, Juvenal expresses by one line that which his translator, for the sake of a rhyme, draws out into two; or rather, like the parallelisms in the Hebrew Scriptures, the second line is little more than an echo of the first. The bard asks Calvinus,

> *An nihil in melius tot rerum profecit usu?*

of which the translator gives the full sense by this line,

> 'Are these the lessons thou in life hast read?'

but, as unfortunately another line was wanted to rhyme to this, ten more syllables are given, without addition to the thought;

> 'The rich instruction of thine hoary head?'

Again;

> 'For rare the good *who boast that curious style*,
> Not more in number than the months of Nile.'

Though Juvenal says *Rari quippe boni*, he does not assert that the title of *good* is '*a curious style*.' The thought and the expression both belong to the translator.

From the few specimens here selected from the first fifty lines, not to mention many others which might be adduced with equal facility, the reader will be able to judge how far the author ought to be encouraged to persevere. In our court, we can pronounce no decision that would be flattering.

Art. 23. *Pleasures of Solitude*, Second Edition. With other Poems. By P. Courtier. Small 8vo. 8s. Boards. Rivingtons. 1802.

We gave an account of the former edition of these poems in the 20th volume of our New Series, p. 180. In the present impression, the ingenious young writer proves that he has not been inattentive to the duties of correction; and several new pieces are added to the smaller poems.

Mr.

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Mr. Courtier has convinced us that he is an improving writer; and we are glad to see that he has been encouraged by so many subscribers.

Art. 24. *Saint Anne's Hill.* A Poem. Dedicated to the Right Hon. Charles James Fox. 4to. 5s. Debrett.

Statesmen in power generally find poets to cover them with incessant praise: but dismissed and retired patriots have rarely been able to draw the votaries of the Muses into their train. History indeed does them justice; and to this tribunal they must with satisfaction appeal, happy if for the present they secure the love and esteem of a few. The great and amiable qualities of Mr. Fox have gained him a *number* of steady and admiring friends; among whom a poet here begs leave to be classed, who represents himself as called by his Muse to sing 'the natal day' of the 'hospitable Master' of St. Anne's Hill.—With some diffidence he enters on the task; and though he may not have offered any very elegant compliment at the Patriot's shrine, he has not unsuccessfully delineated him in his retirements;

'Sated with fame, weary'd with feuds of State,
The harass'd mind longs to enjoy repose,
And like, in ev'ry age, the truly Great,
To muse o'er life, and dignify its close.

'Thoughtful on Liberty's declining star,
Thus Tully mus'd in Tusculum's retreats,
Exchang'd the Roman senate and the bar
For calm Philosophy's Elysian seats.—

'And thus, O Fox! in Wisdom's golden hour,
She led THEE from the statesman's ceaseless strife
To mild Philosophy's sequester'd bow'r,
To rural studies, and to tranquil life.

'What classic scenes arise on every side,
The sage's and the poet's mind to fill!—
And yet no bard the tribute hath supply'd,
That Truth demands for sainted Anna's Hill.'

The title contains a pleasing vignette, exhibiting a view of Mr. Fox's elegant villa on St. Anne's Hill, near Chertsey, Surrey.

Art. 25. *Lyrical Ballads*, with other Poems. By W. Wordsworth. Vol. II. Small 8vo. 5s. Boards. Longman and Co.

In our xxixth Vol. N. S. we gave an account of the first part of these *Lyrical Ballads*; which appeared without the Poet's name. As we then paid a particular attention to the style and manner of the unknown writer, we think it unnecessary to enlarge with critical discrimination on the character and merits of the poems now before us. Suffice it, therefore, to observe that we deem the present publication not inferior to its precursor; and to express our hope that this will not prove the last time of our meeting this natural, easy, sentimental Bard, in his pensive rambles through the wilds and groves of his truly poetic, though somewhat peculiar, imagination.

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Art. 26. *The Myrtle and Vine*; or, Complete Vocal Library. Containing a judicious Collection of the most popular and captivating Songs on every Subject that can charm the Ear, or enliven the Heart. Selected from the harmonic Treasures of the Sister Muses of the Three Kingdoms; interspersed with many *Originals* and *Translations*. With an Essay on Singing and Song-writing. To which are added, Biographical Anecdotes of the most of celebrated Song-Writers *. By C. H. Wilson, Esq. 8vo. 4 Vols. 16s. Boards. West and Co.

We have here a collection of every thing, or nearly every thing, which the Muses of English Song, Ballad, Catch, or Glee, have produced since the days of Tom Durfy and Allan Ramsay; which may contribute to the amusement of the frequenters of our play-houses, public gardens, polite assemblies, convivial clubs, &c. &c. In such a groupe as we see assembled in this compilement, there must, in course, be exhibited many queer, as well as some elegant, figures; much dulness; more frivolity; and it were hard, indeed, if there were not some genuine wit:—or, to borrow a more common allusion, may we not compare this production to an extensive garden, in which we are at one time charmed with the roses and lilies of poetry, while at another docks and thistles obtrude their uninviting forms on our notice?

Prefixed to Mr. Wilson's vocal Collection, we have a 'prefatory sketch,' by Mr. G. S. Carey, 'of the Poet, the Player, the Musician, and the Singer; particularly those Singers whose *portraits* embellish these volumes.' These sketches and criticisms evince the taste and skill of the writer; who certainly, to use a hackneyed phrase, '*is at home*,' when discussing these topics; and we must acknowlege that we have been agreeably amused by the variety of his remarks; as will, doubtless, be many readers of these volumes by the engraved portraits (though very indifferently executed) of the most celebrated performers, which are designed as embellishments of the publication; viz. Banister, Vernon, Mrs. Baddely, Incledon, Mrs. Jordan, Fawcett, Miss De Camp, Dignum, Johnstone, Mrs. Mountain, Munden, Mrs. Martyr, Mrs. Atkins, Signor Benelli, and Mr. Pierce.—*The Billington* does not appear on this occasion.

To the critical sketches comprehended in the above list of names, is added a chapter of Remarks on the Science of Singing.

A few, but very few, of the favorite old songs, English and Scotch, have strayed into this motley assemblage of younger lyrics. Among these we observe the once very popular *Vicar of Bray*; also the jolly song of *the Tippling Philosopher*: but we looked in vain for the delightful "*Sweet are the charms of her I love!*" which, in days of yore, was wont to charm *us*, when we were more susceptible of the soft impressions, which still survive in our memories.

* This seems to be a mistake: we find no *such* anecdotes in the work. *Song-Singers*, we suppose, are meant.

EDUCATION.

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EDUCATION.

Art. 27. *Juvenile Biography*, or Lives of celebrated Children, inculcating Virtue by eminent Examples from real Life. By Mr. Josse, Professor of the Spanish and French Languages. Translated by Mrs. Cumming. 12mo. 2 Vols. 6s. sewed. Dulau, and Co. &c.

The author, or compiler, of this little work expresses his surprise that, among the attempts for the improvement of youth, no history has appeared of such children as have been remarkable for their talents or their virtues, and therefore here exerts himself to supply the supposed deficiency: we say *supposed*, because, if direct collections of this nature have not been laid before the public, several instances, as they have arisen, have been exhibited to notice; and most, if not, perhaps, all which are here united have, under one form or another, already appeared. However, these volumes have certainly their merit, as coming in aid of the great cause of sobriety, frugality, early industry, and virtue.—Mere talents of an extraordinary kind, shewing themselves in childhood, excite *admiration*: but it is their exertion and application which improve and edify spectators. Among these, John Philip Baratier, born at Schwoback, A. D. 1721, was eminent: but he died, after amazing attainments, in his twentieth year. Most of the others, male and female, here mentioned, fell short of that period. The account of Louis duke of Burgundy, who died at the age of nine years, about 1760, is very remarkable:—at the same age died the Dauphin, son of the late king of France, whose history awakens, at once, grief for the little sufferer, and resentment for the brutal and barbarous treatment which he received: yet, as there is nothing very superior nor uncommon in his behaviour, the mournful tale of this unfortunate child might, we think, have been omitted.

It was well judged to insert here some instances of the sad fruit of a vain, frivolous, and, as may too justly be added, what is termed a *fashionable*, education.—Among several instructive narratives presented, one which strikes us the most is that of *Nicol*, the young wool-merchant; because of the active exertions both of body and mind, which so early and silently appeared, and were so steadily maintained; accompanied by probity, prudence, and other virtues, in the exercise of which he succeeded, and became a blessing to himself and others.

Art. 28. *Subjects on Divinity and Morality*. Adapted for Academies of both Sexes. Part I. Thoughts on Religion, united with Virtue. Part II. On Morality, or the Ten Commandments. Part III. On Justice and Temperance. Dedicated, by Permission, to her Royal Highness the Duchess of York. By M. C. Walker. 12mo. 3s. sewed. Cadell jun. and Davies.

Books for the rising generation need not be elegant and sumptuous, but they ought to give correct views of things: they need not be elaborate, but the ideas ought to be clear and well arranged. In neither of these respects do we deem the work before us well adapted for academies. The thoughts on Divinity and Morality are very desultory and confused;—the comments on the Ten Commandments, and

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the observations on Justice, Temperance, &c. have a better character, and may be useful for young persons:—but the last essay, intitled *Thoughts on the Creation*, is a strange composition; in which we are hurried with great rapidity from Genesis to the Revelations; and in which we are informed that the *Heaven* (Heavens), which God first created, was the 'City of the living God,' and that 'three Eastern princes were directed by an angel to go and worship Christ.' In the first instance, the *Heavens*, mentioned in Genesis, chap. i. 1. are always understood to mean the visible heavens; and as to the three Eastern princes who were directed to worship Christ, there is no such record in the New Testament. Parents are under no obligations to instructors who teach this sort of divinity to their children.

LAW.

Art. 29. *Addenda to the fourth Edition of the Bankrupt Laws;* containing the Determinations to the End of the Year 1800. By William Cooke, of Lincoln's Inn, Esq. 8vo. pp. 300. 5s. Boards. Brooke and Co. 1801.

In our 24th Vol. N. S. we gave an account of the work to which the present volume is intended to form a supplement. All the determinations on the subject of the Bankrupt Laws, arranged under their respective titles, which have been decided in the interval since the former publication, are here introduced; and the value of this appendix is enhanced by the insertion of several cases which are not to be found in any book of Reports.

We entertain some doubts respecting the propriety of quoting the case of *Doe* on the Demise of *Mitchinson* against *Carter*, B. R. M. 39 Geo. III. reported in the 8th volume of the Term Reports, pp. 57. and 300. in which it was decided that there was no forfeiture of a lease where a lessee, who had covenanted not "to let, set, assign, transfer, make over, barter, exchange, or otherwise part with, the indenture," &c. with a proviso that the landlord might in such case re-enter, had given a warrant of attorney to confess judgment, on which the lease was taken in execution and sold. The Court, in its decision, proceeded on a distinction between what was done voluntarily by the tenant, and those acts which pass *in invitum*; of which latter description judgments are ever considered. It was afterward ruled in this very case that, if the warrant of attorney were executed by the tenant for the express purpose of enabling a creditor to take the lease in execution, such conduct was in fraud of the covenant; and that the landlord might recover possession of the premises in an action of ejectment from the purchaser under the sheriff's sale. Mr. Cooke has probably introduced these cases, because the reasoning applies to a commission of bankruptcy, which is indeed a species of execution, being taken out against a tenant. This inconvenience may easily be avoided by landlords inserting covenants that the leases shall be forfeited by the bankruptcy or insolvency of lessees; and such covenants are now usual.

Art. 30. *The Proceedings at large, at Guildhall and Westminster*, on the Motions of Counsel, respecting the Postponement, by his Majesty's Attorney-General, of the Trials of Allan Macleod, charged,

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ex officio, with the Publication of two political Libels. 8vo. 1s. 6d. Ridgway. 1802.

It has been settled since the Reign of Queen Anne, in the case of *the Queen* against *Banks* reported in Salkeld and Lord Raymond, that a defendant, in a case in which the king is a party, cannot carry down the *Nisi Prius* record to trial by *Proviso*; and in that case Lord Holt made the satisfactory observation, "that the reason for carrying down a cause by *Proviso* was *Laches*; and there can be no *Proviso* as against the crown, because in the crown there cannot be default, or *Laches*." The authority of this case was recognised in the subsequent one of *the King* against *Dyke*, E. 38 Geo. III. T.T.R. 661. but the attempt was again made, in the case of Allan Macleod, in order to relieve him from the pressure of prosecutions hanging for an indefinite time over him, and from the expence and vexation of notice of trial being given, and countermanded by the Attorney General without any reason being assigned. The application was unsuccessful, and of necessity unsuccessful; since in the person of the Attorney General such power is undoubtedly vested as may be used in an oppressive manner, to the great inconvenience and frequent injury of the subject.—The present tract gives a correct account of the proceedings on this occasion.

Art. 31. *Act of Grace, &c. explained* to a Man of singular Character and Consequence, now a Prisoner in a County Gaol. 8vo. 6d. Parsons and Son. 1801.

It is impossible, after having read this pamphlet, to conjecture what was the author's object in writing it. Supposing that it were to enlighten his correspondent, that person must indeed be '*a man of singular character*,' if he can derive any information from such a performance.

Art. 32. *A full Report of the Proceedings on the Second Trial in the Cause Kerslake against Sage and others*, Directors of the Westminster Life-Insurance Office; including the Evidence and Opinions of Drs. Carmichael Smith, Crichton, Willich, Reynolds, Latham, and Blane, on Cases of Pulmonary Consumption: Faithfully taken in Short-hand. With an Appendix of Documents. 8vo. 3s. 6d. Row. 1802.

This action was brought by Mr. Kerslake against Mr. Sage and others, Directors of an Insurance Office, for a sum which had been insured on the life of Mr. Robson. On executing a policy of this description, there is a warranty that the party insured is at the time in good health, and not affected with any disorder tending to shorten life. This was the issue which the jury had to try in the present instance; and, after a very long trial, in which the opinions of different medical men were received, (for the defence was that Mr. Robson was not at the time in good health, but afflicted with a pulmonary consumption,) a verdict was returned for the plaintiff, for the sum insured.—The publication contains curious and interesting particulars.

MEDICAL, &c.

Art. 33. *Practical Observations on the Nature and Treatment of some exasperated Symptoms attending the Venereal Disease.* By Edward

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Geoghegan, Surgeon, &c. Small 8vo. 5s. Boards. Debrett, &c. 1801.

The principal symptom, to which Mr. G. directs the reader's attention in this essay, is phymosis. He is of opinion that many venereal symptoms are occasionally exasperated by prevailing epidemics; and he particularly instances the frequency of alarming consequences from phymosis, in the rainy year of 1799. He very sensibly recommends general blood-letting as more efficacious than topical evacuations, or even bleeding from the large vein on the *dorsum penis*. The use of mercury he deems inadmissible while the inflammatory symptoms continue. Topical applications tending to lessen irritation are enjoined, such as a weak solution of *cerussa acetata*; and moderate suspension of the part.—The essay is written with modesty and intelligence, and deserves to be perused with attention.

Art. 34. *Observations on the Opinion of Dr. Langslow, that Extravasation is the general Cause of Apoplexy*, in Letters to a young Surgeon. By William Crowfoot. 8vo. 1s. 6d. Robinsons. 1801.

Art. 35. *An Historical Sketch of the* Important Controversy *upon Apoplexy*, &c. By R. Langslow, M. D. A. M. 8vo. 1s. 6d. Cadell jun. and Davies. 1804.

As it is always our wish to avoid interference in personal altercations, we shall only remark, on the individual controversy discussed in these letters and the essay, that Dr. Langslow appears to have been hardly treated, when an expression dropped by him in conversation was made the basis of a public dispute. We are no advocates for the infallibility of physicians; but we conceive that, in this instance, the apothecary has over-stepped the line of his duty: the responsibility of the case rested entirely on the physician, after he had decided on the plan of treatment; and Mr. Crowfoot ought to have contented himself with stating his objections in a private and respectful manner. With liberal practitioners, the opinion of every medical man will be allowed its due weight, whatever may be his designation in the profession; and arrogance, whether titled or otherwise, must always produce disgust.

With regard to the general question, respecting the admissibility of emetics in cases of apoplexy, there seems to be a mutual misconception of terms. If apoplexy consist, according to Hoffman and others, only in an effusion of blood in the brain, the dispute is nugatory, since the patient will generally die: but, if this term be applicable to those cases which are indicated as *symptomatic* by Cullen and Sauvages, no doubt can exist that emetics must be frequently useful.—Fortunately for the patient whose disease gave rise to this paper-war, there was no opportunity of ascertaining whether extravasation had actually occurred with her. There are, however, two modes of practice sufficiently established, which may serve to prove that Dr. Langslow attributes too much to the effect of emetics, in increasing determination to the head. The first is that of giving emetics where blindness is threatened from compression at the origin of the optic nerves: the other is the safety with which these remedies have been administered in alarming hæmorrhages from the lungs.

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Emetics may certainly be useful in genuine cases of apoplexy, in order to restore the equilibrium of circulation in the vessels of the head, and thus to remove congestion; or sometimes to promote the absorption of effused fluids: but the application of these principles to particular cases must be regulated by the discretion of the practitioner.

We hope to hear no more of this unpleasant, and (we think) unnecessary dispute.

MUSIC.

Art. 36. *A Complete Dictionary of Music.* To which is prefixed, a familiar Introduction to the first Principles of that Science. By Thomas Busby, LL D. Crown 8vo. 6s. Boards. R. Phillips.

We should perhaps have expected more from this little work, if the author had not promised so largely; but to point out to the reader, by a kind of finger-post direction, what the reader himself should have discovered, borders so much on the *puff-direct*, that it raised suspicions concerning the accuracy of the assertion. Had the author left us to our own judgment, we should not have hesitated to say that it was a very useful little work: but with regard to its being *complete*, we must put in a *caveat*. A musical dictionary, in order to be *complete*, requires etymologies, authorities, plates, and examples in notes.

Brossard's Dict. de Musique, the archetype of all subsequent musical vocabularies, and which contains much musical learning and science, is not called *complete* in the title. Indeed, this author has claims on the gratitude of subsequent musical lexicographers, for the trouble which he has saved them in finding materials, and forming them into an exemplar which has been generally followed by his successors. He has given no plates, indeed: but examples abound in notation of characters and passages which it would be difficult to describe in words.

Walther's Musical Lexicon, (in German,) though, besides definitions, it includes derivations from antient and modern languages, history, biography, and a chronological list of the productions of the several composers and theorists mentioned in the work, still is not styled *complete*.

Grassineau's Musical Dictionary, in English, is little more than a translation of Brossard: but it was thought sufficiently useful at the time (1740) to merit a recommendation from three of the most respectable masters then resident in London:—Dr. Pepusch, Dr. Greene, and Mr. Galliard.

Rousseau's Dict. de Musique, though declared by the author to be calculated merely for the meridian of France, is replete with general musical information, with good taste, eloquence, new ideas, and profound and elegant views on the subject of dramatic music; yet the citizen of Geneva, "too proud to be vain," has not told us that his dictionary is *complete*.

Dr. Johnson says: "He, who thinks he has done much, sees but little to do."—We may add that readers like not now to be treated with the same familiarity at the beginning of a book, as a Roman

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audience was at the end of a play, *Valete et plaudite!* Dr. Busby might with truth, and "without overleaping the bounds of modesty," have said that his book contains a greater number of words and definitions than any dictionary added to a book of instructions; and indeed it ought, when we consider how much trouble has been taken off his hands by his four precursors just mentioned, whom he has to consult, translate, and copy; besides the numerous volumes lately written on the history, theory, and practice of the art:—not one of which the author has deigned to name in the whole course of his work. The Crusca and Dr Johnson quote classical authority, to illustrate and confirm their definitions; and Padre Martini, whose authority was oracular to all others, never himself rested on it. Not a rule did he venture to give in all his writings, without the support of some master anterior to himself.

The time-table, or chronometer for measures that succeeded points, has been so clearly proved to belong to Majister Franco, who flourished a considerable time before John de Muris, that the old prejudices on these subjects should not have had admission into a new work.—Some important articles seem to be too slightly mentioned, to convey to a musical student any clear idea of their import; such as *harmonics*, harmonical, arithmetical, and geometrical proportions and divisions of the monochord, &c.

The language of this book is in general clear and correct; except in the two instances of *Cliff* and *Stave*. *Clef*, Fr. in *music*, from *Clavis*, Lat. *Chiave*, Ital. literally implies a key; and though colloquially pronounced *Cliff*, it is always written *Clef*. No such word is to be found in good writers as the substantive *Stave*. The plural of *staff* is *staves*.

We have long observed that authors, beauties, wits, and men of talents, who ask too much admiration, obtain too little. Arrogance on one side excites injustice on the other; and we are rendered fastidious, and unwilling to be pleased, when we are not suffered to judge for ourselves, but are told what and how much we are to admire. May this reflection be not wholly useless to more authors than the writer of the present work!

Art. 37. *A. F. C. Kollmann's Vindication of a Passage in his Practical Guide to Thorough-Bass*, against an Advertisement of Mr. M. P. King. 8vo. 1s. 6d. Sold at the Music Shops.

We have here a furious attack on one side for invaded property, and a still more furious defence of injured honour on the other. It can hardly be called plagiarism to make use of old rules, without which it is impossible to write on thorough-bass; and the first accusation of Mr. Kollmann, concerning Mr. King's having taken the rule for *suspensions* from his book, may certainly be retaliated:—the rule belongs to neither of these gentlemen. Dr. Pepusch, p. 28. and many others, have said that "all notes treated as discords must be prepared in the unaccented part of a bar, by being then struck as concords; in the next accented part of a bar, the same note, holding on, must be made a discord by striking with it the note next above it, or its replicate; and in the following unaccented part of the bar, the

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the discord must be resolved by descending a single degree to a concord." The having the 6th at the top of the chord in a succession of 6ths is a rule given by Lampe, Pasquali, Dr. Pepusch, and all masters who know how to teach thorough-bass; so that here is no theft on either side.

The terms *suspension* and *anticipation* are modern in our musical language, and have superseded *binding-notes* and *ligatures*. Rameau seems to have been the first who used them in French. There is no plagiarism, nor any novelty, in writing on the scale, in three parts, to prepare the new 5th by a 6th

$$\begin{matrix} 5 & 6 & 5 & 6 & 5 & 6 & 5 & 6 & 5 & 6 & 8 \\ 3 & & 3 & & 3 & & 3 & & 3 & & \\ C & D & E & F & G & A & B & C & & & \end{matrix}$$

Whoever has taught, or learned, accompaniment from Corelli's Sonatas, must be familiarized to these figures.

What these ingenious gentlemen call *transitions*, Dr. Pepusch has treated better than either of them, under the denomination of *passing* or *transient notes*; which are seldom expressed in the figuring, and have nothing to do with the fundamental harmony. This quarrel, in which the combatants have treated each other so harshly, will do no honour to their tempers, but may be of service to their books: since, as Dr. Johnson used to say, "an author had better hire somebody to abuse his book, than it should be suffered to remain unnoticed."—We are sorry, however, that these professors of a *liberal art* should behave to each other so *illiberally*. There are useful precepts for young students in harmony in both their treatises; and we should have been glad if, among the musical doctrines, there had been a few instances of urbanity and good breeding.—On the whole, it is to be hoped that these angry disputants have not flattered themselves with being the *inventors* of the rules for which they contend; since there has been no book written on thorough-bass or composition for these hundred years, that has not inculcated the same doctrine in one form of words or another.

MISCELLANEOUS.

Art. 38. *Three Letters signed Aristides*, first published in the Kentish Gazette, with a Letter from a Bystander on some probable Epoch of the Revolution in France. By a Friend to Mankind. 8vo. Pamphlet. 1802.

This author, a zealous Protestant, views with complacency the operation of the French Revolution in the subversion of the dominion of Popery, preaches comfort to us on the present state of Europe, and is full of hope that ages to come will reap benefit, especially respecting religion, from the confusion, rapine, and confiscation to which France has been a prey; since it is the conduct of *Providence to educe good out of evil*. Hence the prospect before us must be bright.

Art. 39. *An Enquiry concerning the Influence of Tithes upon Agriculture*, whether in the Hands of the Clergy or the Laity. Together with some Thoughts respecting their Commutation. To which are added, Remarks on the Animadversions of Mr. A. Young

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Young and his Correspondents relative to the Subject of Tithes; as well as those of the County Agricultural Surveyors employed under the Direction of the Board of Agriculture. By the Rev. John Howlett, Vicar of Great Dunmow, Essex. 8vo. 3s. Richardsons. 1801.

When alterations are proposed to be made in the legal provision for the clergy, it is reasonable that they should consider the effect of these suggested changes; and no apology is necessary for their arguing the case as it affects themselves. Mr. Howlett needs not claim the merit of 'unbiassed impartiality,' in order to secure attention to his view of the subject; and though he may have an income independent of tithes, the *esprit de corps* will be supposed to incline him to be an advocate for the order to which he belongs. If he argues fairly, however, his pamphlet is not of the less value on account of this bias; and it is certain that he ingeniously discusses the questions relative to tithes, in their various bearings. He strenuously resists the reasoning employed against their continuance, and opposes the adoption of those alterations which have been suggested by several of the laity.

Tithes are a species of property *sui generis*: their real worth advances faster than that of the land whence they arise; and the mode of collecting them is calculated to excite unpleasant irritations. It has also been objected that their influence on agriculture is injurious; and that the clergy would be more comfortable, and the country more flourishing, if a commutation or substitute for tithes in kind could be universally adopted. In opposition to these arguments, it is contended by Mr. H. that, so far from tithes having checked our agriculture, the clerical demand of them is beneficial to it; but we apprehend that very few farmers will subscribe to this view of the subject, which he himself terms 'paradoxical;' for, since the clerical incumbent cannot bind his successor, the tithes of the clergy are not capable of being leased like those which are in the hands of lay-impropriators, and in course the farmer cannot be placed in a state of certainty. A corn-rent, in lieu of tithes, Mr. H. does not approve; and as to commutation, in general, he observes that 'it would be difficult to give the clergy a full equivalent both for the present and the future; and that the commutation would be defective and injurious, indeed, if it gave them not considerably more than they have ever yet received, owing to their inability to enforce their just claims.'

If it were determined to create a substitute for tithes, Mr. H. would prefer landed estates in the hands of trustees for the benefit of the clergy; and in reply to the objection that this landed *pecuniam* may be a temptation to a needy unprincipled minister, he remarks that, to such a minister, tithes in their present state may also be a temptation; of which position, France has afforded an example. 'A set of atheistical, conceited, profligate men, (he says,) vainly fancying themselves great philosophers and sound politicians, and arrogantly styling themselves a Constituent Assembly, with wonderful facility and the calmest *sang froid*, took possession, not only of the church *lands*, but of its *tithes* also.'

At the end of the pamphlet, Mr. H. remarks on some extracts from Mr. A. Young's Travels in France, &c. and from his Annals; in

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in which the clergy of England are accused of "*horrid greediness*," and tithes are termed a "*pinching point*." Against these attacks he directs his artillery, as well as against some passages from County Agricultural Reports: but, as the legislature firmly espouses the cause of the clergy, and as the system of *tithes* will probably remain *in statu quo*, they need not be alarmed at intemperate expressions. Had danger really existed, Mr. H. could not have more manfully defended their cause.

Art. 40. *A few brief Hints on the Subject of Tithes.* Addressed to the Kentish Farmers. 8vo. 1s. Wilkie.

The Kentish Clergy will be better pleased with these brief hints than the Kentish Farmers. The author, if '*ne bigot*,' is very energetic in favour of the tithe-owner, whose 'property,' we are reminded, 'is a tenth of the produce;' and we are told that the consideration of the expence of culture is to be accorded to the farmer 'as an '*indulgence*,' not as a matter of *right*.' In a discussion of the subject of tithes, the interest of the clergy ought, doubtless, to be regarded: but we cannot in justice admit that the increased price of culture on the part of the farmer is not to be taken into consideration: for otherwise the value of a clear tenth of the produce, after it be separated from the soil, is made to bear an increased proportion to the value of the whole, after having deducted the expences of the crop, which are sustained by the owner of the nine-tenths.—We pretend not to ascertain how this gentleman *feels*, but his brief hints seem to have been *conceived* in anger.

Art. 41. *Observations and Advices for the Improvement of the Manufacture of Mustovado Sugar and Rum.* Part I. and II. By Bryan Higgins, M. D. 8vo. 8s. sewed. Printed at St. Jago de la Vega; and sold in London by Cadell jun. and Davies.

The scientific merits of Dr. Higgins are so well known, that his name must be sufficient to recommend the perusal of this publication, to the manufacturer of sugar and rum. To the generality of our readers, we do not conceive that it would appear interesting; and, as it chiefly consists of descriptions of utensils employed in sugar-works, with references to plates, it is impossible for us to give a satisfactory *view* of it.

Art. 42. *An Universal Biographical, and Historical Dictionary.* Containing a faithful Account of the Lives and Characters of the most Eminent Persons, of all Ages and all Countries; also the Revolutions of States, and the Successions of Sovereign Princes, ancient and modern. By John Watkins, A. M. LL. D. 8vo. 12s. Boards. R. Phillips.

Epitomes of this kind must ever be useful in those libraries, which are not furnished with the larger works of Bayle and other learned compilers of biography, &c. were it only for the convenience of those references, and other occasional points of inquiry, on which almost every reader is frequently glad to consult them.

The present compendium is prefaced by the following, among other, remarks:

'In

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'In drawing up the various articles, considerable pains have been taken to introduce every prominent and characteristic event and circumstance; and the most remarkable events in the lives of the more active characters, as in those of sovereign princes, warriors, and statesmen, have been perspicuously narrated, and the dates affixed and determined with scrupulous exactness.

'The author has endeavoured to render his work complete by inserting every interesting name and event likely to be sought for; and, although he cannot presume that there are not many defects and omissions, yet it will be obvious, on comparison, that his work contains from one to two thousand articles more than will be found in any similar book in the English, or perhaps in any other, language.'

Dr. Watkins farther observes that the chronology has been carefully formed from Usher, Blair, and Priestley.

Art. 43. *A Practical Guide during a Journey from London to Paris*, with correct Descriptions of all the Objects deserving Notice in the French Metropolis. Illustrated with Maps, &c. 12mo. 5s. bound. R. Phillips. 1802.

This compilement seems to be an useful and amusing companion to persons who mean to make the Parisian tour, both to those who perform it for the first time, and to those who now visit the French metropolis in a state so different from that in which they may have formerly seen it.

SINGLE SERMONS.

Art. 44. Preached in the Parish Church of Woburn, March 14, 1802; the Sunday after the Interment of the late most noble Francis, Duke of Bedford. By Edmund Cartwright, A. M. Rector of Goadby Marwood, Leicestershire, and Prebendary of Lincoln. 8vo. 1s. Murray and Co.

In this funeral oration, Mr. C. has rendered due and ample justice to the great and amiable character of his truly noble Friend. As a specimen of the style of the worthy preacher, on so affecting a subject, we extract the following particulars:

'The tide of grief with which we are overwhelmed, is not confined to our limited circle; it flows in every direction. Our affliction makes but a small part of the general sorrow. The death of that truly noble and most excellent personage, whom I allude to, is a public calamity; a loss, (I assert it not lightly nor at random,) a national loss, which will be long and severely felt to the remotest corners of the empire, through all ranks of society, from the monarch on his throne to the peasant in his cottage.

'With every ingredient of this world's happiness in his possession, rank, fortune, private friendship, and public veneration; he cometh forth like a flower—this day in the full vigour of health, and bloom of life! the next he is cut down, he fleeth as a shadow, and continueth not!—

'The memory of his virtues, however, shall long continue. When all the vain trappings of mortality are forgotten or mouldering in the dust, these flowers of unperishable beauty shall still survive, and blossom on his grave! Whether we contemplate him as a public or a private

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private character, he is equally the object of our admiration and regret. The abilities he displayed in the senate were only equalled by the integrity of the principle which called them into action. A steady and uniform friend to the liberties of his country, he was the determined, yet temperate, opposer of every attempt to infringe them.

'Possessed of great intellectual powers, a ready comprehension, a retentive memory, and a discriminating judgment, he rarely entered upon a subject which he was not able to pursue through all its dependencies, and to consider it in all its bearings. In consequence of which, he seldom delivered an opinion to which his unprejudiced hearers did not readily concede.

'His high rank, his extensive fortune, but, above all, the purity of his character, and energy of his mind, embracing with equal facility objects of the greatest magnitude or the minutiæ of business, marked him out as the person best fitted to take the lead in the administration of public affairs; to which, there is little doubt, if happily for his country he had lived, he would soon have been invited.

'In his private, as in his public character, his ruling motive of action was to do good. The predominant passion of his soul was to benefit mankind. And this he did, not by lavish and indiscriminate bounty, which in many cases is little more than a premium upon idleness, but by furnishing employment to the poor and the industrious, and by exhibiting examples for imitation to those of a superior class.

'In that most difficult of all duties enjoined us by religion, the regulation and government of the temper, whatever rivals he might have in other parts of his character, in this at least, (as far as my knowledge of human nature extends,) he had NO EQUAL. Such was the candid habit of his mind, it seemed as though he could not think sufficiently ill of any man to justify anger or resentment.

'He possessed another quality, also, which is rarely attendant on either rank, fortune, or talents. The self-consequence which so frequently attaches itself to rank and fortune, and the vanity which as frequently accompanies great talents, are very apt to make their possessors dogmatical and opiniônative: on the contrary, no man thought more modestly of himself, nor was more diffident of his own talents or judgement, and this, not as often happens, from mere indolence and ductility of temper, but from, what at first sight may appear singular, the very magnanimity of his mind.

'There are many parts, it is true, in the character we are contemplating, which those only can aspire to imitate, who walk in the same exalted sphere of society as he did; and yet, who is there who may not profit by the example of his virtues? who is there, however humble may be his station, who might not drink deeply of instruction *from* the *blameless* current of his life?'

Perhaps the very strong and comprehensive epithet, inserted in the last line of this extract, may not be altogether defensible.

Art. 45. *The Nature, the Causes, and the Effects of Indifference with regard to Religion.* Preached before the Society in Scotland for propagating Christian Knowledge, 3d June 1801. By William Laurence Brown, D. D. Principal of Marischal College, and University Professor of Divinity, &c. With an Appendix, containing

taining an Abstract of the State and Proceedings of the Society, since February 1800. 8vo. pp. 88. Printed at Aberdeen. 1802.

As religious indifference has often been mistaken for virtuous moderation, Dr. Brown endeavours to discriminate between two qualities which are materially different, though generally confounded. 'Moderation, (says he,) in religious matters, can signify only that,—the first and highest place being allotted to pure and enlightened piety,—articles of faith, modes of worship, and rules of practice, which belong not to its essence, are not invested with the importance of fundamental points; and that even essential religion itself is not to be maintained and defended by means inconsistent with its nature, and its end, by intolerant zeal and persecuting violence.' Dr. B. points out, moreover, in what respects lukewarmness is essentially different from infidelity; after which, he proceeds to enumerate the effects and to investigate the causes of this disposition; terminating with some observations designed to prevent the increase of religious indifference through the community.

Our confined limits preclude us from the satisfaction which we should feel in being able to do justice to this discourse; which is pointed at a prevalent and growing evil, and which is judiciously calculated to awaken that rational and virtuous zeal which is essential to the flourishing state of true Christianity.

According to the account annexed, the Society for promoting Christian Knowlege persevere with great success in the career of utility; and all who are aware of the advantages of moral education, generally diffused, must wish that a similar system pervaded every part of the United Kingdom: the poor will not be better servants, nor better subjects, for being kept in profound ignorance.

CORRESPONDENCE.

'*To the* EDITOR *of the* MONTHLY REVIEW.

'SIR,

'IN the account given of Mr. Atwood's Dissertation on Arches, Page 41, &c. of the last Number for May, the Reviewer has introduced several references to my tract on Bridges, in which he has, inadvertently I suppose, mis-stated my meaning and theory in several instances; and as it is very material, at a time like the present, when works are in contemplation of such importance as the proposed new London bridges, that no erroneous ideas should go to the public, I trust you will have the goodness to mention my protest against them, as follows.

'In speaking of the magnificent project of Messrs. Telford and Douglass, for a bridge of a single arch, the Reviewer very properly says, "it was natural to suppose that ingenious and scientific men would direct their attention to that subject." But then he inaccurately adds, that "*Dr. Hutton has* already presented the fruit of his researches to the public." He afterwards states that Mr. Atwood has done the same; and then he proceeds to draw comparisons between the two works. Now, Sir, although I have no objection to such comparisons, when made with accuracy and impartiality, it would have been but justice

justice to observe, though Mr. A.'s book has been written from researches made in consequence of the above mentioned proposal, that Dr. H.'s has not. On the contrary, it is stated in the preface, to be merely a republication of a tract hastily composed on another occasion, about 30 years before, and that another publication, adapted to the present existing circumstances and other considerations, is proposed for a future opportunity.

'In the second paragraph it is said, "The author of the present treatise (Mr. A.) has considered the subject under *another* point of view, and supposes the bridge to be composed of parts having the form of wedges." So also has Dr. H. considered the arch as made up of sections of wedges, and has pointed out the direction of the joints. Indeed every writer on arches must consider them as made up of such wedges, for without these there can be no such thing as an arch.

'In the middle of page 42, it is said, "*In one*, (Dr. H.'s theory) *the parts of the arch are supposed to be so compacted by the means of cement, that the arch is in the same state as if composed of an uniform and equally coherent substance.*" Now, Sir, this also I utterly disclaim. I suppose quite the reverse. I suppose no coherence by cement or otherwise; but rather that the parts, unconnected, keep each other in balance simply by their weight and shape. Were the case otherwise, and the parts supposed all firmly compacted together as one solid mass, this would no longer act as an arch, but rather as a single beam, block, or lintel.

'The same erroneous imputation is repeated in the next paragraph, where it is said, *if the arch be made of bricks cemented with mortar, then Dr. Hutton's theory seems most proper to be adopted.* To which I reply and repeat, that I disclaim all such feeble and adventitious aid as mortar, cement, &c. as, however convenient for other purposes, incompatible with the true balancing theory.

'Several other objectionable things in the above mentioned article in the Review might be pointed out, if room and your work were proper for the occasion.

'CHARLES HUTTON.
June 5, 1802.'

Dr. Hutton uses the word *disclaim* properly, and we confess that we had no right to force any supposition on his theory: but, if he had done us the justice to remark the note at the bottom of p. 42, he might have conjectured that we expressed ourselves as we did, not because we were ignorant how he and Emerson supposed their theory to be applied, but because such application was unsatisfactory. We now state our opinion in terms that cannot easily be mis-conceived.

In Emerson's and in Dr. Hutton's theory, the vertical pressure at each point of the curve is supposed to be such, that the tangential forces mutually destroy each other; and therefore that theory, in its application, is not strictly true, except the arch be conceived to be uniform, or composed of a series of infinitely small globules, and acted upon by forces in directions precisely opposite. Dr. Hutton, however, it appears from the above letter, means to consider the arch as composed of distinct parts having shape and weight: but if the parts have shape and form, they must act as wedges; and in this case, will Emerson's or Dr. H.'s theory apply? We say, no; because,

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cause, in that theory, it is supposed that the balancing forces meet in one point; and they do *not* necessarily meet in one point, when the vertical pressures of the wall act on the wedges of the arch.

Dr. H. says that he has considered 'the arch as made up of wedges, and has pointed out the direction of their joints.' In what part of his work has he considered the arch thus composed? The article *Voussoir*, at the end of his dictionary of terms, is all that we can find relative to this point: but will he assert that his theory is practically true when the arch is formed of wedges? To us it seems that, whoever should adopt that theory, without considering the mode of applying the weight and the forms of the wedges, would be deluded by a speculative truth.

If the arch be composed of wedges, sooner or later their properties must be considered: but of wedges Dr. H. can scarcely be allowed to have made mention; and, if the arch be composed of wedges, then is his theory not applicable, or can only be made applicable by additional reasonings and calculations. Perhaps, in the projected work of which he speaks, the theory will be rendered complete: at present, between his or Emerson's theory of Equilibration, and its practical application, there are many chinks and intervals which require to be filled up, with the *cementing* aid of experimental proofs and mathematical demonstrations.

'*A Lover of Consistence*,' who writes to us on the subject of the religious opinions of the late Duke of Bedford, is requested to consider that, in speaking of Mr. Fox's panegyric of that nobleman, our views were no more directed to his Grace's orthodoxy, heterodoxy, or infidelity, than, apparently, were those of the Honourable orator; who probably conceived, as we do, that in characterizing the Duke as a public man, a politician, and an agriculturist, and in pronouncing this eulogy in the House of Commons, the introduction of his religious principles would have been wholly irrelevant and mis-placed. What really were the Duke's sentiments on this important subject, we are moreover entirely ignorant; and of the immorality of his conduct in life we never heard any thing peculiarly flagrant. On the question of a *death-bed repentance* we shall not here enlarge.—Our correspondent will never find us indifferent to the cause of virtue and the interests of religion: but "every thing is beautiful in its season;" and in the instance in question, we neither saw the propriety of introducing this subject, nor were we qualified to speak on it.

We cannot satisfy the quæries of J. C. which are not sufficiently explicit: nor is it altogether right to occupy our time and attention with such inquiries.

☞ In the last Appendix, P. 476. l. 5. dele the marks of parenthesis. P. 486. l. 14. from bott. for 'too much,' r. *not much*. P. 491. l. 30. for '*Philosophers*', r. *Philosophes*. P. 502. l. 10. for '*vont*,' r. *vont*. P. 514. *note*, dele 'p. 31 & 32.' P. 521. l. 5. from bott. for '*on*,' r. *ou*. P. 535. l. 16. from bott. for 'from her,' r. *for him*.

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THE

MONTHLY REVIEW,

For JULY, 1802.

ART. I. *Voyages from Montreal, on the River St. Laurence, through the Continent of North America, to the Frozen and Pacific Oceans; in the Years 1789 and 1793. With a preliminary Account of the Rise, Progress, and present State of the Fur Trade of that Country. Illustrated with Maps. By Alexander Mackenzie, Esq.* * 4to. pp. 544. 1l. 11s. 6d. Boards. Cadell jun. and Davies. 1801.

FEW ages have been more fruitful than the present in extraordinary atchievements; and among those which will be regarded with interest by posterity, will be numbered the enterprizes of the hardy and adventurous travellers who, undaunted by the known danger of their attempts, have traversed regions which had been deemed impenetrable to the most ardent efforts of the civilized world. The publication, to which our attention is now called, affords another instance of this bold and persevering spirit. Mr. Mackenzie has twice, in different directions, crossed the great continent of North America, from shore to shore: the first time, in 1789, to the Frozen sea; the second, in 1793, to the Western coast; and these two voyages are related in the volume before us.

In his preface, the author thus speaks of himself and his work:

'I was led, at an early period of life, by commercial views, to the country North-West of Lake Superior, in North America; and being endowed by Nature with an inquisitive mind and enterprizing spirit; possessing also a constitution and frame of body equal to the most arduous undertakings; and being familiar with toilsome exertions in the prosecution of mercantile pursuits; I not only contemplated the practicability of penetrating across the continent of America, but was confident in the qualifications, as I was animated by the desire, to undertake the perilous enterprize.'—

* Since the publication of this volume Mr. Mackenzie has received the honour of knighthood, in consideration of his labours: but we shall speak of him, in this article, only by that title which appears in the work.

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'The first voyage has settled the dubious point of a practicable North-West passage; and I trust, that it has set that long-agitated question at rest, and extinguished the disputes respecting it for ever. An enlarged discussion of that subject will be found to occupy the concluding pages of this volume.

'In this voyage, I was not only without the necessary books and instruments, but also felt myself deficient in the sciences of astronomy and navigation: I did not hesitate, therefore, to undertake a winter's voyage to England, in order to procure the one and acquire the other. These objects being accomplished, I returned, to determine the practicability of a commercial communication through the continent of North America, between the Atlantic and Pacific Oceans.'

These preparatory steps were favourable indications of a spirit of perseverance adequate to such an attempt, and the event has been fully answerable to the prognostics.—To account for the lapse of time between the execution of his design and the appearance of his narrative, the author states that this circumstance is owing to the active and busy mode of life in which he has been engaged since the completion of the voyages.

In order to enable the reader to comprehend the object and nature of these undertakings, the author has prefixed a general History of the Fur Trade, from Canada to the North-West; of which we shall give a short sketch.

When European settlements were first formed in Canada, the country was so populous, that, in the vicinity of the establishments, the animals whose skins were most valued soon became scarce. To procure a supply, the Indians were encouraged to penetrate into other parts of the country, and were generally accompanied by some of the European settlers, who found means to induce the remote tribes to bring skins to their settlements.

'It is not necessary for me, (says Mr. M.,) to examine the cause, but experience proves that it requires much less time for a civilized people to deviate into the manners and customs of savage life, than for savages to rise into a state of civilization. Such was the event with those who thus accompanied the natives on their hunting and trading excursions; for they became so attached to the Indian mode of life, that they lost all relish for their former habits and native homes. Hence they derived the title of *Coureurs des Bois*, became a kind of pedlars, and were extremely useful to the merchants engaged in the fur trade; who gave them the necessary credit to proceed on their commercial undertakings. Three or four of these people would join their stock, put their property into a birch-bark canoe, which they worked themselves, and either accompanied the natives in their excursions, or went at once to the country where they knew they were to hunt. At length, these voyages extended to twelve or fifteen

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months, when they returned with rich cargoes of furs, and followed by great numbers of the natives. During the short time requisite to settle their accounts with the merchants, and procure fresh credit, they generally contrived to squander away all their gains, when they returned to renew their favourite mode of life; their views being answered, and their labour sufficiently rewarded, by indulging themselves in extravagance and dissipation during the short space of one month in twelve or fifteen.

'This indifference about amassing property, and the pleasure of living free from all restraint, soon brought on a licentiousness of manners which could not long escape the vigilant observation of the missionaries, who had much reason to complain of their being a disgrace to the Christian religion; by not only swerving from its duties themselves, but by thus bringing it into disrepute with those of the natives who had become converts to it; and, consequently, obstructing the great object to which those pious men had devoted their lives. They, therefore, exerted their influence to procure the suppression of these people, and accordingly, no one was allowed to go up the country to traffic with the Indians, without a licence from the government.'

The grant of these licences was soon considered as a favour, and they were made transferable, and of course saleable. Those who bought were allowed to appoint their own agents, and the agents thus employed were generally the *coureurs des bois*, whose conduct had given such cause of complaint; so that the remedy proved in fact worse than the disease. At length, military posts were established at convenient places, and several respectable men prosecuted the trade on their own accounts in person; which mode was attended with the twofold benefit of securing the respect of the natives, and the obedience of the people employed in the laborious parts of the business.

'As for the missionaries, (says the author,) if sufferings and hardships in the prosecution of the great work which they had undertaken deserved applause and admiration, they had an undoubted claim to be admired and applauded: they spared no labour and avoided no danger in the execution of their important office; and it is to be seriously lamented, that their pious endeavours did not meet with the success which they deserved: for there is hardly a trace to be found, beyond the cultivated parts, of their meritorious functions.

'The cause of this failure must be attributed to a want of due consideration in the mode employed by the missionaries to propagate the religion of which they were the zealous ministers. They habituated themselves to the savage life, and naturalised themselves to the savage manners; and, by thus becoming dependent, as it were, on the natives, they acquired their contempt rather than their veneration.'

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Mr. M. justly thinks that the missionaries 'should have begun their work by teaching some of those useful arts which are the inlets of knowledge, and lead the mind by degrees to objects of higher comprehension. Agriculture, so formed to fix and combine society, and so preparatory to objects of superior consideration, should have been the first thing introduced among a savage people.' It is but justice to observe that the late missionaries from this country to other parts of the world, who so zealously devoted their lives and their labours to the improvement of the less cultivated of their fellow-creatures, were men properly qualified to teach those *useful arts* which most tend *to fit and combine society;* and from this single circumstance, whatever has been the event, it was reasonable to expect benefit from their endeavours.

Under the French government, the Fur Trade from Canada was extended as far West as the *Saskatchiwoine* river, in 53° N. latitude, and 102° West longitude from Greenwich. Mr. Mackenzie mentions that two of the traders at that time attempted to penetrate to the Pacific Ocean, but he could never learn the extent of their journey.—After the conquest of Canada by the English, the trade for furs in that country was for some time suspended; the new possessors having neither knowlege of the Indian language, nor confidence in the natives, who had been accustomed to entertain hostile dispositions towards the English. By degrees, however, the trade revived, and, being encouraged by a few successful adventures, 'was pursued with such avidity and irregularity, that in a few years it became the reverse of what it ought to have been. An animated competition prevailed, and the contending parties carried the trade beyond the French limits, though with no benefit to themselves or neighbours, the Hudson's-Bay Company; who in the year 1774, and not till then, thought proper to move from home to the East bank of Sturgeon Lake, in latitude 53° 56′ North, and longitude 102° 15′ West; and became more jealous of their fellow subjects, and, perhaps, with more cause, than they had been of those of France. From this period to the present time, they have been following the Canadians to their different establishments; while, on the contrary, there is not a solitary instance that the Canadians have followed them.'

This competition gave a fatal blow to the trade from Canada: but, in 1775, Mr. Joseph Frobisher, one of the gentlemen engaged in this commerce, being more enterprizing than his predecessors, went as far as to 55° 25′ N. and to 103° West longitude, where he met the Indians from that quarter on their way to Fort Churchill, and with some difficulty prevailed

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vailed on them to trade with him. He went again in the following year, and was equally successful;—and his brother afterward penetrated nearly five degrees more to the West.

No long period elapsed before the improper conduct of some of the people from Canada rendered it dangerous for them to remain among the natives. In 1780, at the Eagle hills near the Saskatchiwine river, says Mr. Mackenzie, 'a large band of the Indians being engaged in drinking about their houses, one of the traders, to *ease himself** of the troublesome importunities of a native, *gave* him a dose of laudanum in a glass of grog, which effectually prevented him from *giving* farther trouble to any one, by *setting* him asleep for ever. This accident produced a fray, in which one of the traders and several of the men were killed; while the rest had no other means to save themselves but by a precipitate flight, abandoning a considerable quantity of goods, and near half the furs which they had collected in the winter.' Similar circumstances, in which, however, the white men were not the aggressors, happened about the same time at other places.

'It *appeared*, that the natives had formed a resolution to extirpate the traders; and, without entering into any further reasonings on the subject, it *appears* to be incontrovertible, that the irregularity pursued in carrying on the trade has brought it into its present forlorn situation; and nothing but the greatest calamity that could have befallen the natives, saved the traders from destruction: this was the small-pox, which spred its destructive and desolating power, as the fire consumes the dry grass of the field. The fatal infection spread around with a baneful rapidity which no flight could escape, and with a fatal effect that nothing could resist. It destroyed with its pestilential breath whole families and tribes.'—

It was never ascertained by what means this malignant disorder was introduced: but such a state of the country could not be favourable for the traders. Those, however, who ventured in 1782-3, 'found the inhabitants in some sort of tranquillity, and more numerous than they had reason to expect.'

In the winter of 1783-4, the merchants of Canada, who were engaged in this trade, formed a junction of interests under the name of the North-West Company: but some who were dissatisfied with the shares allotted to them, and others who considered themselves as neglected, entered into a copartnership separate from that company; and in this association Mr. M. engaged as a partner, and as one of the active

* This expression is one among the numerous marks of inelegance and incorrectness which characterize the author's style: but he modestly disclaims all pretensions to pre-eminence 'in the character of an author.'

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managers. After a severe struggle with their competitors, however, they adopted the wise resolution of agreeing to an union of interests: which new engagement was concluded in July 1787.—The author has entered into a detail of the management of the North West Company; and our readers may form some judgement of the extent of the trade, from the following account of the furs and peltries which were the produce of the year 1798:

' 106,000 Beaver skins,	6000 Lynx skins,
2100 Bear skins,	600 Wolverine skins,
1500 Fox skins,	1650 Fisher skins,
4000 Kitt Fox skins,	100 Racoon skins,
4600 Otter skins.	3800 Wolf skins,
17,000 Musquash skins,	700 Elk skins,
32,000 Marten skins,	750 Deer skins,
1800 Mink skins,	1200 Deer skins, dressed,

500 Buffalo robes, and a quantity of castorum.'

'The number of men employed in the concern is 50 clerks; 71 interpreters and clerks; 1120 canoe men; and 35 guides.'

Mr. M. has given, in this part of his work, an Itinerary or description of the route from *Montreal* to *Fort Chepewyan* on the South side of the lake of the hills; an establishment which was formed in 1788, in latitude 58° 38′ N. and longitude 110° 26′ West. The labour performed by some of the carriers appears extraordinary:

'When they are arrived at the Grande Portage, which is near nine miles over, each of them has to carry eight packages of such goods and provisions as are necessary for the interior country. This is a labour which cattle cannot conveniently perform in summer, as both horses and oxen were tried by the company without success. They are only useful for light bulky articles; or for transporting upon sledges, during the winter, whatever goods may remain there, especially provision, of which it is usual to have a year's stock on hand.

'Having finished this toilsome part of their duty, if more goods are necessary to be transported, they are allowed a Spanish dollar for each package: and so inured are they to this kind of labour, that I have known some of them set off with two packages of ninety pounds each, and return with two others of the same weight, in the course of six hours, being a distance of eighteen miles over hills and mountains.'

Some of the Indian tribes are described in this introductory history of the fur trade. The Knisteneaux Indians are spred over a great portion of the continent of North America; and Mr. M. remarks that their women are the most comely of any that he has seen among the native Americans. 'Their figure is generally well proportioned, and the regularity of their features

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features would be acknowledged by the more civilized people of Europe.'—'These people are naturally mild and affable, as well as just in their dealings, not only among themselves but with strangers. They are also generous and hospitable.—To their children they are indulgent to a fault.'—After a portrait with so many excellent features, it is with pain that we contemplate others which are very bad, and that we also learn the miserable state of the females of this nation. 'They are subject to every kind of domestic drudgery; they dress the leather, make the clothes and shoes, weave the nets, collect wood, erect the tents, fetch water, and perform every culinary service; so that when the duties of maternal care are added, it will appear that the life of these women is an uninterrupted succession of toil and pain. This, indeed, is the sense they entertain of their own situation; and, under the influence of that sentiment, they are sometimes known to destroy their female children, to save them from the miseries which they themselves have suffered. They also have a ready way, by the use of certain simples, of procuring abortions, which they sometimes practise, from their hatred of the father, or to save themselves the trouble which children occasion.'

We shall give one short *trait* of the Chepewyan Indians:

'There are no people more attentive to the comforts of their dress, or less anxious respecting its exterior appearance. In the winter it is composed of the skins of deer, and their fawns, and dressed as fine as any chamois leather, in the hair. In the summer their apparel is the same, except that it is prepared without the hair. Their shoes and leggins are sewed together, the latter reaching upwards to the middle, and being supported by a belt, under which a small piece of leather is drawn to cover the private parts, the ends of which fall down both before and behind. In the shoes they put the hair of the moose or rein-deer, with additional pieces of leather as socks. The shirt or coat, when girted round the waist, reaches to the middle of the thigh, and the mittens are sewed to the sleeves, or are suspended by strings from the shoulders. A ruff or tippet surrounds the neck, and the skin of the head of the deer forms a curious kind of cap. A robe, made of several deer or fawn skins sewed together, covers the whole. This dress is worn single or double, but always, in the winter, with the hair within and without. Thus arrayed, a Chepewyan will lay himself down on the ice in the middle of a lake, and repose in comfort; though he will sometimes find a difficulty in the morning to disencumber himself from the snow drifted on him during the night. If in his passage he should be in want of provision, he cuts an hole in the ice, when he seldom fails of taking some trout or pike, whose eyes he instantly scoops out, and eats as a great delicacy; but if they should not be sufficient to satisfy his appetite, he will, in this necessity, make his meal of the fish in its raw state; but, those whom I saw, preferred to dress their victuals when circumstances admitted the

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necessary preparation. When they are in that part of their country which does not produce a sufficient quantity of wood for fuel, they are reduced to the same exigency, though they generally dry their meat in the sun.'

To these descriptions, the author has added vocabularies of the languages.

After this introduction, which is replete with entertainment and information, Mr. M. enters on the relation of his voyage to the North.—On Wednesday, June 3, 1789, at nine in the morning, he departed from Fort Chepewyan, on the south side of the lake of the hills, in a canoe made of birch bark.

'The crew consisted of four Canadians, two of whom were attended by their wives, and a German; we were accompanied also by an Indian, who had acquired the title of English Chief, and his two wives, in a small canoe, with two young Indians; his followers in another small canoe. These men were engaged to serve us in the twofold capacity of interpreters and hunters. This Indian was one of the followers of the chief who conducted Mr. Hearne to the copper-mine river, and has since been a principal leader of his countrymen who were in the habit of carrying furs to Churchill Factory, Hudson's Bay, and till of late very much attached to the interest of that company. These circumstances procured him the appellation of the English Chief.'

The route pursued was, first, to the Western part of the lake of the hills; and thence to the North, by a river which discharges itself into a lake called the Great Slave Lake. After having made a circuit round the greater portion of the northern shore of the Slave Lake, on the 29th of June, at its western part, they entered a river to which Mr. Mackenzie has given his own name, being then in a tract wholly new to Europeans; and they followed the course of this stream, of which the general direction was to the N.W., till it brought them to the Frozen Sea. This short outline gives a very inadequate idea of the track: but, indeed, it cannot be well comprehended without consulting the map with which the narrative is accompanied.—An Indian of a tribe called the Red-knife Indians (so named from their copper knives) undertook to be their guide.

Their progress was made by day; for at night they always landed and set up their tents; embarking again in the morning. The Indians of their party provided food by hunting, shooting, or fishing; which, however, was not their sole reliance, since they had taken a store of provisions in the canoe.—They frequently saw places at which the Indians had resided, and sometimes they met with Indians: but the number of them bore a very smal proportion to the extent of country through which the voyagers passed.

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passed. Towards the sea they descended with the stream. The natives, from whom they endeavoured to obtain information, gave exaggerated accounts of rapids and falls in their way: but they were all passed without much danger or difficulty.

The life of the unsettled North Americans must necessarily be a state of habitual and unceasing apprehension; and accordingly Mr. M. and his party had passed nearly a week in Mackenzie's river, when they first met some of the natives.

'We saw smoke on the north shore, and, as we drew nearer, we discovered the natives running about in great apparent confusion; some were making to the woods, and others hurrying to their canoes. Our hunters landed before us, and addressed the few that had not escaped, in the Chipewyan language, which, so great was their confusion and terror, they did not appear to understand. But when they perceived that it was impossible to avoid us, as we were all landed, they made us signs to keep at a distance, with which we complied, and not only unloaded our canoe, but pitched our tents, before we made any attempt to approach them. During this interval, the English chief and his young men were employed in reconciling them to our arrival; and when they had recovered from their alarm of hostile intention, it appeared that some of them perfectly comprehended the language of our Indians; so that they were at length persuaded, though not without evident signs of reluctance and apprehension, to come to us. Their reception, however, soon dissipated their fears, and they hastened to call their fugitive companions from their hiding places.

'There were five families, consisting of twenty-five or thirty persons, and of two different tribes, the Slave and Dog-rib Indians. We made them smoke, though it was evident they did not know the use of tobacco; we likewise supplied them with grog; but I am disposed to think, that they accepted our civilities rather from fear than inclination. We acquired a more effectual influence over them by the distribution of knives, beads, awls, rings, gartering, fire-steels, flints, and hatchets; so that they became more familiar even than we expected, for we could not keep them out of our tents: though I did not observe that they attempted to purloin any thing.'

These people told the travellers that there were very few animals in the country beyond them, and that, if they proceeded, they must perish with hunger: yet one of the Indians was induced to accompany them by the offer of a small kettle, an axe, a knife, and some other articles. 'As we were ready to embark, (says the author,) our new recruit was desired to prepare for his departure, which he would have declined: but, as none of his friends would take his place, we may be said, after the delay of an hour, to have compelled him to embark. Previous to his departure, he cut off a lock of his hair, and, having divided it into three parts, he fastened one of them to

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to the hair on the upper part of his wife's head, blowing on it three times with the utmost violence, and uttering certain words. The other two he fastened, with the same formalities, on the heads of his two children.'

The Indians of this village are described as meagre, ugly, and ill made; particularly about the legs, which were covered with scabs, 'occasioned probably by their habitually roasting them before the fire;' and many of them were in a bad state of health. 'They were of moderate stature, and, as far as could be discovered through the coat of dirt and grease that covers them, of a fairer complexion than the generality of Indians who are the natives of warmer climates.'—'Their lodges are of a very simple structure: a few poles supported by a fork, and forming a semicircle at the bottom, with some branches or a piece of bark as a covering, constitutes the whole of their native architecture. They build two of these huts facing each other, and make the fire between them. The furniture harmonizes with the buildings: they have a few dishes of wood, bark, or horn; the vessels in which they cook their victuals, are in the shape of a gourd, narrow at the top and wide at the bottom, and of watape *, fabricated in such a manner as to hold water, which is made to boil by putting a succession of red-hot stones into it. These vessels contain from two to six gallons.'

The following sentence will shew the expedition with which the voyagers were carried towards the sea: 'Monday, July 6th, at three o'clock, in a raw and cloudy morning, we embarked, and steered West-south-west 4 miles, West 4 miles, West-north-west 5 miles, West 8 miles, West by South 16 miles, West 27 miles, South-West 9 miles, then West 6 miles, and encamped at half-past seven.' The author has kept a regular and minute reckoning of the route, and in the history of each day has given an account of the progress: but it would perhaps have been more pleasant to the reader, and the route would have been more readily comprehended, if the courses and distances had been separated from the narrative, and formed into a table.

Indians were seen farther to the North, of more creditable appearance than those whom we have just described; 'healthy, full of flesh, and clean in their persons.'—The voyagers now found their guide so troublesome in requiring his discharge, that they were glad to exchange him for another; who also

'* Watape is the name given to the divided roots of the spruce-fir, which the natives weave into a degree of compactness that renders it capable of containing a fluid. The different parts of the bark canoes are also sewed together with this kind of filament.'

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soon took an opportunity of escaping: but they had the good fortune shortly afterward of procuring a third, more willing than either of the former. To the north of 67°½ of north latitude, however, the river beginning to widen, and to run through different channels formed by large islands, they were beyond his knowlege, and only determined on keeping the middle channel.

July 12th. the author took an observation in 69° 01′ N., and no land was seen before them except islands. They made towards the western point of a high island to the North, at which they arrived at 5 o'clock. Ice appeared to interrupt their farther progress; no land was seen to the north beyond the island on which they then were; and this was the Northern boundary of their voyage. 'As soon as the tents were pitched,' says Mr. M., 'I proceeded with the English chief to the highest part of the island.—As far as the eye could reach to the south-westward, we could dimly perceive a chain of mountains, stretching farther to the north than the edge of the ice, at the distance of upwards of twenty leagues. To the eastward we saw many islands; and in our progress we met with a considerable number of white partridges, now become brown. There were also flocks of very beautiful plovers, and I found the nest of one of them with four eggs. White owls, likewise, were among the inhabitants of the place: but the dead, as well as the living, demanded our attention, for we came to the grave of one of the natives, by which lay a bow, a paddle, and a spear.'

The whole party were unwilling that, having gone so far, they should be obliged to return without ascertaining whether or not they had reached the sea; and, in hopes that the ice would break up and disperse, they prolonged their stay on the island. In this station, the latitude was observed 69° 14′ N. The longitude, by reckoning, was 134° W. from Greenwich. [In the narrative it is said 135° W. which must be an error of the press; the longitude in the chart being 134° W.] The variation of the compass was 36 degrees easterly.—'Fish were caught, among which were some about the size of a herring, which none of us had ever seen before, except the English Chief, who recognized it as being of a kind that abounds in Hudson's Bay.'——'Tuesday 14th. Having sat up till three in the morning, I slept longer than usual; but, about eight, one of my men saw a great many animals in the water, which he at first supposed to be pieces of ice. About nine, however, I was awakened to resolve the doubts which had taken place respecting this extraordinary appearance. I immediately perceived that they were whales; and, having ordered the canoe to be prepared, we embarked in pursuit of them. It was, indeed,

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deed, a very wild and unreflecting enterprize, and it was a very fortunate circumstance that we failed in our attempt to overtake them, as a stroke from the tail of one of these enormous fish would have dashed the canoe to pieces.'—The sight of the whales sufficiently demonstrated the neighbourhood of the sea: but we do not find any mention of experiments being made to determine whether the water, on which they navigated, was in any degree salt or brackish. The spot whence the whales were seen was named, by the author, Whale Island, and is nearly in the same latitude (but 20 degrees more to the west) as the part of the north coast whence Mr. Hearne, in 1771, saw the sea.—The return to the south by the same river (Mackenzie's river) was a business of much more labour and fatigue than the voyage to the sea, since they had to mount against a strong stream, which required constant exertion of paddling, or of tracking with a line on shore. In one part of the river, where the breadth from shore to shore did not exceed 300 yards, the depth of water was 50 fathoms.

Most of the Indians seen by Mr. M. to the northward were at variance with the Esquimaux, whom they represented as being cruel and treacherous: but from these Esquimaux the author learned that, 'eight or ten winters ago, they had seen large canoes to the westward, full of white men, from whom they had obtained iron in exchange for leather.' From other information, imperfectly understood, he had reason for conjecturing that the body of water or sea, into which Mackenzie's river discharges itself at Whale Island, communicates with Norton Sound.

It will easily be credited that hard travelling in a cold climate is an excellent stimulant to the appetite; and the following instance is here related: 'We had consumed two rein deer, four swans, forty-five geese, and a considerable quantity of fish, in six days: but it is to be considered we were ten men and four women. I have always observed that the North men possessed very hearty appetites, but they were much exceeded by those with me, since we entered this river. I should really have thought it absolute gluttony in my people, if my own appetite had not increased in a similar proportion.'

In the return, a serious dispute took place between the author and the Indians of his party; and, in order to prevent it from growing to a quarrel, he says, 'I sent for the English Chief to sup with me; and a dram or two dispelled all his heart-burning and discontent. He informed me that it was a custom with the Chepewyan chiefs to go to war after they had shed tears, to wipe away the disgrace attached to such a feminine weakness.'

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On Saturday, September 12th, at three in the afternoon, the voyagers arrived in safety at Chepewyan Fort, whence they had commenced their progress; and 'here concluded this voyage, which had occupied the considerable space of one hundred and two days.'

Here, also, after an account of so much hazard and labour, it may not be unacceptable to give our readers and ourselves a little rest, before we enter on Mr. Mackenzie's second voyage.

[*To be continued.*]

ART. II. *Account of the Life and Writings of William Robertson, D.D. F.R.S.E.* late Principal of the University of Edinburgh, and Historiographer to His Majesty for Scotland. 4to. 9s.; and 8vo. 5s. Boards. Cadell jun. and Davies. 1801.

A NATURAL and laudable curiosity is felt with regard to the incidents of a life which has been spent in enlarging the knowlege and promoting the welfare of mankind. When a *writer* has rendered himself deservedly popular by his productions, we wish to be informed of some particulars relative to the *man*; we are desirous of being made acquainted with his favourite pursuits, and of learning whether his conduct in private life intitled him to our respect equally with his public exertions. With such sentiments and feelings, we commenced the perusal of the present volume; the subject of which, and the respectability of its writer, Professor Dugald Stewart, invest it with strong claims to our attention.—It opens with a short account of Doctor Robertson's family; in which we are informed that he was the son of the Reverend William Robertson, minister of the Old Gray Friars church, and of Eleanor Pitcairn, daughter of David Pitcairn, Esquire, of Dreghorn; that he was born in 1721; and that 'till the year 1759, when, by his publication of his Scottish History, he fixed a new æra in the literary annals of his country, the habits and occurrences of his life were such as to supply few materials for biography; and the imagination is left to fill up a long interval spent in the silent pursuit of letters, and enlivened by the secret anticipation of future eminence.'

Three clubs, to which Doctor Robertson belonged, are particularly mentioned by his Biographer. One, which was called *the Rankinean club*, from the name of the person in whose tavern its meetings were held, had carried on a private correspondence with Doctor Berkeley, the celebrated Bishop of Cloyne, on the subject of his metaphysical publications; and its members are said to have been numbered by him among the few who completely comprehended the scope of his reasonings

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ings against the existence of matter. Another was formed with the view of cultivating the study of elocution, and preparing the members of it, by habits of extemporaneous discussion and debate, for conducting the business of popular assemblies. A third was called *the Select Society;* and among those who belonged to it we find the names of Doctor Robertson, Doctor Adam Smith, Lord Rosslyn, Lord Kaims, Mr. Ramsay the painter, Mr. John Home, Doctor Carlyle, Mr. Andrew Stewart, Sir Gilbert Elliott, and Lord Alemoor. To this institution, Doctor Robertson contributed his most zealous support.

The first publication of Dr. R. was a sermon preached in 1755 before the Society for propagating Christian knowlege; and his history of Scotland was presented to the world on the 1st of February 1759. The biographer informs us that this work was received with unbounded applause; and he presents us with extracts from several congratulatory letters addressed to the Author on this occasion. That which was written by Mr. Garrick is so truly characteristic of our old Friend's manner, that we cannot refrain from transcribing it:

'Mr. Garrick, beside writing to Millar, addressed himself directly to the Author. "Upon my word, I was never more entertained in all my life; and though I read it aloud to a friend and Mrs. Garrick, I finished the three first books at two sittings. I could not help writing to Millar, and congratulating him upon this great acquisition to his literary treasures.—I will assure you that there is no *love lost* (as the saying is) between you and Mrs. Garrick. She is resolved to see Scotland as soon as my affairs will permit: nor do I find her inclination in the least abated, though I read your *Second Book* (in which her religion is so exquisitely handled) with all the malevolent exertion I was master of—but it would not do; she thinks you right even in that, and still resolves to see Scotland. In short, if she can give up the Pope and his trumpery so readily to you, what must her poor husband think? I shall keep in England, I assure you; for you have convinced me how difficult it is to contend with the Scots in their own country."

We are much pleased with the following remarks of the Biographer:

'The peculiar circumstances of Scotland, since the union of the crowns, are extremely apt to warp our ideas with respect to its previous History. The happy but slow effects produced by the union of the kingdoms do not extend beyond the memory of some of our contemporaries; and the traditions we have received concerning the condition of our immediate predecessors are apt to impress us with a belief that, at a still more early period, a proportionally less degree of civilization prevailed. It requires an effort of reflection to conceive the effects which must have resulted from the residence of a court; and it is not, perhaps, easy for us to avoid underrating the importance

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importance of that court while it existed. During the long and intimate intercourse with England, which preceded the disputed succession between Bruce and Baliol, it was certainly not without its share of that "barbaric pomp" which was then affected by the English Sovereigns; nor, under our later kings, connected as it was with the court of France, could it be altogether untinctured with those envied manners and habits, of which that country has been always regarded as the parent soil, and which do not seem to be the native growth of either part of our island. These circumstances, accordingly, appear to have operated so powerfully on the higher orders, that, even in their own vernacular tongue, their compositions do not suffer by a comparison with the style of their English contemporaries; and at the æra when Dr. Robertson's History closes, some of the purest and most correct performances of the age may be selected from the correspondence of our Scottish statesmen.

'This æra was followed by a long and melancholy period, not less fatal to genius than to morals; and which had scarcely arrived at its complete termination, when Dr. Robertson appeared as an Author; aspiring at once to adorn the monuments of former times when Scotland was yet a kingdom, and to animate his countrymen by his example, in reviving its literary honours.'

It appears that Dr. Robertson was long in determining what he should next undertake. Several subjects were suggested to him by his friends: but two appear to have divided his choice,—the History of Greece,—and that on which he finally decided, the History of the Emperor Charles the Fifth. We agree with Professor Stewart, that this was

'A determination not less fortunate for the public than for his own fame; as it engaged him, unexpectedly perhaps, in a train of researches not confined to the period, or to the quarter of the globe, that he had originally in view; but which, opening, as he advanced, new and more magnificent prospects, attracted his curiosity to two of the greatest and most interesting subjects of speculation in the History of Human Affairs;—the enterprises of modern ambition in the Western World, and the traces of antient wisdom and arts existing in the East.'

We think that our readers will not be displeased with the following extract from a letter written to Dr. Robertson by Mr. Hume, who perused the History of Charles the Fifth while the sheets were in the press:

"You know that you and I have always been on the footing of finding in each other's productions *something to blame, and something to command;* and therefore you may perhaps expect also some seasoning of the former kind; but really neither my leisure nor inclination allowed me to make such remarks, and I sincerely believe you have afforded me very small materials for them. However, such particulars as occur to my memory I shall mention. *Maltreat* is a Scotticism which occurs once. What the devil had you to do with that old-fashioned dangling word *wherewith?* I should as soon take back *whereupon,*

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whereupon, *whereunto*, and *wherewithal*. I think the only tolerable, decent gentleman of the family is *wherein*; and I should not choose to be often seen in his company. But I know your affection for *wherewith* proceeds from your partiality to Dean Swift, whom I can often laugh with, whose style I can even approve, but surely can never admire. It has no harmony, no eloquence, no ornament; and not much correctness, whatever the English may imagine. Were not their literature still in a somewhat barbarous state, that Author's place would not be so high among their classics. But what a fancy is this you have taken of saying always *an hand*, *an heart*, *an head?* Have you *an ear?* Do you not know that this (n) is added before vowels to prevent the cacophony, and ought never to take place before (h) when that letter is sounded? It is never pronounced in these words: why should it be wrote? Thus, I should say, a *history*, and an *historian*; and so would you too, if you had any sense. But you tell me, that Swift does otherwise. To be sure there is no reply to that; and we must swallow your *hath* too upon the same authority. I will see you d——d sooner.—But I will endeavour to keep my temper.

"I do not like this sentence in page 149. *This step was taken in consequence of the Treaty Wolsey had concluded with the Emperor at Brussels, and which had hitherto been kept secret.* Si sic omnia dixisses, I should never have been plagued with hearing your praises so often sounded, and that fools preferred your style to mine. Certainly it had been better to have said, *Which Wolsey*, &c. That relative ought very seldom to be omitted, and is here particularly requisite to preserve a symmetry between the two members of the sentence. You omit the relative too often, which is a colloquial barbarism, as Mr. Johnson calls it.

"Your periods are sometimes, though not often, too long. Suard * will be embarrassed with them, as the modish French style runs into the other extreme."

Mr. Hume's objection to the omission of relatives might be applied to great numbers of writers, of all ranks, all descriptions, and all periods; and we agree with him completely in the force of his censure on this inelegant and inaccurate practice.

After an interval of eight years from the publication of this work, Dr. Robertson produced his History of America; and on this occasion, also, the biographer has inserted various congratulatory letters which the Doctor received from several persons, 'whose names render their judgments of men and books objects of public curiosity.' That which was addressed to him by Mr. Gibbon has been already published by Lord Sheffield, in his memoirs of Mr. G.; and Professor Stewart observes that the copy of it, found among Dr. Robertson's papers, corresponds verbatim with that which Mr. Gibbon appears to

* M. Suard was the French translator of Dr. R.'s History.

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have had in his own possession, thus affording a proof of the care which he bestowed on his epistolary compositions. It is followed by a letter from Lord Mansfield, which, the Biographer asserts, bears no mark of the superior mind of that eminent man: but it certainly does not disgrace him, and, considering it as a common epistolary effusion, this may be deemed some commendation. We are next presented with a letter from Mr. Edmund Burke, written in his best manner; and we wish our readers to share with us the pleasure which we have received from the following part of it:

"I have always thought with you, that we possess at this time very great advantages towards the knowledge of human nature. We need no longer go to History to trace it in all stages and periods. History, from its comparative youth, is but a poor instructor. When the Egyptians called the Greeks Children in Antiquities, we may well call them Children; and so we may call all those nations which were able to trace the progress of society only within their own limits. But now the great Map of Mankind is unrolled at once, and there is no state or gradation of barbarism, and no mode of refinement which we have not at the same moment under our view: the very different civility of Europe and of China; the barbarism of Persia and of Abyssinia; the erratic manners of Tartary and of Arabia; the savage state of North America and of New Zealand. Indeed you have made a noble use of the advantages you have had. You have employed philosophy to judge on manners, and from manners you have drawn new resources for philosophy. I only think that in one or two points you have hardly done justice to the savage character.

"There remains before you a great field. *Periculosæ plenum opus aleæ tractas, et incedis per ignes suppositos cineri doloso.* When even those ashes will be spread over the present fire, God knows. I am heartily sorry that we are now supplying you with that kind of dignity and concern, which is purchased to History at the expence of mankind. I had rather by far that Dr. Robertson's pen were only employed in delineating the humble scenes of political œconomy, than the great events of a civil war. However, if our statesmen had read the book of human nature instead of the Journals of the House of Commons, and History instead of Acts of Parliament, we should not by the latter have furnished out so ample a page for the former. For my part, I have not been, nor am I, very forward in my speculations on this subject. All that I have ventured to make have hitherto proved fallacious. I confess I thought the Colonies, left to themselves, could not have made any thing like the present resistance to the whole power of this country and its allies. I did not think it could have been done without the declared interference of the House of Bourbon. But I looked on it as very probable that France and Spain would before this time have taken a decided part. In both these conjectures I have judged amiss.—You will smile when I send you a trifling temporary production, made for the occasion of a day, and to perish with it, in return for your immortal work.

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But our exchange resembles the politics of the times. You send out solid wealth, the accumulation of ages, and in return you get a few flying leaves of poor American paper. However, you have the mercantile comfort of finding the balance of trade infinitely in your favour; and I console myself with the snug consideration of uninformed natural acuteness, that I have my warehouse full of goods at another's expence.

"Adieu, Sir; continue to instruct the world; and whilst we carry on a poor unequal conflict with the passions and prejudices of our day, perhaps with no better weapons than other passions and prejudices of our own, convey wisdom at our expence to future generations."

The last sentence is both a fine and a just compliment to those men of letters, who do not

——————"narrow their mind,
And to party give up what was meant for mankind,"
(GOLDSMITH.)

and should comfort them when, considering themselves to be as much formed for action as for speculation, they are tempted to lament that fortune has not opened to them the flowery fields of public life.—Dr. Robertson is justly censured by his biographer, for the disposition which he has shewn to palliate or to veil the enormities of the Spaniards in their American conquests.

The unfortunate contest between Great Britain and America put an end to the Doctor's plan for the completion of his general history of that continent: but his active mind then led him to think of other subjects for the employment of his studious leisure. He seems to have meditated a history of Great Britain, from the revolution to the accession of the house of Hanover: but he soon abandoned this idea, and the only publication with which he afterward favoured the world was his *Disquisition concerning Antient India.*

Having thus conducted Doctor Robertson to the end of his literary career, the biographer considers his general merits as an historian. He observes that the strain of his composition is flowing, equal, and majestic; harmonious beyond that of most English writers, yet seldom deviating, in quest of melody, into inversion, redundancy, or affectation; that his works have been allowed, by the most competent judges, to be remarkably free from Scotticisms; and that the elevation of his language particularly qualified him for delineating the characters of princes, statesmen, and warriors, and recording events which have happened on the great theatre of public affairs: but that it was not so perfectly well calculated for the engaging and pathetic details of domestic life. He also remarks that,

'Whenever his subject admits of being enriched or adorned by political or philosophical disquisition, by picturesque description, or

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by the interesting details of a romantic episode, he scruples not to try his strength with those who have excelled the most in these different departments of literature; uniformly, however, avoiding to mingle in the humble scenes of ordinary life, or to meet his rivals on any ground where he did not feel himself completely their equal.'

Professor Stewart then passes to a review of Dr. Robertson's more active occupations: of which the most conspicuous was the part which he took in the Supreme Ecclesiastical Court of Scotland. Of the constitution of that court the Professor gives a general outline; for the materials of which, he informs us, he is obliged to a paper drawn up, at the request of Dr. Robertson's son, by the Reverend George Hill, D.D., principal of St. Mary's College, Aberdeen. We learn that Dr. Robertson's abilities secured to him, for a long course of years, an unrivalled influence in guiding its deliberations; and his talents for debate are mentioned by his biographer in terms of great encomium. The Professor says that the characteristic of his eloquence was persuasion; that his general conduct was marked by judgment, temper, and address; that good sense was the most prominent feature in his intellectual character; that he was a most agreeable and instructive companion, a good son, a good brother, a good husband, a good father, exemplary in the discharge of his duties, and always attentive to his clerical character.

'His health began apparently to decline in the end of the year 1791. Till then, it had been more uniformly good than might have been expected from his studious habits; but, about this period, he suddenly discovered strong symptoms of jaundice, which gradually undermined his constitution, and terminated at length in a lingering and fatal illness. He had the prospect of death long before him; a prospect deeply afflicting to his family and his friends; but of which, without any visible abatement in his spirits, he happily availed himself, to adorn the doctrines which he had long taught, by an example of fortitude and of Christian resignation. In the concluding stages of his disorder, he removed from Edinburgh to *Grange House* in the neighbourhood, where he had the advantage of a freer air, and a more quiet situation, and (what he valued more than most men) the pleasure of rural objects, and of a beautiful landscape. While he was able to walk abroad, he commonly passed a part of the day in a small garden, enjoying the simple gratifications it afforded with all his wonted relish. Some who now hear me * will long remember,—among the trivial yet interesting incidents which marked these last weeks of his memorable life,—his daily visits to the fruit-trees, (which were then in blossom,) and the smile with which he, more than once, contrasted the interest he took in their progress

* This memoir was read at different meetings of the Royal Society of Edinburgh.

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with the event which was to happen before their maturity. At his particular desire, I saw him (for the last time) on the 4th of June 1793, when his weakness confined him to his couch, and his articulation was already beginning to fail: and it is in obedience to a request with which he then honoured me, that I have ventured, without consulting my own powers, to offer this tribute to his memory. He died on the 11th of the same month, in the 71st year of his age.

'I have already hinted at his domestic happiness. Nothing was wanting to render it perfect while he lived; and, at his death, he had the satisfaction to leave, in prosperous circumstances, a numerous family united to each other, and to their excellent mother, by the tenderest affection. His eldest son, an eminent lawyer at the Scotch bar, has been only prevented by the engagements of an active profession, from sustaining his father's literary name; while his two younger sons, both of whom very early embraced a military life, have carried his vigour and enterprize into a different career of ambition. His eldest daughter is married to Mr. Brydone, the well-known author of one of our most elegant and popular books of Travels. Another is the widow of the late John Russell, Esq. Clerk to the Signet.'

Dr. Robertson's first preferment was the living of Gladsmuir in East Lothian, to which he was presented by the Earl of Hopetoun. In 1759, he was appointed chaplain of Stirling Castle; in 1761, one of his Majesty's Chaplains in ordinary for Scotland; in 1762, he was chosen Principal of the University of Edinburgh; and two years afterward, the office of King's Historiographer for Scotland, with an annual salary of 200l., was revived in his favor.

From the extracts with which we have presented the reader, he will see that this work is judiciously and ably written. It discovers the language, indeed, and perhaps the partiality of friendship; and probably something more might have been accomplished, to use the biographer's own words, 'by a writer whose pursuits were more congenial to Dr. Robertson's:' but with the performance as it stands we have been much pleased; and we have no doubt that the literary world at large, as well as Dr. R.'s particular friends, will be perfectly satisfied with this tribute of Professor Stewart's regard for the memory of that eminent Writer.

ART. II. *Transactions of the American Philosophical Society, Vol. IV.*

[*Article concluded from the Rev. for May, p.* 23.]

HAVING before furnished our readers with a brief abstract of a considerable portion of this large volume, we now attend to the remainder of its contents.

To determine the true Place of a Planet, in an elliptical Orbit, directly from the mean Anomaly, by converging Series. *By* David Rittenhouse,

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Rittenhouse, *LL. D., President A. P. S.*—This problem, which is known by the name of *Kepler's problem*, was solved by that geometrician indirectly and tediously: but the present determination, which is not the only one of the kind, is a direct solution. The memoir is very short, and supposes much to be previously known.

On the Improvement of Time-Keepers. By the Same.—One cause of inequality, in the vibrations of a pendulum, is the alteration which takes place in the density of the air; and to remedy this inequality is the object of Dr. R.'s improvement. He proposes to extend upwards the inflexible rod on which the ball of the pendulum is fixed, beyond the point of suspension; and to affix, at a distance equal to that at which the ball is placed, another ball of equal surface, and of the same shape, but much lighter. The proposer of this contrivance has not ascertained its merits by decisive experiments, for he says,

'The only experiment I have hithero made on this subject has been merely to shew that a pendulum can be made in this manner which shall vibrate quicker in a dense medium than in one more rare, contrary to what takes place with common pendulums.

'I made a compound pendulum, on the principles above mentioned, of about one foot in its whole length. This pendulum, on many trials, made in the air 57 vibrations in a minute. On immersing the whole in water it made 59 vibrations in the same time, shewing evidently that its motion was quicker in so dense a medium as water than in the air. When the lower bob or pendulum only was plunged in water, it made no more than 44 vibrations in a minute; the remaining 15, being solely the effect of the pressure of the water against the upper vessel.'

A Letter from Mr. Andrew Ellicott *to Robert Patterson, in two Parts.*—The first part of this paper contains a number of astronomical observations; and the second gives the theory and method of calculating the aberration of the stars, the nutation of the earth's axis, and the semi-annual equation.—We have little to add to this brief enunciation of the contents of the memoir, but that the latter part includes an account of the method of laying down the plan for the new city of Washington.

A Letter from Mr. Andrew Ellicott, *to Mr. Robert Patterson.*—This letter offers a method of calculating the excentric anomaly of the planets.

Method of raising the common Logarithm of any Number immediately. By David Rittenhouse, *President of the Society.*—The principle of this method is not explained; and, in point of facility in arithmetical computation, it does not appear su-

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perior to the common methods; by the properties of numbers and converging series. The example taken by the author is log. 99, which may easily be found several ways: thus l. 99 = l. 11 + l. 9 = l. 11 + 2. l. 3 = l. 10 + l. $(1+\frac{1}{9})$ + 2. l. 3 = l. 10 + 2. l. 3 + $M\left\{\frac{1}{10} - \frac{1}{2}\frac{1}{(10)^2} + \&c.\right\}$

or l. 99 = l. 100 + l. $\left(1-\frac{1}{100}\right)$ = 2l. 10 + $M.\left\{\frac{1}{100}\frac{1}{2(100)^2} + \&c.\right\}$

Description of a Machine for saving Persons from the upper Stories of a House on Fire. By Nicholas Collin, *D. D., the Inventor. With a Drawing from the Model.*—Whatever may be the practical efficacy of this machine, it is at least a simple one. On a broad plank moveable on wheels, suppose a hollow cylinder to be erected: in this cylinder, as a socket, another cylinder is made to move, by means of ropes fastened to windlasses, upward or downward; across the top of the last mentioned pole, or cylinder, is put a lever, with arms of unequal length: at the end of the longer arm, is swung a basket, capable of containing four persons; and from the end of the shorter arm, a rope is fastened to the plank or platform of the whole machine. From this description, the use of the contrivance may be discerned: for, if the shaft be elevated within the socket, then, in order to preserve the same distance from the plank, the end of the shorter arm of the lever must approach the shaft, or the shorter arm must descend and the longer ascend; and therefore the basket, into which persons in danger from fire are to be received, is elevated from two causes; while a reversion of the operation makes the basket descend. It appears to us, however, that there would be considerable difficulty in applying the end, to which the basket is fixed, to the window or other part of the building at which the persons in danger may be supposed to be placed.

An easy and accurate Method of adjusting the Glasses of Hadley's Quadrant, on Land for the Back Observation. By Robert Patterson.—The necessary apparatus, and its use, are thus briefly described:

'Take a piece of plane glass (a piece of looking-glass will do very well)—take the polish off one side of it, and cement it, with the rough side down, on the flat side of the segment of a wooden ball. The ball may be about three or four inches in diameter, and the piece of glass of about the same dimensions. Or the glass may be cemented to a piece of board, and this board to a three or four pound shot, or small hand-granade, when either of these may be conveniently had.

'Next take a piece of triangular board of about four inches on the side, and through this cut a triangular mortice of about two inches

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inches on the side. Near the corners of this board let there be inserted three small nails, or pieces of wire, to serve as feet for it to stand on.

'*Method of making the Adjustment, or finding the Quantity of the Index-Error.*

'At any time when the sun shines, set your triangular board on a table, the sill of a window, or any other convenient stand exposed to the sun, and place the ball with the piece of glass, on the triangular mortice; which, touching the ball only in three points, will consequently keep it steady in any position. Turn the ball into such a position that the plane of the glass may be, as nearly as you can judge, parallel to the equator; and then incline this plane, in the direction of the meridian passing through the sun, till the sun be about 45° above it.

'Now take your octant, and by the fore-obervation, bring one of the limbs of the sun's image, seen by a double reflection from the specula of the instrument, exactly into contact with the image of the same limb, seen by a single reflection from the surface of the glass plane, and read off the angle pointed out by the index. Immediately turn round your instrument, and bring the same limbs into contact by the back-observation. If the angle now pointed out by the index be exactly the supplement (to 180°) of the former angle, the horizon-glass for the back-observation will be truly adjusted, or exactly at right-angles with the horizon-glass for the fore-observation: but if these two be not equal, then take half their difference, which will be the correction or index-error for the back-observation; supposing the fore-horizon-glass to have been previously well adjusted. This correction will be additive to all angles measured by the back-observation, when the angle pointed out by the index in the first of the above observations is greater than the supplement of the other, and vice versa.

'For the sake of greater accuracy, you may repeat these observations till you have taken two, four, or six sets; observing that if in your first set you begin with the fore-observation, as above directed, then in your second set you must begin with the back-observation, and so on. A mean of the corrections thus obtained may be taken as the *true* correction of adjustment.'

In the conclusion of the paper, are added a few miscellaneous remarks relative to the subject.

An Essay tending to improve intelligible Signals, and to discover an universal Language. From an anonymous Correspondent in France (probably the Inventor of the Telegraph). Translated from the French.—Opposite to several numbers in a constructed table, are put syllables, so that a phrase, when translated from the table, consists of a series of fractions; thus, *il ne devroit pas* is expressed by $\frac{5}{75}, \frac{3}{16}, \frac{1}{56}, \frac{4}{46}, \frac{1}{15}, \frac{3}{31}$; and these fractions are again to be translated by the operator at the tele-

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graph. There does not seem to us to be much ingenuity in this scheme, nor is the author very clear and explicit.—In the latter part of this short essay, he proposes the construction of an universal character, by the aid of figures.

Barometrical Measurement of the Blue Ridge, Warm Spring, and Alleghany Mountains, in Virginia, taken in the Summer of the Year 1791.—Measurements by means of the barometer are uncertain: but the present measurements, according to the author, are the more worthy of reliance, from the circumstance of the changes in the barometer being smaller and less frequent in Virginia than in England. By a letter of Mr. Jefferson, inserted in the memoir, it appears that this gentleman's measurement by an instrument is not materially different from that of the author.

Observations made on the Old French Landing at Presqu' Isle, to determine the Latitude of the Town of Erie. In a Letter from Andrew Ellicott, *to Robert Patterson, Secretary of the Society.*—From these observations, the latitude of the landing is 42° 8′ 17″ N., and the latitude of the beginning of the town, 42° 8′ 14″. N.

An Improvement in Boats for River Navigations. Described in a Letter to Mr. Robert Patterson. By Nicholas King.—The following extract shews why the lock-navigation, so common in this country, cannot be adopted in America:

'The nature of the country, the rugged courses of most of the rivers, and the sudden swells they are liable to from the heavy rains, render the lock-navigation, with towing-paths along the banks of the rivers, as in Europe, in most cases impracticable, or very expensive. Nature seems here to have precluded the inhabitants from other assistance in navigating rivers, than manual labour, expensive and tedious. The difficulties attending the navigation of our rivers against the current are such as to render them much less serviceable than rivers in general are; and you are under the necessity of having the boats of great length and narrow; and of sending with them double the number of hands required to navigate them when loaded, in order to enable them to *set* the boat up against the current on their return. These boats are more difficult to steer and manage, in intricate and rapid parts of the rivers, on account of their length; are subject to receive damage from striking on rocks and sand-banks, and from the uneven surface and motion of the water where the descent is rapid, or the weather boisterous; and frequently get twisted and ruined when the water subsides and leaves them on the shore.

'Supposing that the lock-navigation, or overcoming the descent of the river by means of locks, could be generally reduced to practice, yet the length of these locks, in proportion to the tonnage of the boats, would render the expence of their construction more than the revenue arising from the tolls would warrant: but few indeed are the

rivers

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rivers in which the navigation by locks is practicable, on account of the rapidity of the waters and violence of the freshes. Hence it follows, that notwithstanding this has hitherto been the most prevalent mode of overcoming such obstructions in rivers, it ought not to be attempted here, if better modes can be pointed out.'

The plan which Mr. King proposes is to convey the boat over an inclined plane, and to compose it of four boats put together with hinges. The advantage of this contrivance is that, at the inclined plane, the boat can be taken in pieces, and the several parts conveyed over without much difficulty:—moreover, that, in descending down the river, the *component* boats may be separately navigated; and, in a river full of rapids, sands, and rocks, a short boat is much more commodious and manageable than a long one.—The design of the author is illustrated with plates.

General Principles and Construction of a Submarine Vessel. Communicated by D. Bushnell *of Connecticut, the Inventor, in a Letter of October* 1787, *to Thomas Jefferson, then Minister Plenipotentiary of the United States at Paris.*—A few months since, the people of this country were amused, or alarmed, according to their disposition, by the project of submarine boats, which were to convey hither an army of invaders, or were to enter our harbours and blow up our ships of war. However strange or ridiculous the idea might appear, it still had some foundation; and the present paper contains the description of a small submarine boat and its apparatus, with which an attempt was actually made to blow up a ship of fifty guns. As the description of the boat, &c. is too long for us to insert, we must be contented with extracting an account of an experiment made with it:

'After various attempts to find an operator to my wish, I sent one who appeared more expert than the rest, from New-York, to a 50 gun ship lying not far from Governor's Island. He went under the ship, and attempted to fix the wooden screw into her bottom, but struck, as he supposes, a bar of iron, which passes from the rudder hinge, and is spiked under the ship's quarter. Had he moved a few inches, which he might have done, without rowing, I have no doubt but he would have found wood where he might have fixed the screw; or if the ship were sheathed with copper, he might easily have pierced it: but, not being well skilled in the management of the vessel, in attempting to move to another place, he lost the ship. After seeking her in vain for some time, he rowed some distance, and rose to the surface of the water, but found day-light had advanced so far, that he durst not renew the attempt. He says that he could easily have fastened the magazine under the stem of the ship, above water, as he rowed up to the stern, and touched it before he descended. Had he fastened it there, the explosion of one hundred and fifty pounds of powder,

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powder, (the quantity contained in the magazine), must have been fatal to the ship. In his return from the ship to New-York, he passed near Governor's Island, and thought he was discovered by the enemy, on the island: being in haste to avoid the danger he feared, he cast off the magazine, as he imagined it retarded him in the swell, which was very considerable. After the magazine had been cast off one hour, (the time the internal apparatus was set to run,) it blew up with great violence.'

This vessel was completed in the year 1775, and employed by the author against the English shipping during the contest in America.

The Description of a Mould Board of the least Resistance, and of the easiest and most certain Construction. Taken from a Letter to Sir John Sinclair, President of the Board of Agriculture at London.—The writer's description of the board, and of the mode of forming it, is so minute, that it is impossible here to give an adequate notion of it; and we hesitate to pronounce on its practical usefulness. In the latter part of the memoir, the lover of peace breaks out; and this constructor of the mould-board of a plough calculates what improvements in the Highlands of Scotland, and in the mountains of Auvergne, might have been produced by the money which has been thrown away in a single war.

Thermometrical Observations made at Fort Washington, commencing June 1790, *and ending April* 1791. *By* Daniel Britt *and* G. Turner: *To which are added, for some Time, the Rise and Fall of the Ohio.*—These observations are recorded in a series of tables.

Calculations relating to Grist and Saw Mills, for determining the Quantity of Water necessary to produce the desired Effect when the Head and Fall are given, in order to ascertain the Dimensions of a new-invented Steam Engine, intended to give Motion to Water Wheels in Places where there is no Fall, and but a very small Stream or Spring. By John Nancarrow.—According to the author's own account, we are here furnished with a correction of Emerson's faulty expression for the velocity of water issuing from an orifice; if s be the space fallen through, $m = 16$, then, from the principles of mechanics, the velocity $= \sqrt{4ms}$: but, when water issues from an orifice, Emerson considers the velocity as being that which is acquired through a space equal to half of the height of the water in the vessel, and consequently puts its $= \sqrt{2ms}$: Mr. N., however, without offering his reasons, will have it $= 2\sqrt{ms}$.

Previously to the determination of the dimensions of the steam engine necessary to be used, Mr. N. examines and calculates

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culates the effects of several grist and saw mills, in order to know what quantity of water must be thrown into the penstock in a given time; and calculations for this purpose are inserted.

Observations for determining the Latitude and Longitude of the Town of Natchez. By Andrew Ellicott, *Esq.*—These observations are merely registered and arranged.

Description of a Speedy Elevator. By the Inventor, Nicholas Collin, *D.D. With two Drawings from a Model, representing it folded and wound up.*—This is certainly a very ingenious machine. Four parts shut, one within the other: each part (except the most interior) consists of two rectangular parallelopipeds joined by three pairs of ribs; and by a very simple contrivance, all the parts are raised from their sockets at the same time, and with the same velocity. The chief advantage of this contrivance is the circumstance of its being easily portable: otherwise, a machine consisting of two pieces would answer all the purposes for which it is intended; and an increase of velocity of ascent of the shaft might easily be procured, by altering the windlass. It is, however, fair to state its advantages as described by its inventor:

'This machine combines these advantages:—Ready approach to heights otherwise not accessible without great trouble; speedy ascent and descent; convenient folding for keeping under cover, and for easy conveyance. It can be applied to several useful purposes:—Quick hoisting and lowering of things on many occasions, particularly saving of goods from upper stories in cases of *incend*; high elevation and speedy exchange of signals; these being light may be raised three hundred feet, and above interjacent hills; elevation of a person for taking views, and quick descent when required; as reconnoitring an enemy within shot: a machine calculated for lifting him at least one hundred feet by eight men can be light enough for carrying on a waggon by two horses.'

For this invention, Dr. C. was honoured with 'the Magillanian gold medal.'

A Disquisition on Wool-bearing Animals. By Dr. James Anderson, *of North Britain.*—The 8th volume of the Bath Society's Papers contains a memoir by Dr. Anderson on the subject of wool-bearing animals; which, by the letter of the Secretary, dated Feb. 25, 1795, appears to have been written subsequently to this Disquisition, and to have been enlarged with additional remarks. In the present paper, after having laid down the doctrine of the influence of breed over-ruling that of climate, two general facts are stated: 1st, That the sheep is not necessarily a wool-bearing animal, and that there are only certain breeds of it which can be thus distinguished. 2dly, That there are other animals, some breeds of which carry wool, or at

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at least fleeces which admit of being shorn like the wool of sheep, and of being applied to the same purposes in arts. The practical inference is, that the different breeds of animals preserve in general their distinguishing peculiarities, when the race is not contaminated by an intermixture with others; and that it is a matter of great economical concern, to propagate as many of the wool-bearing breeds of animals as it may be possible to procure, in preference to those of the short-haired kind.

To this paper is added a kind of postscript, containing a later communication by the author on the same subject; with a sample taken from the fleece of a sheep brought from Jamaica to England; which he adduces as a farther proof of the influence of breed over climate.

Memoir on the Subject of a new Plant, growing in Pennsylvania, particularly in the Vicinity of Philadelphia. *By* Mr. Beauvois.—This plant, which is said to have been noticed by Mr. Muhlenberg under the name of *Ixia*, and sent to England to Mr. Smith (probably Dr. Smith, the President of the Linnæan Society) by the name of *Bartonia clandestina*, is placed by Mr. Beauvois in the class of *Pontederia*, and is new christened *Heterandra reniformis*; on account of its having two different kinds of stamina.—A botanical description is added.

Supplementum Indicis Floræ Lancastriensis. *Auctore* Henrico Muhlenberg.—This paper is merely a list of the names of plants, arranged according to the different classes.

An Account of a Ketile for boiling Inflammable Fluids. In a Letter from Thomas Smith *to Robert Patterson.*—In order to prevent accidents from the boiling over of inflammable fluids, it is here recommended to insert a long open spout in the brim of the kettle, and to apply wet sponges or rags to the bottom. It does not, however, appear that the utility of this invention has been sufficiently ascertained by experiment.

Memoir on the Sand-hills of Cape Henry in Virginia. *By* B. Henry Latrobe, *Engineer.*—Also a Supplemental Paper.—Some geogenists make *fire*, and others *water*, the principal agent in the formation of the globe, or at least of its present surface: but Mr. Latrobe contends that another element, *the wind*, has, in certain districts, no inconsiderable share in the operation. The whole of the extensive country of Virginia, from the Falls to the ocean, is evidently factitious; and it is supposed to be generated by the operation of the wind on the fine sand of which the shore, and the bed of the Atlantic near the shore, consist. The daily action of the flood-tide conveys a certain quantity of this sand above high-water mark; and this, being dried by the sun and

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and air, is carried farther in-land by the wind. The present state of the sand-hills of Cape Henry, and the fossils obtained in digging wells, may be thought completely to justify this hypothesis. Should these sand-hills advance by the accumulation of sand blown from the shore, and at last swallow up the neighbouring swamp; and should some future philosopher attend the digging of a well an hundred feet deep, at the bottom of which, vegetable and animal exuviæ would be discovered; he might, observes Mr. Latrobe, adduce these facts in support of the theory of a deluge sweeping the sand of the upper country, and depositing it along the line of its conflict with the waves of the ocean: when, perhaps, in reality, the stratum of sand was not left by the water, but formed by the action of the wind.

The Supplemental Paper contains Notices communicated by Dr. Barton in proof of the recess of the sea.

Account of Crystallized Basaltes found in Pennsylvania. By Thomas P. Smith.—Basaltes are found on the Conewaga hills in great quantities, both crystallized and amorphous. The crystals are generally tetraedal, and of a very fine grain. Mr. S. is of opinion that these basaltes have a Neptunian origin, since they are interspersed with large masses of *brechia* composed of siliceous pebbles evidently rounded by friction, imbedded in red free-stone.

Philological Views of some very ancient Words in several Languages. By the Rev. Nicholas Collin, *D. D. Rector of the Swedish Churches in Pennsylvania.*—This ingenious and elaborate dissertation is replete with matter for the amusement of the etymologist and the philosopher. Dr. Collin makes the following general remarks:

'To trace the early rudiments of languages is important in several respects:—Words made for new objects prove the previous want of them.—If their etymology can be ascertained, it shews the relation of these objects with other previous things.—The similarity and diversity of primitive terms point out the early distinctions of tribes; and guard against the historical errors, so common, of tracing whole nations from the same stock, by whatever similarity of languages, without discriminating what results from the mingling of different flocks.—Among the great part of mankind, that has neither writings, nor other monuments, a contemplation of their languages will yet discover many things otherwise inscrutable.—Nations that have authentic ancient records, and other monuments, will yet derive knowledge of greater antiquity from a critical study of their language, because their ancestors spoke on many things before they could write history, compose fables, or form any significant and lasting specimens of arts. Though languages change from various causes, and sometimes from whim, yet mankind in general do not make sudden and great

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great alterations: old words will for a long period retain their essential features; and when dismissed from general use, remain for ages in local districts, or among the simple classes of society: when finally lost, they often leave kindred words behind, that convey at least a part of their signification.'——'The classical languages are edifices, whose ground-works were laid in a wilderness, on materials brought from diverse quarries of barbarous tongues: the roots of many classic words may therefore grow in Tartary and Æthiopia; many etymons and coæval words may be found in the ancient European languages, and even in their modern descendants. The classics therefore do not merit the excessive praise for antiquity, so generally bestowed on them (especially on the Hebrew); but they are very valuable for their ample writings, by which their affinities with each other, and with many other languages can be known: the Greek, as both copious and ancient, is of particular importance.'——'Those European languages which are commonly considered as entirely derived from others, will be found, on closer inspection, to possess words that are not found in these, and also roots of corresponding words in them.—Thus the whole of the English cannot be accounted for from the Anglo-Saxon, Danish, Norman, French, and British: the French, Italian, Spanish, and Portuguese have relations beyond the wide circle of Latin, Teutonic, and Gothic, Greek, Hebrew, Celtic, and Arabian.'

After having premised these general observations, the author proceeds to illustrate them by considering, 1st, what knowlege is to be obtained from existing words, respecting the early State of Mankind; and, 2dly, respecting the early Condition of the Earth, Animals and Vegetables.

We have not space for Dr. Collin's learned and numerous illustrations of his hypothesis relative to the light which is to be derived from comparing the families of words: but we shall insert his brief general view of the subject:

'Languages are widely scattered and jumbled fragments of a mirror, which, when skilfully joined and polished, will present instructive pictures of men and things in pristine times. True philology is therefore so far from being a mere amusement, as to deserve the application of individual talents, and the cherishing care of nations.'

Several parts of this paper evince that the author is an amiable man; and the whole certainly manifests much deep research and profound disquisition.

Here we are now to close our concise view of this very bulky publication; and if we were to speak generally of its value and importance, we confess that we should say that they are not commensurate with its size. We would offer to our American brethren the advice which has frequently been addressed to European societies; viz. to exemplify a greater degree of selection in the choice of their materials, and an anxiety to produce a *good* volume of transactions rather than a *large* one.

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ART. IV. *An Inquiry into the antient Greek Game*, supposed to have been invented by Palamedes, antecedent to the Siege of Troy; with Reasons for believing the same to have been known from remote Antiquity in China, and progressively improved into the Chinese, Indian, Persian, and European Chess. Also, Two Dissertations: I. On the Athenian Skirophoria. II. On the Mystical Meaning of the Bough and Umbrella, in the Skiran Rites. 4to. pp. 190. 14s. Boards. Becket. 1801.

A CAREFUL investigation of the customs and institutions of the Antients, however it may be derided by some persons, is attended with many beneficial effects to the cause of literature: since, while it gratifies a laudable curiosity, it serves in the mean time to elucidate and unfold many collateral doubts and difficulties; opens a variety of new sources of information; and answers the important purpose either of removing illiberal prejudice, or introducing a greater certainty and more intimate knowlege of the truth.

Though the subject of the present Inquiry may at first appear trivial, the author will be found deserving of no slight commendation for the ingenuity and learning which he has displayed, and for the curious and able disquisitions which he has here presented to the public.—He shews himself throughout to be possessed of no common share of classical knowlege, and to have a peculiarly happy talent for that species of criticism which forms the basis of this work. He modestly withholds his name from the title-page: but we learn that the volume is the production of Mr. Christie, junior, son of the well-known Mr. C. of Pall Mall; and it reflects equal credit on the parent who has given so good an education to his son, and on the son who has made so good an use of it.

The chief matter proposed to be elucidated in this Inquiry is the origin of the antient and well-known game of chess; 'whether it be more natural to conceive the game to have been invented by an effort of the mind of one person, and devised, formed, and perfected at one instant of time; or whether it may not be considered probable that some rude materials existed, which, falling into the hands of ingenious and able workmen, at different periods, were variously fashioned by them, and united at last in the elegant structure of the modern game.'

In order to ascertain the truth of this point, the author enters on his subject with a discussion of the Greek games, the πεττεια and τριοδιον, or game of merrils; and he combats, with much ingenuity, an opinion sanctioned by Sophocles and Euripides, that *Palamedes* was the inventor of the πεττεια. He next passes to the consideration of the *Ludus Latrunculorum* of the Romans;

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mans; which, from a want of accuracy in the description given of it by Latin writers, is involved in some degree of obscurity. This game appears to be a descendant of the Greek πεττεια; and Dr. Hyde has endeavoured to shew that it nearly resembles our game of draughts.—He then proceeds to consider the Roman *Alveus*, another game, allied to the *Ludus Latrunculorum*, and played with dice in the manner of backgammon. There seems to be this difference between the *Alveus* and former games, that this had its central line denoted by the *cross*, instead of ἱερὰ γραμμὴ; and the author subjoins the following remark: 'This *cross*, however, upon the *Alveus*, may be considered as the first Christian moralization upon any game; and from an endeavour to make the relaxations of men subservient to religion, the custom of drawing moral reflections from the game of *Chess* became afterwards common with the monks of the middle ages.'

The next chapter contains remarks on the game of the πλινθιον; which resembled the former, and was played with dice. It was 'constructed by the Orientals upon the foundation of the πεττεια, which, from the moves in playing it being directed by the cast of the *die*, resembled rather the wagers of shepherds, than the stratagems of war; notwithstanding which, the object in playing the game, and even (as may appear upon minute investigation,) the very construction of the board, and disposition of the pieces, shew it to have been but a perversion of the military πεττεια, whilst the terms respecting it were purely pastoral.' To illustrate his remarks on this subject, the author quotes, from the Greek anthology, part of one of the epigrams of Agathias, in which king Zeno is described as forming a party at the game; and in which the point turns, with a simplicity peculiar to the Greek epigram, on the ill-success of the king. Whether our readers will take the hint, 'and avoid entering the lists, since even a king could not escape a defeat,' we cannot foretell.

Passing on to the consideration of the terms used in the antient games, and the nature of the ἱερὰ γραμμὴ or *vallum*, the writer proceeds to trace the resemblance between the Chinese game of chess and the antient πεττεια. For a particular account of the Chinese mode of playing, the reader is referred to the treatise of Dr. Hyde; and some remarks are added on the origin of the king and other pieces of chess, which the author very ingeniously considers as a personification of the ἱερὰ γραμμὴ.—In confirmation of these conjectures, he observes that the game is termed by the Chinese "Siang Ki," or the game of Elephants; whence he forms a probable conjecture that it is derived from the Indo-Persian, and originally

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ginally from the Greek πεττεια. This supposition is founded on an hypothesis respecting the elevation of pebbles as the boundary mark, which are now denominated, *King*, *Queen*, *Bishop*, *Knight*, and *Rook*.

Some farther remarks are offered, in the two following chapters, respecting the Indian game of Chess, and the Hindu claim to the original invention; and the author concludes his annotations with the following candid and modest declaration:

'I have now endeavoured to clear up the difficulties in which the classic games of skill have been involved, and to display the several coincidences which connect them together; and especially those leading points, which may have furnished materials for the construction of the game of Chess. Since much of what I have adduced as proof upon this last head may be thought to amount to little more than probabilities, I leave the first question—whether Chess was invented by the *first intention*, or passed through various stages of improvement, to the judgment of the candid and unprejudiced reader.'

As it has been asserted by Julius Pollux that the πλινθιον was a game permitted in the temple of Minerva Skiras at Athens, the author has subjoined an Appendix, in two parts, designed to investigate the nature of the ceremonies in the interesting Athenian festival called the *Skirophoria*, *i. e.* the solstitial feast of the umbrella, or bough: but we must refer the learned reader to the book itself for information on these points; and we readily assure him that he will find his time and attention well repaid by the gratification and amusement which it will afford him. The volume is elegantly printed, and the vignettes and other engravings are executed with taste and judgment.

If some of our readers should remark that the writer has bestowed more attention on this work than the nature of the subject deserved, let them consider whether, if Montaigne's observation be true that Chess is too serious for a game, it may not be admitted as sufficiently serious for critical inquiry and remark. We would, however, advise those who are not at present greatly interested in this game, to read, as a prelude to the entertainment contained in this volume before us, the celebrated poem of Vida intitled "*Sacchia Ludus*;" or an imitation of that composition, under the title of "*Caïssa*," to be found in the fourth volume of the valuable works of the late Sir William Jones.

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ART. V. *Mural Nights*; or, Elements of Civil Knowledge, Vol. I. By Henry Redhead Yorke, Esq. 8vo. pp. 340. 9s. Boards. Clement.

WHATEVER may have been a man's indiscretions or crimes, he makes some atonement to the public, and becomes intitled to some respect, when he devotes the hours of punishment to earnest study, and consecrates his prison-meditations to the improvement both of himself and of his fellow-creatures. The political ground of the present author's confinement in York Castle, in the years 1794 and 1795, it would be as ungenerous in us at this distance of time to discuss, as it would be impertinent in us to decide between him and that part of the community, which is here accused of 'having first flattered and then deserted him':—it will be sufficient for us to observe, that he sustained his imprisonment with philosophical tranquillity and that, so far from suffering his lamp "at midnight hour," to burn to waste in "the lonely tower," he employed his 'Mural Nights' in projecting, amid other literary pursuits, a sytem of instruction for the young and rising generation. In this seclusion, Mr. Yorke appears to have not unsuccessfully reviewed his own conduct and sentiments, as well as to have examined the general state of civil society: for he very ingenuously confesses, in a pamphlet which will be the subject of the next article, that 'the advantages which he acquired took, about seven years ago, a wrong direction.' This acknowlegement will not be lost on a liberal public; and we esteem it to be our duty to mention such an avowal, in order that former prejudices may no longer operate, nor obstruct the due examination of those important remarks of which we are now required to give an account.

We term the observations of Mr. Yorke *important*, in reference to the nature of the subject, and because they are the production of a strong and well stored mind. The system which he recommends may in some respects be Utopian: but the discussions which are intended to explain and enforce it are so replete with judicious hints, applying to education in general, that parents who wish their children to possess cultivated and virtuous minds;—tutors who are desirous of doing justice to those who are intrusted to their care;—and statesmen who are solicitous for the instruction of the great mass of mankind, under a persuasion that this improvement is essentially connected with the order, peace, and happiness of society;—should not be inattentive to the contents of this volume. Its head-title, *Mural Nights*, no more indicates the nature of the work, than *the Diversions of Purley* explained the object of Mr. Horne Tooke's

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Tooke's philological elaborate production. Had it not been for the second title, we should have supposed, on opening the book, that Mr. Yorke's Prison-Thoughts were of a *sombre* cast: but they have no relation to his personal and temporary situation, being designed to embrace the amelioration and happiness of mankind in general. He discusses the importance of early instruction, endeavours to ascertain the best mode of education for the superior and the middling classes of the community, and gives a plan for a public elementary school, and for an under-academy.

After all that has been advanced on the subject of Education, the world is far from being decided respecting the best possible system. Perhaps it is necessary to fix certain fundamental principles, on which a general theory of education may be erected. If the slavish maxim be admitted that men are more docile and submissive in proportion as they are kept in ignorance, and if the mischievous assertion be allowed that philosophy is a stimulus to rebellion against lawful governors, we cannot expect that the rulers of kingdoms will encourage the general diffusion of knowlege: but it is the interest of virtue and humanity to reprobate such fallacious and such odious doctrines.

'We daily observe, (says Mr. Y.,) that in proportion as the sciences make their progress in countries, they transform the inhabitants into new creatures; and by inspiring them with gentler inclinations and manners, and supplying them with better forms of government and more humane laws; they raise them from the obscurity wherein they had languished before, and engage them to throw off their former roughness. Thus, they prove evidently, that the minds of men are very near the same in all parts of the world; that all honorable distinction in regard to them is owing to the sciences; and that according as these are cultivated or neglected, nations rise or fall, emerge out of darkness, or sink again into it; and that their fate in a manner depends upon them.

'The advantages of education and learning are more lasting and extensive than those of arms. The courage of a soldier does little service to his country after his death, the benefit of it being usually confined to one age; whereas, public provisions for society are framed, and the constitution adjusted to the temper and convenience of the people; of the happy effects of which, remote posterity is often sensible. And as the consequences of valor seldom reach beyond the death of him who shewed it, so there are few the better for it, except those for whom a man engages; and they are commonly none but his countrymen. But learning, by inventing and improving the arts and sciences, scatters its favors in a much larger compass; becomes an universal benefactor, and obliges mankind in its most comprehensive latitude of place and time. The successes of learning are naturally of a very innocent tendency, and under good management,

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prejudicial to none. The conquests of arts are not like those of arms, gained by slaughter, and attended with ruin and desolation. No; here is nothing routed but ignorance and error; nothing destroyed but obstinate humor and savage disposition. *Emollit mores, nec sinit esse feros.*'

Persuaded of the high consequence of education, Mr. Yorke recommends the commencement of its beneficial effects *in good time:*

'At our entrance into the world, we are helpless and ignorant; and the mind, like blank paper, is capable of receiving any impressions which may be made upon it. This, then, is the point where we ought to begin, nor should we desist until the mind is competent to form its judgments without the direction of the parent or tutor. As education is merely the instrument of facilitating our attainment of this capacity, it should be laid aside as soon as the object is attained.'—

'If, instead of dangerous opinions and delusive enchantments, a child hear nothing but the voice of truth, honesty, and right reason, pointing out to him the errors that prevail in the behaviour and conversations of mankind; and if the rules by which they are to be discerned be laid before him, there is almost a moral certainty that he will escape the dangers of intemperance, and be preserved from the contagion of vice. Youth is the season of curiosity and impetuous desires. It will require, therefore, a skilful and masterly hand to direct the former to proper objects, and the latter to honorable attainments. Nature seems to have given us, during our infancy, an inquisitive spirit and a ductile temper, for the express purpose of facilitating our acquisition of the rudiments of knowledge. We ought, however, to remember, that notwithstanding this favorable disposition, we are not at liberty to use compulsion, threats, or angry expressions, as instruments for the communication of truth. If possible, every acquirement of a child should be a matter of choice; for reason is the enemy of all violence and of all force, and conquers only by gentleness, persuasion, and truth. That species of mental torture, that outrage of all feeling, which would stretch and weary the active genius of infancy, cannot be too much reprobated and discountenanced. The talents with which infancy is endowed, are to be treated and cultivated in a different manner. Every temptation should be held out to the child, that he may demand information voluntarily. It should be disguised under the most agreeable forms and names, and should steal unobserved into his mind by every avenue. But, let it not be imagined, that I would insinuate by the above observation that truth itself should be disguised. It is the *mode* only of displaying it, not the truth that is here alluded to. This divine progeny of heaven, ought to be contemplated in every light and in every situation, that, like the sun in a cloudless heaven, it may illumine and refresh every object which it pierces with its rays.'

Mr. Yorke's great object is to abridge the means employed for the acquisition of knowlege. He reprobates the notion that, in order to avoid losing time, we must hasten to 'cram the

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the memory' in any mode whatever; and he advises the tutor to be solicitous in causing *ideas* to accompany *words*. This certainly ought to be a consideration with every preceptor: but, since memory comes much sooner into exercise than judgment or the power of discrimination, may it not be stored with effect under wise management, and the difficulties of learning be surmounted by its being well supplied with words? Reasons cannot be given to a child on every occasion; and if, like old Macklin, he should ask why *Io sono* meant *I am*, and were not to proceed till his master could give him a satisfactory explanation, we apprehend that his progress in language would be very soon interrupted.

Since to Englishmen, and especially to those in the middling classes of the community, the study of their own language is of the greatest importance, Mr. Yorke would direct their chief attention to this point; and though we do not think with him that our language is 'now *highly* polished,' and that by its simplicity it is fitter to exhibit a clear system of Grammar than the Latin *: yet, as it certainly possesses great beauty, force, and elegance, many advantages may be obtained by making it a more prominent feature of education.

'The Latin and Greek languages, considered as models of taste and fine writing, are useful to form the style, and sharpen the wit of men. But a coryphæus in ancient learning is but a mere pedant, if he be ignorant of the nature, beauties, and power of his mother-tongue. His learning, which would otherwise be an useful ornament to his more practical knowledge, cannot but impede his progress in the world. An Englishman, destined to reside in his native country, is to think, write, and to speak in English, not in Latin or Greek; and the greatest cause that has hitherto obstructed the refinement of English literature is, the total neglect of our own language, during our education. We cannot therefore be surprized when we find scholars express themselves aukwardly in it, or when we discover that the French, Italian, Latin, and Greek tongues, are better understood (because they are more attended to) than our own. Our acquaintance with the authors of antiquity should have taught us better plans. For, according to the undoubted testimonies of Quintilian and Cicero, the greatest pains were taken to instruct the Roman youth in the Latin tongue, before they were taught the Greek, which was as foreign to them as French, Latin, or Greek are to the English. Were the Roman Republic in existence, and were it judged proper that its youth should be conversant in the language of our country, we should find that it would not be attempted until they had been thoroughly acquainted with the general principles of Latin. The same observation will apply to us. Let the divine languages of

* How could Mr. Y. advance this assertion, when he tells us that we have in our language no *future tense?*

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antiquity be cultivated as a part of education, but let them not absorb the whole; let them assist the style, but never exclude the bold simple energy of the British language. To animate, to rouze, to move, to inform the hearts and minds of men is, at this time, the peculiar province of our mother tongue. All our reflections and passions are now summoned into action, and if the Great hold conversation with the immortals only of Greece and Rome, they will soon perceive themselves outdone in the race of eloquence, by the lofty and manly style of the unlearned part of the community. Great concussions of empires frequently produce an ardor of sentiment, and a peculiar strength of language. The day is past, when a citation from Aristotle, Plato, or even Tully, would silence the voice of contending factions. MAN AND FOR EVER, is the motto displayed on the banner of humanity, which is unfurled at the close of the eighteenth century, and the examples of antiquity, however eloquent, are not permitted to be quoted in derogation of the great principles of liberty and justice. The language in which Milton, Shakspeare, and Locke wrote, was the language our forefathers used, when they conquered their liberties, and wrested the iron sceptre from the hands of tyrants. It is in this language we should struggle to maintain them; and such a struggle, if necessary, the circumstances of the times, and the genius of the age, will stamp with glory, and with success.'

The author's general remarks on the English tongue, and on the formation of its grammar, deserve consideration, though our limited space will not allow us minutely to notice them. Since the structure of our language and of the Latin is so extremely different, he expresses his surprize at seeing so much of the distribution and technical terms of the Latin grammar retained in our own. There is undoubtedly a striking dissimilarity between the genius of the Latin and that of the English; so much, that the term which we have borrowed from the former in one instance, *preposition*, is reversed in its new application, and the words which we call *prepositions* are in fact *postpositions*; for we do not say, *præponere*, to *before* place, but to place *before*, &c. At the revival of letters, the Latin was the language of the learned; and therefore it is not surprizing that it should have been made the basis of others, and that the modern languages should be placed on it as on the bed of Procrustes. As the Latin has its tenses of verbs and the cases of nouns marked by differences of termination, it is perhaps better adapted to give an idea of grammar than our own language, and the study of it even in this view cannot be unprofitable: but the student ought to be reminded of their essential difference, which appears in nothing so much as in the structure of the verbs:

'The French and Italian languages, (says Mr. Yorke,) being children of the Latin, have both of them the remains of a conjugation;

tion; and all those tenses of the active voice, which cannot be expressed by the possessive verb joined to the passive participle, as well as many of those which can, are, in those languages, marked by varying the termination of the principal verb. But almost all those other tenses are in the English eked out by other auxiliary verbs, so that there is in this language *scarce** even the remains of a conjugation. *I love, I loved, loving*, are all the varieties of termination which the greater part of English verbs admit *of*. All the different modifications of meaning, which cannot be expressed by any of those three terminations, must be made out by different auxiliary verbs joined to some one or other of them. Two auxiliary verbs supply all the deficiencies of the French and Italian conjugations; it requires more than half a dozen to supply those of the English, which, besides the substantive and possessive verbs, make use of *do, did; will, would; shall, should; can, could; may, might.*'

Notwithstanding the frequent discussions between the advocates for a *public* and the friends of a *private* Education, the question of preference remains yet undecided. The author before us takes a middle course, and much solid sense is displayed in his observations:

'It appears to be the safer method to derive advantage from both means of instruction, without incurring the dangers which attend on either of them, (for there are dangers attendant on a private education also,) by consolidating them into one. In Holland and Swisserland, it has been practised with success, and boys resort during several hours of the day to public schools and colleges, but always take their meals and sleep at home. The education of boys at distant colleges, of young ladies in distant boarding schools, seems, in the higher ranks of life, to have hurt most essentially the domestic morals, and consequently the domestic happiness both of France and England. Do you wish to educate your children to be dutiful to their parents; to be kind and affectionate to their brothers and sisters: put them under the necessity of being dutiful children, of being kind and affectionate brothers and sisters: educate them in your own house. From their parents' house they may, with propriety and advantage, go out every day to attend public schools: but let their dwelling be always at home. Respect for you must always prove a very useful restraint upon their conduct, and respect for them may frequently impose no useless restraint upon your own. Surely no acquirement, which can possibly be derived from what is called a public education, can make any sort of compensation for what is almost certainly and necessarily lost by it. Domestic education is the institution of nature; public education the contrivance of man. It is surely unnecessary to say which is likely to be the wisest.'

* Criticizing on the English language, Mr. Yorke ought not to be so incorrect as to use the adjective *scarce* for the adverb *scarcely*; nor is this a solitary instance of his inattention to grammatical purity and to elegance of style.

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In Mr. Yorke's plan of a public Elementary School, and of an Under-Academy, he proposes that,

'According to the population of the county, let there be in every town a public school, divided into two large rooms; one to be called the Lower, and the other to be called the Upper Academy. Over each academy, let there be one Head-Master, whose office should consist in lectures and examinations. Let proper assistants be provided according to the ratio of one to twenty scholars; or, if there be above twelve scholars, then one assistant; if above thirty, and under forty, two; and so on in proportion. Their business should be confined to the conduct of the mechanical part of the school, such as the distribution of the separate portions of study, attention to the rehearsals of the boys, and expositions of the difficulties that may impede their progress.'

We have not room for minutely detailing the particulars of this plan: but, as we have before suggested, it contains many hints of which preceptors should avail themselves. Mr. Yorke is judiciously desirous of saving boys the drudgery of learning words unaccompanied by ideas; and he would have them lectured orally, and not passed from one class to another without a public examination of their proficiency.

Material and extensive consequences, relative to the morality and happiness of the human species, are supposed to result from the adoption of a wise scheme of National Education; and Mr. Yorke is so thoroughly convinced of this fact, that he makes no attempt to exonerate himself from the imputation of enthusiasm in contemplating it:

'I am sensible, (says he, in concluding this volume,) that good men may entertain too sanguine views of the moral improvement of the world, and that their speculations may lead them to magnify the effects of education. Let it be so. The simplicity of their plans corresponds with the innocence of their motives; and if it be enthusiasm, I am certain, that it is an enthusiasm of an honest tendency, in which nothing is intended unfavorable to the welfare of mankind. Its route is not marked by scenes of violence and human slaughter, but it leaves the benefits it proposes to confer, to the slow but progressive operations of human reason. And in the full confidence that, conformably to the order of nature, man was destined to improve and to be happy, I look forward with no small degree of exultation to the arrival of that epoch, when the claims of humanity shall be inviolably respected, and when PUBLIC INSTRUCTION, superseding the logic of bayonets, shall be universally considered as the most effectual method to render a nation powerful and a people happy.'

There is something extremely pleasing in a prophetic vision of this nature; and though the contending interests, passions, and vices of the human race may prevent it from ever being completely realized, there is no doubt that the present condition of man,

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man, even in the best existing state of society, is capable of considerable improvement; nor let it be forgotten that, since knowlege is both virtue and power, the means of most effectually diffusing it should be an object of the most sedulous inquiry in every wise nation.

At the end of this volume, we are told that a second was ready for the press: but we have not yet heard of its appearance.

ART. VI. *A View of a Course of Lectures, to be commenced on Monday, May* 11, 1801, *on the State of Society, at the Opening of the Nineteenth Century*; containing Inquiries into the Constitutions, Laws, and Manners, of the principal States of Europe. By Henry Redhead Yorke, of the Inner Temple, Student at Law. 8vo. 1s. Clement.

WE know not what success Mr. Yorke experienced in delivering his lectures: but to his endowments for such an undertaking, his *Mural Nights* (of which we have just given an account, and this Prospectus bear ample testimony. The personal motives in which the undertaking originated are thus explained:

'Thirteen years have now elapsed, since I became a student of the Inner Temple, during which time, it is well known, that my life has been chequered by strange vicissitudes of fortune. My education, course of reading, and habits of reflection were, during the greater part of this long period, directed to the attainment of such qualifications as might be auxiliary, or immediately necessary, to the favorite profession I had chosen. It never appeared to me, that the learning of an advocate should be confined within the narrowed routine of practice; but that an enlightened conception of the sources and progress of the jurisprudence of his own, compared with that of other countries, was an attribute of his character, without which, he might be a gainful retailer of precedents, but could have no pretensions to the name of a liberal practitioner. Satisfied with the justice of this proposition, I endeavoured by foreign travel to facilitate my inquiries, and to procure such lights as might one day or other prove advantageous to me in my forensic pursuits. Having also been placed in situations abroad, where I could obtain, without much difficulty, some insight into the machinery of government, I was enabled to acquire an experience, which I apprehend is not easily gained from the perusal of books. That these advantages about seven years ago took a wrong direction I am willing to admit; they however induced more extensive researches, than I might otherwise have prescribed for myself in the line of my profession. Since which, several years of absolute seclusion from the world have gone by, in which these subjects were examined with more temper and sobriety; and a recent opportunity of revisiting the Continent afforded fresh materials for reflection.

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tion. These circumstances, superadded to the considerations which have been alleged above, will sufficiently explain the *causes* of my having paid so much attention to the subject.

'On the return of public tranquillity, when the speculative opinions of individuals no longer menaced the state with civil convulsions, I did hope, and I had a right to hope, that the old good-nature of the country (to use a beautiful expression of Lord Clarendon) would have returned with it; that, instead of mutual irritation, all orders of men would have seen the folly of keeping alive the embers of past dissensions, and have conspired together to promote the common welfare of our country. I cannot bring myself to believe it possible for any well-wisher of his country to think differently from me on this point. There are those, however, who entertain an opposite judgment from mine respecting the *means* by which such ends are to be accomplished. It is necessary I should state, as a leading motive for the delivery of these Lectures, that it has been thought proper by those, who are entrusted with the power, to deny me for the present, and for an indefinite period, the privilege of exercising that profession to which, I think, I have some just claims. During the suspense, therefore, which may follow that determination, or before I ultimately embark in another branch of the profession to which, in the event of a positive rejection, I must be compelled to resort for the support of my family; and in order that expensive years of preparation may not be altogether thrown away, I have been incited and encouraged by those whose rank and character would give a sanction to any undertaking, to make public the fruits of those labours, in which I engaged under expectations that may never be realized.'

It belongs not to our court to give judgment on the circumstance to which Mr. Yorke alludes, and we presume not to decide how far it may be right to exclude him from practising as a Barrister: but on his literary character we are required, in the line of our duty, to offer an opinion; and this sentiment must be in his favour. He has in this Prospectus opened a most interesting field of inquiry; and he has prefaced it with observations which evince deep reflection, and nice discrimination. A comparative view of the several States of Europe, in which are explained their different genius and character respecting morals, governments, and manners, would form a very amusing and instructive publication; and for such a work this author appears to be well qualified.

Our readers may judge from the following extracts:

'In the course of my lectures, I shall often have occasion to bear ample testimony to the lustre of our constitution, and to display, in a conspicuous light, its comparative superiority over the brightest models of national policy. But in reviewing the political systems of other countries, let us never be forgetful that *they* also have their peculiar advantages, which, though we may disregard them, are essentially connected with their existence and felicity; let us remember,

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ber, that we are indebted to some of them for many happy discoveries in science, and for many useful improvements in the discipline of war, and the milder arts of peace. To their public lawyers and historians, to their able statesmen and civilians, to their theologians and philosophers, *we* are obliged for the investigation of matters most important to the interests of mankind. It was in Germany, that the power of reason effectually broke the fetters in which the sordid and jealous ambition of superstitious knaves had riveted, for centuries, the human intellect. It was in Germany, amidst the contentions and struggles incidental to so great a revolution, that the generous doctrines of public freedom flowed from the pen of Althusius; and that toleration, supported by prowess, wrenched from the hand of bigotry the ensanguined dagger of persecution. Lastly, it was in the woods of Germany, that the most recondite antiquaries of Britain have penetrated, in order to explore the origin of that beautiful system of government, which their posterity now enjoy.'

Deeming it absolutely requisite to review the past, before he takes notices of the great and momentous events with which the new century opens, Mr. Yorke thus glances at the distinguishing features of the five which preceded it:

'Since the conquest of Constantinople by the Turks, every century has been fertile in great and unexampled changes. To that event is ascribed the revival of letters among the Western nations. The next century beheld the rapid change in the religion and the political system of a considerable part of Europe. The new dogmas of the reformers supported on one side, and opposed on the other, with all the zeal which the interests of religion, well or ill understood, are apt to inspire, impelled alike their partizans and adversaries to extend their intellectual pursuits. Quickened by this great motive, emulation enlarged the sphere of human knowledge; and its light, long concealed beneath the clouds of error and confusion, blazed forth even on subjects which seemed most foreign from those disputes. In the seventeenth century, a new system of philosophy was founded, which, though persecuted at first with great acrimony, was afterwards embraced with superstitious avidity, and at length reduced to those principles only, which were just and true. Lastly, the eighteenth century has witnessed revolutions in government, laws, manners, religion, and states, of which there is no example in the annals of the human race.'

In ascribing the revival of letters in the West to the conquest of Constantinople by the Turks, writers assign a cause which in itself is very inadequate to the effect. It is not probable that letters would have been much cultivated, and real knowlege diffused, had it not been for the *invention of printing*. As copies of books could not be multiplied to any very considerable degree by mere transcription, the great mass of every people must have been enveloped in ignorance; and in that state they probably would have remained, had not this im-

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portant art been devised. The conquest of Constantinople would then have been no more propitious to the literature of Europe in general, than it has been to that of Constantinople itself; which, not having profited by the discovery, still continues a magnificent monument of barbarism.

Most pathetically does the present writer lament the defects of history; and he strenuously endeavours to counteract those false and dazzling lights, by which the judgment of mankind is so commonly led astray in the perusal of historical records:

'Unfortunately, the exposition of the order of social life and civil policy cannot be circumstantially extracted from the general relations of history. Inquiries of this sort are seldom attended to by historians. They prefer what is brilliant to what is useful, and dwell with raptures on the conduct of generals, the valour of armies, and the consequences of victory and defeat. And while they describe and embellish the politics of princes and the fortunes of nations, the splendid qualities of eminent men, and the lustre of heroic actions, they neglect all disquisitions into laws and manners, as unworthy of remark, or incapable of ornament. Antiquaries have displayed much critical and laborious investigation, but the spirit of customs and of laws has also escaped *their* penetration. They often throw together their materials without arrangement, they are often unable to reason from them, and, forgetting that the human mind advances progressively, they ascribe to rude ages the ideas and sentiments of their own times. These are all impediments in the way of political examination, and they have, besides, the fatal tendency of obliterating for a time our sense of moral duty and the true interests of nations. Neither are these descriptions the most entertaining portions of historical narration. Scenes of carnage, though dressed in the pomp of words, may dazzle the eyes for a while, but they cannot ultimately fix the attention of mankind. Doth not the ingenious scholar, who has enlarged and enlightened the faculties of the human mind; the inventive artist, who has increased the comforts and conveniencies of human life; the adventurous merchant or mariner, who has discovered unknown countries, and opened new sources of trade and wealth; deserve a place in the annals of his country, and in the grateful remembrance of posterity; equally with the good Prince, the wise Politician, or the victorious General? Can we form just ideas of the characters and circumstances of our ancestors, by viewing them only in the flames of civil and religious discord, or in the fields of blood and slaughter; without ever attending to their conduct and condition, in the more permanent and peaceful scenes of social life? Have we no curiosity to know, at what time, by what degrees, and by whose means, mankind have been enriched with the treasures of learning, political wisdom, arts and commerce? It is impossible. Such curiosity is natural, laudable, and useful; and it is hoped, that this attempt to gratify it, will be received by the public with some degree of favour.'

In the last place, Mr. Yorke purposes to consider *Man as he is*, and to avoid speculative topics and abstract reasoning.—

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The work may be regarded as a declaration of the author's present political sentiments, and as proving that he entertains none which are inimical to the British Constitution.

ART. VII. *The History of Guildford*, the County-Town of Surrey. Containing its antient and present State, Civil and Ecclesiastical; collected from public Records, and other Authorities. With some Account of the Country three Miles round. 8vo. pp. 340. 12s. 6d. Boards. Longman, &c. 1801.

THE compilers of topographical publications have usually endeavoured to compensate by their splendor for their general dullness: but the anonymous history before us has not this recommendation. We have here no pleasing engravings, either of antient or modern edifices, to make us amends for a long list of the *Mayors of Guildford*, continued through many pages, or other similar particulars, which must be as dull reading to the major part of his Majesty's loving subjects, as an auctioneer's catalogue of a past sale.

Guildford is not universally allowed to be the sole county-town of Surrey, for we understand that Kingston, of which the charter is more antient, claims at least a *participation* of this honour: but it is admitted by all travellers to be the most beautifully situated. Of the town, some picturesque views have at different times been taken; and the castle, St. Katharine's Chapel, with other objects in its vicinity, have also invited the pencil of artists: but, so far from having embellishments of this kind, the present work does not contain even a plan of the town, and we have only a copper-plate of such uninteresting objects as tradesmen's tokens.

The volume opens with a translated copy of 'the charter granted to the corporation of Guildford, by King Edward III., with the confirmation and renewal thereof by the Kings Richard II. and Henry VII.;' after which we enter on its history and description, whence we shall transcribe the most material part:

'Guildford (otherwise Guldeford, Guilford, Guildeford, or Gegildford,) is the county-town of Surrey; is neat, large,* and well-built, twenty-nine miles to the south-west of London; it con-

'* It had been far greater than now it is, when the palace of our English kings was therein set. SPEED.

'This town was held by king William I. in demesne; and we learn from *Domesdei*, that there were 75 *hagæ*, or houses, inhabited by 175 men able to bear arms, which shews it to have been at that time a place of considerable repute.

'Salmon observes, that "the trade of inns for travellers, and shops to furnish the country with its fairs and market, must have made it then populous as the same do now, besides the clothing business".'

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sists of good house, and is well-inhabited, having a market of great resort, which is kept weekly on Saturdays, accounted as good as any in England for wheat, barley, and oats, and plentifully furnished with almost all other necessaries. There are also held two fairs, viz. on May 4, and November 22, for horses, cattle, sheep, and hogs.

'Guildford is a corporation by prescription, had its first and second charters from Henry III. A. D. 1256, and others from Edward III., Richard II., and Henry VI. and VII., and renewed and confirmed in the twenty-fifth year of Q. Elizabeth.

'The town is governed by a mayor, recorder, seven magistrates, and persons who have served the office of bailiff, by the name of approved men of Guildeford; who assemble and hold a court in their guildhall every three weeks, and are vested with power at their general sessions of judging criminals to transportation. By a grant of K. James I., the mayor, and recorder, and two of the magistrates, are annually chosen justices of the peace in and for the said corporation, and formerly the liberties of Stoke above bar; and the mayor continues in his commission the year after his mayoralty expires. By the second character of Henry III, in 1256, the county-court and assizes for Surrey are to be held here at all times for ever. The right hon. George lord Onslow and Granley is lord lieutenant of the county, and high-steward of the borough; the right hon. William lord Grantley standing council, commonly called recorder.

'The large and rich mace was presented to the mayor and approved men of Guldeford, by the right honourable Henry Howard of Norfolk, 1663, the then high-steward, hy the hands of Sir Richard Onslow, knight, but one of the then burgesses.

'The smaller mace, two feet and a half in length silver gilt, has the arms of England and France incorporated, given by the gold chain, thus called, "A fayre chayne of gold, double linked, with a medall of massey gold; whereon his maiesties armes are curiously engraven." And on the reverse, the armes of Arthur Onslow esq. of West Clandon in the county of Surrey, high-steward, who gave it to the mayor and approved men of Guldeford, 3d March, 1673.

'The mayor's staff, ebony, with a silver top, the town arms engraven thereon, and this inscription round: "FAYRE GOD. DOE JUSTICE. LOVE THY BRETHER." Given by Q. Elizabeth.

'There are two seals in use by the town, the greater and the lesser. The greater seal, which is the most modern of the two, is usually affixed to instruments and acts of a superior kind, and the inscription on it round the town arms is—SIGILLUM BURGI ET VILLE DE GVLDEFORD. The lesser, and yet most ancient, is adapted to inferior uses, as writs, certificates, powers, &c. of a more temporary essence or less importance. Round the arms of the town is inscribed —SIGILLVM BVRGI ET VILE DE GVLDFORD.

'The TOWN PLATE. A bason and ewer, silver gilt, given by bishop Parkhurst. A silver stoup, and two silver cups, given by John Austen, 1620. A stoup gilt, given by Thomas Baker, 1584. This stoup new made 1602.

'There

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'There are two serjeants at mace, chosen annually. Also a beadle or cryer. Anno 11 Jac. I., "One parcel of meade lying and beinge in the common-meade called Mill-meade in Stok next Guldeford, given to the seriantes of Guldeford, and their successors, by William Hamond, sometymes of Guldeford aforesaid, esq., deceased: To enjoy the said profite and dutyes formerly allowed them jointly and proportionablie together."

'The situation of Guildford is, perhaps, the most singular and romantic of any town in England; it is seated in a most healthful air, on the sides of two chalk hills sloping down quick to the river, which runs in a narrow channel between them. The declivity on which the town stands, (says Mr. Hanway,) joined to the view of the opposite hills, gives it an air of grandeur, whilst the river, whose streams water the lower part of the town, adds to the beauty as well as the advantage of the situation.

'The river is called the Wey, or Wye, one branch of which rises near Alton Church, Hants, the other at Frensham great pond *, and falls into the Thames at Oatlands. It was made navigable from this town to the Thames at Weybridge in the year 1650, which makes it a place of much trade: the great undertaking of which navigation was first begun by Sir Richard Weston of Sutton, who died within three years after, and left it unfinished. The river being made navigable, large quantities of timber †, meal, malt ‡, lime, &c. are conveyed to London by barges of upwards of forty tons burden, which on their return bring coals, and all other heavy articles. The river is well stored with fish, but those chiefly admired are the pikes, eels, and gudgeons.

'The great roads to Arundel and Little-Hampton, Southampton and Winchester, Chichester, Bognor, and Portsmouth, pass through this town. The bridge over the Wye, built of stone, having five arches, was widened with brick, and the centre arch enlarged some years since for barges to pass through. A view of the bridge in its old state was published in the Gentleman's Magazine for Jan. 1754.

'The manufacture of this place was formerly the clothing trade, by which many considerable estates, as well here, as in other parts of England have been raised. It has been upon the decline above 170 years, at which time it chiefly consisted in making blue clothes for the Canary islands.'

Accounts are given of the three parish churches, Trinity, St. Mary's, and St. Nicholas; of the Hospital, and of the Royal Grammar School: to which is subjoined the History of some eminent persons educated in it, of Hammond's *intended* College,

'* Both these streams unite at the hamlet of Tilford or Tylford near Farnham, which has its name from this circumstance of the streams forming the letter Y.'

'† Not from the neighbourhood of this town only, but even from the woody parts of Sussex and Hampshire, about thirty miles from it.'

'‡ The malt sent from this place is particularly good.'

of

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of the Town-Hall, Sessions-House, Goal, Friary, (now Barracks,) the Markets, and Places of Worship besides those of the Establishment. Under this last head, mention is made of a very peculiar and, we believe, *unique* circumstance, viz. the endowment of a Presbyterian Meeting-house by a Clergyman of the Established Church; one of the Rectors of St. Mary's Church having left 40l. per annum to support the Presbyterian meeting and interest in this town.

Among the miscellaneous matters, we meet with Abbreviations from an old book called the *Black Book*, written in the times of Edward III., Richard II., Henry IV., Henry V., Henry VI., Edward IV., Henry VII., in which mention is made of "bull baytinge as a thing worn out of use and not fit to be revived." If our unpolished ancestors held this opinion, what shall we say of a British House of Commons, which, at the commencement of the nineteenth century, could sanction and encourage this barbarous sport—fit only for *Savages?*

ART. VIII. *The Poems of* George Huddesford, M. A., *late Fellow of New College, Oxford.* Including *Salmagundi, Topsy-Turvy, Bubble and Squeak*, and *Crambe Repetita*. With Corrections, and Original Additions. 8vo. 2 Vols. 12s. Boards. Wright. 1801.

To the principal poems comprehended in this new and elegant edition, due attention at their first publication was paid, in several of our volumes since the commencement of our *New Series*; and we with pleasure hailed the appearance of this sportive muse,—then new to the world. In later vols. of our Review, we offered the just tribute of applause to the successive productions of the same witty, and humourous writer, as mentioned in the title-page of the present re-publication.

With respect to the smaller poems by which this miscellany is enriched, Mr. H. himself thus speaks of them, in his prefatory advertisement:

'The shorter Compositions contained in the First Volume, are interspersed with the productions of abler pens than his own: these, having been almost all of them given to the public in former editions of his SALMAGUNDI, (the favourable reception of which he is sensible that they have essentially promoted,) he has here re-edited them. They will be found, in the Table of Contents, to be distinguished with asterisms, and attributed to their proper owners.'

This acknowlegement is handsome; and it was due to the merit of the performances, particularly to the sweetly flowing lines of S. T. Esq.

We

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We observe that considerable *additions* are now made to the exquisite poem intitled *Salmagundi*; among which we could not but note a very droll *transformation* of the story of Nebuchadnezzar and his fiery furnace,—with his 'three Hebrew Salamanders,' which could not be burnt. In this burlesque exhibition of the majesty of Babylon, we are indebted to the playful poet for a hearty laugh:—but we must refer to the volume.

We shall now give a specimen or two of a different kind from the Poet's other *novelties*, here presented to his well entertained readers;—and, first, let us have

'A Song.

'Tho' Fortune may boast at her shrine
That the world's adoration is paid,
No idol shall she be of mine:
No devotion I owe the blind jade:
Yet rich in affection I live,
For tell me what boon so divine
Has a world of luxuriance to give
As one smile, my dear Mary, of thine?

'The glitt'ring distinctions of state
May the envy of sycophants move;
But who would forego, to be great,
Independence, contentment, and love?
Gems and ore do not fall to my share:
But what gem can such transport impart
As one glance of thy kindness, my Fair!
What mine's half so rich as thy heart?

'With Fate let them quarrel that choose,
Chagrin shall ne'er furrow my brow,
To the pray'r of thy swe[illegible]et the Muse,
Dear Maid, be propitious as Thou!
Then a truce with thy counsels, old Care,
Not a sigh at thy bidding I'll breathe:
For, though sombre the garb that I wear,
Yet light is my heart underneath.'

Bravo!—Another song, from the performance at the '*Wickhamical Anniversary*:

'WILLIAM OF WICKHAM, A SONG,

'FOR THE WICKHAMICAL ANNIVERSARY, HELD AT THE CROWN AND ANCHOR TAVERN.

'I sing not your heroes of ancient romance:
Capadocian George, or Saint Dennis of France;
No chronicler I am
Of Troy and King Priam,
And those crafty old Greeks who to fritters did fry 'em:
But your voices, brave boys, one and all I bespeak 'em,
In due celebration of WILLIAM of WICKHAM.

'CHORUS.

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'CHORUS.

Let WICKHAM'S *brave boys, at the Crown and the Anchor,*
The flask never quit 'till clean out they have drank her;
And united maintain, whether sober or mellow,
That old BILLY WICKHAM *was a very fine fellow.*

'Hear the Lover: you'll learn, from his tragical stories
Of hard-hearted Phœbe, Corinna, and Chloris,
For some sempstress or starcher,
That rascally archer,
Call'd Cupid, has made him as mad as a March hare:
But at WICKHAM'S brave boys should he brandish his dart,
We'll drown the blind rogue in a Winchester quart.

'CHORUS.

For WICKHAM'S *brave boys,* &c.

'Let the Soldier, who prates about storming the trenches
Of fortified towns, and of fair-visag'd wenches,
My numbers give heed to,
And, drinking as we do,
Shut up in its scabbard his martial toledo:
For we too shed blood, yet all danger escape,
Since the blood that we shed is the blood of the grape.

'CHORUS.

Let WICKHAM'S *brave boys,* &c.

'Let Lawyers, accustom'd to quarrel and brawl,
Play the devil as usual in Westminster Hall,
Reputations bespatter,
Yet thrive and grow fatter,
While they dash wrong and right up as cookmaids do batter:
Here good fellowship reigns and, what's stranger by far,
No mischief ensues from a call to the Bar.

'CHORUS.

Let WICKHAM'S *brave boys,* &c.

'Th' Empiric profound, who in heathenish Latin
Such potions prescribes as might poison old Satan,
With blister and bolus
And draught would cajole us,
'Till snug under ground he has clapt in a hole us:
But the wise sons of WICKHAM his regimen slight,
They swallow no draughts but of red wine and white.

'CHORUS.

Let WICKHAM'S *brave boys,* &c.

'Let Whig Rhetoricians our rulers defame,
And hungry Sedition's republican flame
Foment, and throw chips on,
Independance their lips on,
While they incense a mob, and exist by Subscription:

Here

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Here of Liberty's Tree if for scions they search,
They'll instead catch a tartar,—Wickhamical Birch.

'CHORUS.

Let WICKHAM'S *brave boys*, &c.

'Ye Poetical tribe, on Parnassus who forage,
Who prate of Jove's nectar and Helicon-porridge,
Yet, for beef-steaks and brandy,
Set each Jack-a-dandy
On a level with Frederick, or Prince Ferdinandy:
What's the sword of King Arthur, or Admiral Hosier,
To WILLIAM of WICKHAM and his jolly old Crosier!

'CHORUS.

Let WICKHAM'S *brave boys, at the Crown and the Anchor,*
The flask never quit 'till clean out they have drank her;
And united maintain, whether sober or mellow,
That old BILLY WICKHAM *was a very fine fellow.*'

To the lovers of '*rural felicity*' we recommend the following

'SONNET.

'Around my porch and lowly casement spread
The myrtle sear, and gadding vine,
With fragrant sweetbriar loves to intertwine;
And in my garden 's box-encircled bed
The pansie pied, the musk-rose, white and red,
The pink and tulip, and honied woodbine,
Fling odours round; the flaunting eglantine
Decks my trim fence, 'neath which, by Silence led,
The Wren hath wisely fram'd her mossy cell;
And, far from noise in courtly land so rife,
Nestles her young to rest and warbles well:
Here in this safe retreat and peaceful glen
I pass my sober moments, far from men,
Nor wishing death too soon, nor asking life'

We shall conclude our extracts with a *touch* of *old Elwes*:

'IMITATION FROM THE GREEK.

Μυν Ασκληπιαδης ὁ φιλαργυρος, κ. τ. λ. *Anthol.*

'Old Elwes once espied a Mouse
In the *Dry Corner* of his house: *

And,

'* While his relation, the late Colonel Tims, was visiting Mr. Elwes at his house at Marcham, in Berkshire, a heavy shower falling in the night, he found the rain dropping through the ceiling upon his bed; on which he immediately rose and moved the bed from its place; he had, however, scarcely got into it again ere he found the same inconvenience recur, and oblige him to have recourse a second time to the same experiment, which still proved ineffectual. At length, after having pushed his bed quite round the room, he gained a corner where the ceiling was better secured, and there he

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And, though he had no cause to fear,
" Curse you !" quoth he, " what do you here ?"
The Mouse indignant rais'd his head,
And thus, but without passion, said :
" No mouse alive would hither come
That had on earth another home.
'Tis not the risk we run, not that ;
You ha'n't the heart to keep a cat.
Then traps, we know, are never set ;
And why ? because you grudge the bait.
We 're in security, I grant,
But, safe from danger, die for want :
Tho' I should lodge here, why fear you ?
When do you roast, or bake, or brew ?
The mouse that trusted to your shelf
Would soon grow leaner than Yourself :
For never a morsel did I see
To put to the test my honesty.
But I disdain, Sir, to intrude
After your speech so gross and rude ;
And think not that I make pretence ;
Upon my honour I'll go hence :
For in the rest of all your house
There's no fit lodging for a Mouse."

We will not say as some have said, that wit and humour *are of no party*, but that they are of *all parties* ; and therefore those readers, whose political opinions may not be in unison with the sentiments of Mr. H., should nevertheless peruse his verses with pleasure, and applaud their merit with sincerity.

Art. IX. Mr. Whiter's *Etymologicon Magnum* ; or Universal Etymological Dictionary.

[*Article concluded from p.* 134.]

Our strictures on the preliminary positions of Mr. Whiter have carried us so much into detail, that we can spare but little room for the examination of the theory itself, and of the evidence which is brought to substantiate it :—a few general remarks, however, we shall now endeavour to subjoin.

In the first place, we must observe that the theory is imperfect and unsatisfactory.—We are told, in the outset, that the same consonants always express the same elementary

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slept till morning. When he encountered his host at breakfast, he told him what had happened.—" Aye, aye !" said the old gentleman, seriously, " I don't mind it myself ; but to those who do, that is a *nice Corner*, in the rain."—See the Life of John Elwes, Esq page 13.'—See also M. Rev. vol. i. *N. S.* p. 447.

meaning ;

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meaning; and we never advance beyond this general assertion. The author will not allow himself, even in the way of hypothesis or conjecture, to insinuate any thing like a reason in support of it, nor to give us the least assistance in guessing *how* it should have come to be true. He repeatedly reminds us that it is his business to prove a fact, and not to account for it; and he seems to take no little merit for confining himself thus scrupulously. Now it appears to us that, in all cases in which the evidence is in any degree defective or suspicious, it is difficult to acquiesce in it without some previous conception of its probability: we must be able to imagine *how* a thing could have happened, before we can easily be persuaded of its existence; and in most cases we can be but little moved with a proof that does not either refer to some theory, or suggest it: but Mr. W. has very cautiously and studiously declined to give any opinion respecting the causes of that indelible significancy of the consonants, the belief of which it is his object to establish. Whether he concieves that there is a natural and intrinsic aptitude in these combinations to express the things which they are found so universally to signify, or whether this concurrence of meaning must be referred to their common origin in some primitive and conventional language from which all the others have been derived, it is impossible to conjecture from any positions that appear in this volume.—The treatises of Des Brosses and Gebelin are in this respect much more complete and satisfactory.—By the notion of an instinctive imitation and an original significancy in certain sounds, they have both formed a theory that is entire and legitimate, that comprehends the whole of the facts which were meant to be brought under it, and accounts for them completely as soon as it is proved and established. If we be once satisfied that their doctrine is just and that their proofs are irresistible, we can have no doubt concerning the origin and progress of language, or the causes of those resemblances and contrarieties by which the words of it are connected.—With Mr. W. the case is remarkably different. His doctrines are not carried far enough to resolve any of the great difficulties of the subject: the most enlightened and most implicit of his followers can know and believe little more than the ignorant remainder of mankind: he perceives, to a greater extent, that coincidence of sound and meaning which is obvious in some degree to the slightest observation, and he believes that it belongs exclusively to the consonant elements of language: but as to the causes of its existence he has no faith and no revelation: he is left, like the rest of the world, to his fancies and conjectures, and has most of the

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doubts and difficulties to encounter that afflicted him before his conversion.

There is, however, more than mere deficiency in this part of the performance:—though Mr. W. affects to renounce theory, yet his doctrine most evidently implies it, and requires us to adopt certain general positions that will not easily be admitted as self-evident. We cannot possibly believe that all consonant combinations have the same elementary meaning, except on the one or the other of these suppositions; 1st, that the element was of itself and intrinsically fitted by nature to express that meaning and no other; or 2d, that it was the conventional sign of some primitive object, or idea, from which all the rest of the words that contained it inherited their significancy. Without seeking to enlarge on the difficulties and objections to which both these suppositions are liable, we shall merely observe that there is something in Mr. W.'s own statement of the fact that seems to render them both inadmissible. There are only four or five consonants, it will be remembered, according to this author's doctrine; and, as some of these constitute significant elements in their single and solitary state, the whole number of elements cannot easily amount to more than twenty or thirty. If we really believe, therefore, that the primary significancy of words is derived from those elements, and continues to reside in them, we must also believe that there are no more than twenty or thirty words really distinct from each other in the whole compass of language; and that the savages, by whom the rudiments of speech were invented, understood the full force of those prolific radicals, and never applied one to signify what might have been expressed by some modification of another. To us it appears evident that this could never have been the case. As soon as the physical powers of the organ were fully developed, words would be invented arbitrarily that exhausted all its variations. An affinity of meaning would be so far from suggesting any affinity of sound, that it is probable that both of them would be overlooked. The analogies by which our ideas are connected are but seldom perceived by the most reflecting part of mankind; and that resemblance of sound which may be supposed to exist among the letters of the same organ is equally unknown to the vulgar. It requires study and minute attention to detect the relationship of our ideas, or to make us conscious of the affinities of the sounds which we utter:—to the illiterate and unreflecting, these things have really no existence.—It is necessary, however, according to Mr. W.'s theory, to suppose not merely that their existence was perceived at the first origin of language, but

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but that language was constructed with a view to them, and most carefully accommodated to all their shades of variation. We think, nevertheless, that it is the very height of extravagance to suppose that those affinities, as they are laid down by Mr. W., were either perceived by the first formers of language, or secretly guided them in the blind work of its formation. —Having invented the word *cup*, for instance, to signify one object, it is impossible for us to imagine that they should have had any scruple or instinctive repugance in applying the word *soap* or *sleep* to signify another which had no sort of connection with it; and still less can we conceive that they saw any affinity between the idea expressed by *cup*, and that which was denoted by *soap* or *sleep*; or that they were guided, in giving a name to these objects, by any unconscious feeling of such an affinity.

If there were any primitive word or idea, from which all the rest could be supposed to germinate, we should conceive it to be the duty of the etymologist to point out that word to his disciples; or at least to indicate some particular idea to which all the others might be consistently referred as their primitive; although, from the lapse of time, it might have happened that the form of the primitive *word* could no longer be traced and ascertained. Mr. Whiter, however, is so far from pointing out any one definite word as the source of significancy to the rest, that he will not even allow some of his radical words to have had any definite meaning. The reader will find him maintaining, in the very outset of his work (p. 3.), that words may have been used without any fixed or precise signification, and may have occasionally expressed a great variety of those hundred meanings which lay folded up in the element. The same word, for instance, may have signified either *hollow* or *high*, a *covering* or a *curve*, because there is a certain affinity among these various significations, and because Mr. W. imagines that they may all be referred back to one common radical. We profess ourselves altogether unable to comprehend this doctrine: we are much more inclined to hold, with the mob of our old grammarians, that all words signified originally something individual and peculiar; and we are convinced that, at any rate, their signification must have been at least more precise at the origin than at any other time, and could not have been limited, though it might have been extended, by the progress of language.

In the second place, we conceive that the excessive latitude and uncertainty of the analogies, by which Mr. W. has endeavoured to prove the derivation of words or their affinity in meaning, would of itself be sufficient to take away all credit

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or authority from his system.—By the aid of his cognate consonants, we have seen that he can change almost any *word* into another; by his system of the cognation of ideas, he can establish a relation between any one *meaning* and another; and by the assistance of both, it would be wonderful if he should fail in marshalling up a formidable body of evidence:—but they are pressed forces, and will not be true to his fortunes: they have no right to give testimony in the cause, and will be set aside as soon as they are challenged.

Nothing, indeed, we apprehend, can possibly be imagined more extravagant and improbable than the derivations of meaning on which Mr. W. rests the whole evidence of his system. The element *c. p.*, he says, has in its original the meaning of *containing*, and so would supply the name for all kinds of *inclosures*:—now, one of the first and principal uses of inclosures, he observes, was to form a sleeping place; and thus the name of *sleep* will probably be derived from the same element. Again; all men have agreed in conceiving and describing sleep as something *soft* and *smooth*: but it is one of the qualities of *soap* and *tallow* to possess and impart smoothness and softness; and it is therefore reasonable to think that these substances would derive their name from sleep, and be denoted by the original element that signified *containing*.—We may ask whether there be any two ideas in existence that may not be proved to be twins, if this may be admitted as evidence of consanguinity? The name for *sleep*, it is scarcely necessary to observe, would most probably be invented long before inclosures had either a name or an existence; while the term *soap* is probably of very modern invention.

The general ideas of *desire* and *power*, the name of *man* and of every sort of *dignity* and *baseness*, are all referred to the original idea of *containing*, and connected by a similar genealogy with the parent element *c. p.*; and really it is impossible to go through the different descents with any degree of seriousness or patience. *Containing*, Mr. W. observes, naturally suggests the idea of *plenty* and *riches*; riches are the object of *desire*; and the preservation or acquisition of them is the great purpose of *power*! Again; any thing that contains is apt to be *swelled* out or *heaped* up; and hence the notion of *elevation* is connected with it. *Man* is an elevated being, and therefore takes his name from the element of *containing*. Man, moreover, is a being very wise, witty, wicked, valorous, and fearful; and hence the names of wisdom, vice, courage, and cowardice, are borrowed from the name of man. Sometimes, indeed, they are made the element, and man takes his name from them!—It would have been just as much to the purpose to have said that a wig

or

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or a joint stool is called after the name of man, because he makes them; or that he is called after them, because he is the only animal that makes use of them. He is *not* the only animal that fears or fights, or that is cunning or active.

It is needless to go through such a system minutely; every thing, we perfectly believe, is related to every thing; and *some* connection may be discovered between all the ideas or perceptions of which we are capable:—but for this very reason we consider it to be in a great measure impossible to ascertain the degree or proximity of that relation in any one particular instance, or to determine from which of the thousand connected objects the name of any individual has been derived. A vulture, or a swallow, Mr. W. says, *indubitably* derived their names from the rapacity with which they seize and devour their prey: to us it does not appear that this is a circumstance which would be at all likely to strike a primitive observer as characteristic: the name, we conceive, would more probably be taken from some permanent peculiarity in their external appearance, motions, or fixed habits. Men might have lived among those birds for many generations without ever seeing them seize their food; they would have distinguished them, therefore, it is much more probable, by the length of their wing, by the colour of their plumage, by the form of their beak or tail; or, still more probably, by the sound of their note or scream, by the scenes which they frequented, or the seasons in which they appeared. We mention this instance merely in illustration of the general and insuperable difficulties of such a determination as Mr. W. has here undertaken: in other respects, it is one of the most plausible in the volume.—In such instances, if the author's derivation be not the true one, it must at least be granted to him that the true one is not very apparent. Other suppositions may be more defensible, and it may be more than probable that all our suppositions are erroneous: but it is still possible that he may be in the right, and we may tolerate his belief though we cannot agree in it.—There are many of Mr. W.'s etymologies, however, in which our scepticism is turned into the most confirmed infidelity, in which no doubt mingles with our disbelief, and in which we dissent with confidence, though we may find it difficult to enter our protest with gravity.—*Sleep* (*soper*, *somnus*, &c.), we have already seen, is derived from *cabin*, because the first hovels would be made as places for sleeping; and *soap* from *sleep*, because they are both connected with an idea of softness. (p. 65.) *Government*, and all its kindred terms, again, are derived from the same *containing* cabin; and this is Mr. W.'s account of their genealogy:—*guberno* carries us at once to *gubernaculum* and

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and *gubernator*, the helm and the pilot of a ship; and there is no doubt that these were so called from the *cabin*, an *inclosed* place of the vessel, where so important a personage would undoubtedly be stationed of old! (p. 110.)

In the same zealous spirit of etymology and system, the author will not allow that *copper* (a vessel for boiling) could possibly have received its name from the metal of which it was made, but affirms that it was so called on account of its *capacity*, because the element *c.p.* signifies to *contain!* (p. 19.) A *broom* (for sweeping), he is equally certain, has no connection with the plant of which it may be constructed, but is derived from some oriental word signifying the *earth* (p. 401.); *egg* is derived from ἐχειν, *to have*, on account of the proverbial greatness of its *having*, or contents, (p. 180.); and *breeches* from *barracks* or *barricade!* (p. 72.)—The derivatives from the name of man are, if possible, still more fantastical. *Vir* is the same with *fear*, because man is very liable to terror; and it is also the same with *war*, because that is one of the most remarkable of human occupations! *Jeopardy* too signifies nothing but the state or condition of man, because *Gevar* in chaldaic is a name for man, and because man is very apt to be in danger! (p. 352.)

It is easy, then, to estimate at its just value that multitude of instances by which the author has endeavoured to support his theory. By far the greater part of the words which are quoted as identical in composition, and analogous in meaning, will be found to have no resemblance either in sound or in signification: *cabin*, for instance, we apprehend, has no sort of affinity to *sleep*, because both the vowels and the consonants are radically different; and even if they resembled each other entirely in construction, it would be difficult for us to conceive that words so little connected in meaning could possibly have proceeded from one common origin.

If the reader has any curiosity to try with what facility he may connect together the most repugnant senses by means of Mr. W.'s metaphysical system of genealogy, he may make the experiment on any word or any idea that happens to suggest itself: we shall be responsible for the success of the operation, and shall not even require any singular degree of address in the conduct of it.—Let us take the idea of *breaking*, for instance, as a counterpart to the author's element of containing: it will conduct us in its first ramification to the ideas of *force*, *violence*, and *success*: then it will extend itself to the notion of *destruction*, *desolation*, *ruin*, and *misfortune*, in general. By a more peculiar reference to the state of the *object*, it will next come to signify *resistance*, *valor*, *strength*, and afterward *weakness*, *yielding*,

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yielding, *defeat*. With a view to the cause and the agent, it will furnish us with the ideas of *anger*, *vengeance*, *oppression*, and connect itself with *the hand* and all *weapons* of offence. It will also, by a succession of easy metaphors, be found at the bottom of all our conceptions of *diminution*, *division*, *multiplication*, &c. besides giving name to all the elements, animals, and objects, that are in the way of breaking or being broken.—This is only one half of its progeny; for, as the *negation* of an idea is, according to Mr. W. (and the etymologists of *lucus*) one of the strongest bonds of affinity to it, the *reverse* of all those *notions* may for that very reason be fairly traced to the same common radical. The names of man and God may be deduced with equal propriety from either of the two branches: either as breakers or preservers, as the sources of multiplication or the causes of holding together, these elevated beings may be conceived and denominated with the same exactness and probability!

When the disciple of the author has arrived thus far in the explication of his theory, and secured a sufficient number of words to exhibit in support of it, he needs not suffer any sort of anxiety concerning their fitness for the service for which they were collected, nor the completeness of the proof which he is by their means to establish. He may take any two or three consonants that he may choose, and, after having made himself full master of the mysteries of their *cognation*, he will be delighted to find that there is no word in any language which they are not able to express, although there should be a letter or two more in some of them than his *element* will easily admit. No uneasiness is necessary on that account: he has only to take no notice of them whatever, and to plead the authority of his master; who, in *more than half* of his examples, has argued on words of this description, and brought forwards, as proofs of the exclusive significancy of his *biliteral* element, combinations of three, four, and five different consonants. By the help of patience and perseverance alone, he may compose a volume as large as the *Etymologicon Magnum*; and if he have the genius and the erudition of Mr. Whiter, he will make ingenious conjectures and discover interesting analogies.—In support of an untenable theory, he will offer many just remarks and profound reflections; and will expend much judgment and acuteness, much zeal, labour, and discrimination, in the pursuit of an imaginary object, and the execution of an impracticable scheme.—Genius and industry have a rank and a value of which it is impossible to deprive them; but they lose their lustre and their currency when they are overstrained or misapplied: disjoined from that utility and success with which they are naturally united, they forfeit their highest claim to

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our homage and approbation:—we may admire the artist, but we cannot applaud the performance. If the task were enjoined by necessity, we feel for him compassion and regret; if it were undertaken of his own accord, we lower our estimate of his judgment, and lament the infirmity of our nature.

Since we have chosen to consider the present work as a *theory* rather than as a lexicon, we have confined our attention in a great measure to the *principle* on which the author has proceeded, and to the *systematical* defects of the proof into which he has entered:—we have said little of the particular words which he has attempted to explain or trace; and we find that it would greatly exceed our limits to engage in an examination of them. The reader, however, will discover in this part of the work much originality, and great variety of information. Many words, we think, are happily interpreted, and the errors of our vulgar etymologists are still more often successfully exposed.—The author's theory, we conceive, will scarcely be able to maintain itself: but his book will stand high independently of it, and can hardly fail to become an object of attention with the literary world.—We have expressed our sentiments freely, but we hope without any degree of acrimony or ill temper: for the abilities of Mr. W. we have certainly felt the greatest respect; and we should have expressed that feeling more fully, if we had not considered the length of our observations as the most unequivocal proof of its sincerity.

ART. X. *The Myvyrian Archaiology of Wales*, collected out of Ancient Manuscripts. Vol. I. Poetry. Vol. II. Prose. Large 8vo. pp. 600 in each Vol. 2l. 2s. Boards. Longman and Rees, &c. 1801.

ORIGINAL compositions, said to be the productions of the sixth, seventh, and eighth centuries of the Christian æra, in a language that is still vernacular on a part of the Western shore of this island, mixed with others more modern, constitute the volumes which are now presented to the public. In the introductory pages, it is maintained that, in those early times, the Welsh language was in as perfect a state as at this day; a state which places it, at least, on an equality with the languages which at present prevail in Europe. The claims advanced in favour of the poems, which extend to more than one hundred and fifty pages of the first volume, are certainly bold: it may be sufficient for us to state them, but we own that we labour under doubts which the reasonings of the ingenious and zealous editors have not removed. We will not, however, anticipate discussions to which the publication of them will most

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most probably give rise; nor hazard our own conjectures, lest they should bias our future judgments when the subject shall come more properly before us: for it is a subject which will, no doubt, attract the attention of critics and antiquaries.

According to the editors, Aneurin, Taliesin, and Llywarch-Hen, illumine the earlier periods above stated. During the latter part of the seventh and the whole of the eighth centuries, the Welsh Muse is very silent; and from that time till about the middle of the twelfth, her voice is not at all heard. Were our worthy fellow-subjects contented to date the culture of their vernacular tongue from the period last mentioned, which appears in their account as a second æra in their literary history, it would correspond, in regard to time, with similar events among the other nations of Europe: but, whatever doubts we may entertain respecting some of the opinions stated by the editors of these volumes, we have no hesitation in saying that we deem their labours intitled to encouragement and support. They are calculated to direct the attention of the curious to a language which was spoken from the banks of the Po to the Hebrides, and which probably, at an earlier period, had as wide a range as the Teutonic. It is a language which possesses remarkable peculiarities and undoubted excellencies; and we are persuaded that letters must gain from researches into them. In a national view, also, these curious remains present strong interest; since they tend to elucidate our civil, ecclesiastical, military, and domestic history.

The following is the account which the editors give of their undertaking:

'The volumes of the Welsh Archaiology may possibly come into the possession of persons who are unacquainted with the language of the materials that are contained in them. With a view of preventing the Welsh Archaiology from being depreciated, the Editors are anxious of giving a brief and a general account of the collection, which is now added in this form to the scanty store of archaiological literature.

'There still happily remains a great number of ancient manuscripts in the Welsh tongue; some of them brought together into the valuable depositories of public-spirited gentlemen, who are liberally solicitous of preserving such treasures for posterity; and many manuscripts are fortunately saved by attentive individuals.

'These books are venerable monuments of enlightened periods of literature amongst the Britons, while scenes of barbarity were acted over Europe, and darkened the light of our island: a literature whose origin was not borrowed, but matured at home, under that extraordinary system, the Bardic Institution; concerning which, under the name of Druidism, much has been written, much misunderstood, and of which the world yet knows but very little.

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'From a consciousness that time was rapidly diminishing the number of our most curious manuscripts, the conductors of the present undertaking were induced to take the necessary measures for preserving the contents of those remaining, by printing a few copies to supply the demand of the collectors of British History and Antiquities. Towards accomplishing such a design, they lately increased a collection, which they had been several years accumulating for themselves, by purchasing many manuscripts, and by procuring transcripts of others; and the editors made application also to gentlemen possessed of rich treasures of this kind, for the use of their writings.

'The materials being arranged, from the above-mentioned sources, it was found that the plan naturally divided itself into two parts; one having poetry for its object; the other prose; and that it was eligible to pursue the following order in the execution of it:

'The first volume is appropriated for so much of the ancient Poetry of the Britons as fate has bequeathed to us; and comprehending all the remaining compositions, from the earliest times to the beginning of the fourteenth century. To those who are tolerably well versed in Welsh literature, this will appear a very proper point for the conclusion of the volume; as it forms a remarkable epoch in the character of our poetical compositions in particular; resulting from the loss of patronage, occasioned by the great change in our political condition.

'The second volume of Poetry includes the most select performances of the fourteenth, fifteenth, and sixteenth centuries.—However charming all the effusions of the Cambrian Muse, during those periods, may appear to the few, who are acquainted with them, the Editors must content themselves with giving such pieces only, as seem most deserving of notice, from their intrinsic merit; or as they may tend to elucidate our history, or to display our national manners and customs: for, by publishing the whole, which would extend to many volumes, there would be great expence incurred, without adequate gratification to the public.

'These volumes will form a thesaurus of ancient British verse, through the space of about twelve hundred years; and they will display various characteristics, with respect to style and manner.

'The first volume of Prose Archaiology is dedicated to history. It will embrace about the same extensive period as the first volume of poetry; that is, from the fifth to the beginning of the fourteenth century. Therein the reader may perceive, that the Welsh have some records of their origin, and of ancient events, the preservation of which must obtain to them fair cause of exultation, in the presence of the nations of Europe.

'The succeeding volume of Prose contains monuments of various parts of learning and science: amongst other matters, maxims of social economy and morality; a splendid collection of proverbs; institutes of grammar and of poetry. These, as they become known, will shine unexpectedly and with brilliant lustre before the world.

'With respect to the nature and character of a collection of miscellaneous ancient writings, to such as do not understand the language

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in which they are conveyed, no satisfactory information can be given by an introductory discourse, however elaborate it may be; therefore the Editors will not make the attempt, trusting that the intention will be adequately answered, by a reference to the table of contents prefixed to each volume, wherein any peculiar characteristics of the respective pieces are pointed out. But, however, there are some historical sketches of persons and things, appertaining to the object of this publication, which could not be well passed over; these the reader will find, under the head of a Review of British Literature, in the concluding volume.'

In favour of the antiquity of these productions, it is observed:

'No one branch of literature ever exists amongst any people by itself, singly and alone; it is always accompanied by others: thus in Wales we have in our old manuscripts, besides poetry, history, geography, such as it is, astronomy, laws, ethics, devotional tracts, agriculture, grammar, vocabularies, criticisms, lives of saints, medical tracts of various ages; and all these by very numerous authors. Such are the natural and unavoidable circumstances of literary knowledge; before we can hope to establish a forgery, in any one single branch, it is absolutely necessary that we should forge in all, or most, of the others, that every thing may have its inseparable concomitants. To say that letters had been used in any country, and they had never been applied to, or ever had for their object more than one branch of learning, is as probable a tale as if one should say that he had seen a large and fertile country, where only one species of plant grew, but that in the greatest luxuriancy. In all these various branches put together, the Welsh language affords upwards of a thousand, we will venture to say two thousand, manuscripts of very considerable antiquity.

'Where a great number of copies of any work are found, that circumstance is a sufficient proof that it has been long extant; and more particularly so, if such numerous copies are obviously of various antiquities; clearly evinced to be so, by the very various appearances of age, of colour, of decays of hand-writing, &c. appearances that art can never give; at least it has not hitherto succeeded in the attempt. Nothing but a great length of time can possibly give existence to such a number of copies, of characters and complexions so various, as we produce. This argument becomes still stronger, if those books appear to be of those ages when but few could write, and when inducements to write were also but very small: a still greater length of time is necessary, under such circumstances, to produce such a multitude of copies; and hundreds of Welsh manuscripts are of such a description.

'The copy of a negligent or unskilful transcriber gets into the hands of one who detects its errors, and in his own way corrects them; in the hands of another person such errors are corrected in a different manner; a third supplies the defect, on ideas of his own, very different sometimes from either of the others; so does a fourth, a tenth, and possibly a hundredth. Thus will copies, in a long succession of years, differ greatly from each other, and perhaps every one

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one of them in some things from all the others; and when time has left the original at a very remote distance, it becomes imperceptible, where no copy by the author, or of, or near his age, can with any probability be discovered. The judicious critic can only prefer that copy, which has the best readings; that has the fewest inconsistencies in sense, purity of language, manners, versification, and the like. When a time arrives, wherein we find a great multiplicity of such copies, we may be well assured that their original is very ancient; for such a multiplicity of copies, of variations in readings, of apparent but very various antiquities, evinced by the effects of time in different degrees upon them, can never be produced but by a long series of ages. These things are, as we may term them, the grey hairs and wrinkles of old age, which never deceive those who behold them. The many copies extant of the ancient Welsh bards have been thus acted upon, by time and by accident; of course they are authentic; or there must have existed a very great number of forgers somewhere, and at some time, as remote at least as the appearances of the greatly decayed manuscripts indicate, who combined thus to impose on the world; and in every age there must have been a succession of forgers, who, possessed of a secret, very similar to that of Free Masons, continued the fraud, and all to no purpose. If there are any who can possibly believe such a thing, we warmly congratulate them on the peculiar superiorities of their understandings, who can stand under mountains of absurdities and improbabilities without falling.'

We very much approve the conduct of the editors in never deviating from the MSS., and in inserting the various readings in the form of notes.

The national poetry of the Welsh is thus described:

'The second part of this volume, as is likewise observed before, contains the works of a great number of our most celebrated bards, of the second period, commencing at the beginning, or nearly so, of the twelfth century, and continued into the fourteenth century. At the close of this period our versification had attained to such a degree of perfection, by regular and progressive improvements, that no language, antient or modern, ever yet attained to. Our system includes not only all the varieties of verse that has yet been produced in all known languages, and in all known ages, but also a number equally great of such constructed verse as we have neither seen nor heard of, in any country, or in any tongue; and yet these latter ones are by far the most beautiful and musical that we have. This system comprehends twenty-four classes of verse, or twenty-four elementary principles; these classes, and their subdivisions, include every species of verse that has ever yet, in any age, or amongst any people, been produced; besides, as just observed, a prodigious number of originals entirely and exclusively our own. All which had been discovered and brought into general practice about the close of this our second period. But with the whole being arranged and reduced to a regular system commences our third period, the object of the second volume of poetry, which must consist now of only a selection from a great number of bards, the whole of whose works could not be comprised in a very

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great number of volumes. This period will come down to the time of queen Elizabeth; ever since which period our poetry has been lamentably on the decline, till within about forty years ago, when a considerable revival took place; and it is now slowly returning, by an advancing reformation, to its ancient purity, which will be where it should stop, a little short of the excessive refinements to which it once attained. A selection of a sufficient variety of the *best*, rather than the restoration of the *cumbersome whole*, of our *ancient metres*, is that which seems most desirable, and of attaining to this we are, seemingly, in a pretty fair way at the present conjuncture.'

We do not mean to deny that the Welsh language is susceptible of grandeur and sublimity, for we are well acquainted with specimens of this character in prose: but the complicated structure of the poetry appears to us to be unfavourable to this sort of writing, and to be more adapted to the lighter efforts of the muse in humour, wit, and point; and, as far as our information extends, the Welsh poetry is chiefly of this description. We perceive, however, that the poems here given as the most antient contain many specimens of the heroic, and are remarkable for strong expressions and bold images.

It does not strike us that the prose collection has any claims to very high antiquity. The triads exhibit many marks of a comparatively modern origin, and the genealogies of the British saints betray still more.

The editors would probably have done wisely, had they postponed the publication of their historical tracts, and committed to the press those miscellaneous compositions of which they speak, and those 'very ancient moral aphorisms, which are of a nature so very singular in their structure, turn of thought, and mode of expression, that there has not yet been known a language in the world whence they could have been in any degree derived, or wherein strength, clearness, neatness, and facility of expression, can be equally found.' We are very much disposed to think that this account is not exaggerated; because we know that the Welsh proverbs do not yield to those of any country in felicity and point.

We do not make any extracts from the compositions inserted in these volumes, because we apprehend that few of our readers are acquainted with the language in which they are written; and those few, perhaps, will be desirous of possessing the whole work

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ART. XI. *Historical and Political Memoirs of the Reign of Lewis XVI. from his Marriage to his Death:* Founded on a variety of authentic Documents, furnished to the Author, before the Revolution, by many eminent Statesmen and Ministers; and on the secret Papers discovered, after the 10th of August 1792, in the Closets of the King at Versailles and the Tuileries. By John Lewis Soulavie, the Elder, Compiler of the Memoirs of Marshal Duke of Richelieu, and of the Memoirs of the Duke of St. Simon. Translated from the French, and accompanied with explanatory Tables, and one hundred and thirteen Portraits. 8vo. 6 Vols. 2l. 8s. Boards. Robinsons. 1802.

THERE can be no doubt that this work will attract the attention of various classes of readers. The strong bearing of its contents, on a period so awfully interesting, will cause it to be earnestly sought by the philosopher and the student of history;—the disclosure which it makes of so many domestic, political, and diplomatic intrigues, will secure it a place on the tables of public men;—its anecdotes of characters who led the ton will recommend it to *the fashionables*, and the lovers of novels and romances;—those who are pleased with the acquaintance of the imaginary great will have recourse to it, because it will render them the familiar intimates of the real personages themselves;—and, laying open the secret views and schemes of all the courts in Europe, it bids fair to be greedily seized in every country of our quarter of the globe, as well as in every region which contains men who can be interested in European politics. We would be understood, however, as confining these observations to the first three volumes; and we would add to this enumeration of their recommendatory qualities, that they at the same time exhibit a variety of scenes of profligacy, which will offend the eyes and vitiate the imaginations of all modest readers.

Designated as this production is, and professing to be founded very much on documents hitherto not made public, if the narrative flows with ease, if it recites no improbabilities, if it betrays no bias or party spirit, the critic has little to do with it, and there is but little scope for his art.

In assigning the causes of the French Revolution, M. Soulavie views it from a point more remote than most of those who have descanted on it, and considers himself as thus enabled to account for it more satisfactorily. Among the causes of this great event, he regards the following as the principal;—the existence of the Protestant body,—the discontents occasioned by the treaties of 1756 and 1758, and the continuance of the Austrian alliance,—the disgraceful close of the reign of Louis XV.,—the easy undecided character of his successor,—the countenance shewn by

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by him to projects of innovation,—the recall of the Parliaments,—the employment of the philosophical ministers, Turgot, Malesherbes, and St. Germaine, who changed the whole character of the constitution civil and military, and thus favoured incredibly the disorganizing measures which were adopted at a later period,—the abolition of the order of Jesuits,—the interference of France in favour of the American insurgents,—the new opinions which this measure introduced into the kingdom,—and the financial difficulties which it occasioned. He is a zealous advocate for the antient diplomatic system of France, founded on the principles of foreign policy, which had the sanction of the great Henry and the powerful Richelieu; and he animadverts most severely on the Austrian alliance, which, in violation of that system, was formed by Bernis, extended by Choiseul, assisted by the countenance of Madame de Pompadour, and which became effectual and permanent in consequence of the influence of the late Queen over the councils of Versailles. As the introductory part of the first chapter not only manifests the views of the author on this subject, but is very important in itself, we shall lay it before our readers:

'The diplomatic system of France, preserved, like the sacred fire of the Vestals, from Henry IV. to 1756, considered by all good Frenchmen and men of sound understanding as the true source of the foreign power and credit of the nation, was annihilated and forgotten three and thirty years before the French revolution.

'To habituate the last kings of the house of Bourbon to opposite systems, the house of Austria first procured us the duke of Choiseul as minister of the foreign department. Afterwards it gave us Maria Antoinetta, who appeared to be bestowed on France solely as the guardian of the late treaties and the new system of politics. In consequence, a memorable struggle between the ancient foreign policy of France and the Austrian scheme was established in the bosom of the court of Versailles, in the ministry, and even in the heart of France, which introduced disorder into the royal family and the inmost recesses of the court, which accelerated the tragic scenes of the French revolution, and brought the partizans of the two opposite systems alternately to the scaffold; as in ancient France it had alternately raised and exiled the ministers, who had ventured to call themselves the supporters of either.

'Initiated into the secrets of the territorial policy of France by marshal Richelieu, the last party-man of note under the antient scheme of politics of the cardinal, his great uncle; employed in his cabinet for several years in the study of the manuscript memoirs of the cardinal, of marshal Richlieu, and of the duke of Aiguillon; it is a debt I owe my country, after the emigration or execution of so many Frenchmen, illustrious for their knowlege of our interests, to exhibit to the public the principles, wish, struggles, and projects of France, with respect to the two opposite systems. It is time, particularly under a

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government, which seeks from every quarter the views and information that may be useful for the maintenance of our interests and power, to expose to the eyes of France and of Austria the sad consequences of their schemes, their errours, and their quarrels; and the absolute necessity for their changing the plan of their foreign connections, if they would not both incur the dangers of Rome and Carthage; since the course of their destiny has brought them to that point, at which those two republics arrived. To accomplish this object, I shall begin the history of Lewis XVI. and his consort with a sketch of this struggle.

'The general relations between France and Maria Theresa, at the accession of Lewis XVI., were those of a power, that, after having for centuries regarded the house of Austria as an irreconcileable enemy, whom we ought to humble and reduce for our own security, had concluded in its favour the two treaties of 1756 and 1758.

'From Henry IV. to the period of these treaties, France had never made a war or concluded a peace without taking from it a kingdom or a province, either for our own benefit or for the advantage of our allies. From Henry IV. to the treaty of 1756, France, firm in the plan of destruction which she had never relinquished, and which she had resolved to pursue till her rival was reduced to a level with the other leading powers, had taken from the German or the Spanish branch of the house of Austria, Roussillon, Burgundy, Alsatia, Franche-Compté, Artois, Hainault, Cambresis, the kingdoms of Spain and Naples, Sicily, Lorraine, Barrois, &c. Austria was in such a state of decline with regard to France, that Maria Theresa, recently despoiled of Silesia by the king of Prussia, who attacked her on the north of her dominions, while France assailed her on the south, resolved to change the political principles of her council with respect to us; resolved to leave nothing unattempted, nothing undone in France, to effect there a similar change.

'Hence our two treaties with Austria, which must not be confounded together, that of 1756, negotiated by the abbé Bernis, afterwards cardinal; and that of 1758, which was fabricated between the duke of Choiseul and the court of Vienna.

'Both these treaties are in the eyes of all nations the disgrace of Lewis XV., who by them tied up his own hands, and thus allowed Maria Theresa to accomplish the most revolting ravages and dismemberments in the north of Europe, to the prejudice of our allies.

'Thus, previous to these two treaties, France, with respect to the house of Austria, was in the situation of a power always active and victorious, enjoying in Europe that high respect which it bestows only on strength and success; while the two treaties reduced her to the condition of a secondary power, armed by Austria in the seven-years war to despoil the king of Prussia, our natural ally, for the advantge of Austria, our enemy. This alliance reduced us to the situation of passive lookers-on, suffering the throats of our friends at Warsaw to be cut, at the time when the coalition of Maria Theresa, Frederic, and Catharine, annihilated Poland, and the most ancient of our friends.'

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The practice of regarding all public measures and events as derived from profound and well digested counsels, which some late writers had so justly and successfully satirized, and which universal experience contradicts, was never carried to more ridiculous, or rather disingenuous lengths, than by the author of these memoirs. It is here gravely asserted that Frederic and Catharine corresponded with and countenanced the free-thinkers of France, with the view of bringing into discredit its antient institutions, and of favouring the subversions which have since taken place; and, as we proceed in the work, we shall find the author maintaining that every measure which proves disastrous to France, whether ecclesiastical, political, financial, or judicial, owes its adoption to Austrian intrigue, or British gold.

While every benevolent Englishman commiserated the case of the French emigrant clergy, and took pleasure in relieving their distresses, it was impossible not to recollect that they were the successors of those who solicited the repeal of the edict of Nantes; and who, to this day, have neither collectively nor individually disclaimed the principles which dictated that proceeding:—on the contrary, in the addresses from which we shall make some extracts, they avow them in all their obnoxious and horrible energy; and they continue to do so in their subsequent remonstrances, down to the last which they presented, and which did not long precede their destruction. In these several papers, they allow to the Protestants no attribute of the Christian character; they pray that the penal laws, in all their force, may be let loose against them; and they represent toleration as the most aggravated delinquency of which a Christian government can be guilty. Persecution and banishment qualified not the sacred aversion towards heretics, which was entertained by the priests of the Gallican church. The generosity of a renowned seminary, the munificence of a Protestant government, and the bounty of a Protestant nation, failed to subdue or to mitigate the bigotry of these reverend pensioners; or to extort from them, at any juncture, or on any occasion, an expression bordering on fraternity, or a sentiment that looked towards toleration. The latitudinarianism of the layman Grotius, founded in gratitude for Catholic protection, and that of a modern exalted ecclesiatic, founded in hatred of Protestant sectaries, have never been met by like complaisance, produced by similar or different causes, in any person of note and authority within the Romish pale.

To return, however, to the author:—Speaking of the time immediately preceding the revolution, he observes:

'So strong was even the antipathy of the higher clergy against all reforms, that it caused them, in their remonstrances, to act with

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injustice towards the protestants. The latter, in the Christian republic, are what the Jansenists are in the Roman-catholicism. Their sombre manners, their rigid maxims, their troublesome precision in social intercourse, made them the natural enemies of the French clergy, who professed a great relaxation of morals. The established clergy could not bear to see, in the midst of their dioceses, men whose lives were a living and perpetual condemnation of their looser manners. The comparison was odious. Hence, as we shall see, the clergy, in their remonstrances, express their uneasiness at the preaching, the baptisms, and marriages, of the protestants. Did they wish that the protestants should be incessantly compelled by military force to submit to a foreign worship, in order to have the sanction of marriage, or else be obliged to live in a state of concubinage?"

In their address to Louis XV., they tell the king:

"It is in vain that the exercise of every religion but the Roman-catholic is prohibited in your kingdom. In defiance of the laws, the protestants flock together in every quarter. They hold assemblies in the dioceses of Valence, Viviette, Die, Grenoble, Castres, Cahors, Nimes, Rodez, Montauban, Montpellier, Luçon, Agen, Beziers, &c. In these assemblies, their ministers preach up heresy, and administer the Lord's supper; and we have to behold, with grief, altar raised against altar, and the pulpit of contagion adjoining to that of truth. .... If the law which revoked the edicts of Nantz, if your Majesty's declaration, given in 1724, had been strictly observed, we dare assert, that no calvinists would now be found in France. We should be faithless to the duties of our station, were we not to represent to your majesty these illegal practices, as forming one of the chief causes that tend to extinguish the light of faith, to give strength to incredulity, and to retard the success of our endeavours for the conversion of *the impious and the protestants*. We will not dwell, sire, on the fatal consequences which, in France, would inevitably result from a toleration that would be cruel from its effets. Your majesty knows the national character of the people you govern .... and we who are the chiefs of the holy tribe, the guides, the pastors of this catholic people .... can we remain silent?... Your protection, sire, is due, not only to religion and to the church; it is also due to yourself. If you do not exert your power in putting a stop to the encroachments of heresy, and the progress of impiety, it will be too late to apply a remedy.... What have we not to fear from our enemies? Already do they threaten us.... Restore, sire, restore to the laws all their energy, and to religion its splendour; and may the renewal of your declaration, made in 1724, be the result of our humble remonstrances!"

The address which they present to Louis XVI., at a later period, is expressed in the same style, and breathes the same spirit; as may be seen by consulting vol. iii. of this work.

The first volume states the measures of the Duke de Choiseul's ministry; (and, among others, that grand one, with the motives which led to it, the suppression of the Jesuits;) the private

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private character and public conduct of the Dauphin, his death, that of his consort, and the strange surmises in circulation with regard to those events; the introduction of Madame Du Barry by the faction of the D'Aiguillons, and the counterplot of the Austrian match by Choiseul; the triumph of D'Aiguillon, the obstruction which the marriage of the Dauphin, afterward Louis XVI., occasioned to his anti-Austrian schemes, and his paper war with his rival Choiseul; the miserable end of Louis XV., his character, the maxims of his reign; and the state of France, with that of religion, arts, and sciences, at that period. The revolution in Sweden is also sketched, and the causes which favoured the partition of Poland are enumerated. Several interesting state papers close the volume.

In the opening of Vol. II., the praise bestowed on the House of Bourbon will now perhaps obtain candid attention:

"There was in the blood of this house a goodness of disposition which seemed to be innate, and from which it will be seldom found to have departed." It never stained our national history with the acts of ferocity so flagrant in the house of Valois, and many other regal families in Europe. The persecutions exercised against the protestants under the reigns of Lewis XIII. and Lewis XIV. were the work of their ministers, rather than the effect of any positive orders of these two princes, to whom, in fact, the detail of these transactions was generally unknown.

'The house of Bourbon was incessant in its efforts for the advancement of civilization. Its vigilant and unremitting policy gradually changed the national character, which still remained rude and barbarous under the great Henry. It accomplished this improvement by humanizing the clergy and polishing the nobility, who then directed the affairs of government; but it chiefly proved successful, by conferring importance on the lower orders of citizens, labourers, artists, and the mercantile part of the community; by exciting emulation in the sciences and learning; by employing in civil offices the men most eminent for talents; and by extending the same salutary plan of administration through all the departments of the state.

'This diffusion of knowledge among the mass of the nation, with its gradual and insensible conversion from an uncivilized state, to that of a commercial, industrious, and elightened people, was the first measure which distinguishes the liberal policy of the house of Bourbon from the ancient system of government. This change was rendered still more effectual by the gradual abolition of the prerogatives of the nobility, which had for ages been the means of preserving the constitution in the form it originally assumed. The result of it was, a new order of citizens, created among the people; or rather, in fact, a new order of nobility, in direct opposition, from jealousy and interest, to the established aristocracy.

'In giving political importance to the mass of the nation; in founding colleges in every quarter; in multiplying scientific and literary institutions; and in opening the channels of information to the

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meanest of the people, the house of Bourbon introduced a new epoch into the history of society, and promoted the aggrandizement of the multitude. It took from the nobility and clergy the exclusive possession of talents, and established an artificial nobility within the bosom of the state. The avowed contrariety of interests and views, between this order and that of the ancient nobility, had no small effect in producing the open rupture and sanguinary war of 1789.'—

'It has been justly observed, that courage in danger was one of the qualities possessed by the princes of this house. The valour of Henry IV. is proverbial. His son surmounted almost inaccessible rocks to obtain possession of the Alps, and carried his arms even over the Sevennes to chastise rebellious subjects. Lewis XIV., who loved war the most, was personally, perhaps, the least warlike of the Bourbon princes. His son, the grand dauphin, if not of any distinguished reputation at court, yet displayed undeniable bravery in conducting the sieges which his father had entrusted to his charge. Lewis XV. discovered no symptoms of fear when the balls of the enemy penetrated his tent. The only instances of courage we are acquainted with in Lewis XVI. are those which he shewed on the 20th of June, and the 21st of January, at sight of the instruments of death.

'This kind of courage was compatible, in the latter kings, with the most extravagant weakness of character. These princes were remarkable for diffidence in their personal talents. Their implicit attachment to their ministers, mistresses, or favourites, and their excessive love of pleasure, are the failings to which history will ascribe the downfall of their power.'—

'The prevailing defect in the princes of the house of Bourbon arose not from the faculty of the mind which *conceives and judges*, but from that which *wills, and either commands or executes*.

'Lewis XIII., through the whole of his reign, exercised no will of his own; he resigned it entirely to Richelieu.

'Lewis XIV., after preserving the sovereign power in his own person till 1685, abandoned it to madame Maintenon, his confessor, and his legitimated children; the latter of whom, proving victorious over the antiquated mistresses, the princes of the blood, and the Jansenists their rivals, reduced the most imperious of monarchs to so abject a state, that he has been heard to exclaim in his old age, "Ah! when I was king!"

The disquisition on the imbecility of the house of Bourbon, and on its physical causes, evinces less the wildness of theory than the address of a courtier; since it follows, from the positions there laid down, that the period at which Bonaparte assumed the government was one of those junctures, in which the incapacity of the reigning dynasty converts the sovereignty into a prize, which the man of the greatest genius and talents has a right to seize. This fact, and this doctrine, certainly reflect great credit on the ingenuity of their inventor; and, if established, they will furnish the Chief Consul with a far better

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title than pedigrees which shew him to be descended from Charlemagne or Clovis. It is true that the hypothesis is not very consistent with the religious sentiments occasionally expressed by the present writer, in savouring strongly of materialism: but his orthodoxy is too pliant to be an obstacle to his favorable reception at court; and, moreover, he cannot be maintained under the *Concordat*, because, poor man! he has a wife, and not a concubine!

The reverses experienced by the late king, and his connection with an event which, in all its circumstances, is without parallel in the annals of time, and which proved fatal to him, to his house, and to the monarchy, render peculiarly interesting any communications which have not before been made public. We shall now, therefore, make copious extracts from the materials before us:

'The duke of Berry, afterward Louis XVI., had an austere deportment, was grave, reserved, and frequently blunt, without any taste for play or entertainments accompanied with noise, and so habitually addicted to truth, that he was never known to tell a lie. He employed himself chiefly in copying, and afterwards in composing, geographical charts, and in polishing iron with a file.'—

'Timidity, beneficence, and modesty, were the three first characteristics, which the duke of Berry manifested when he became dauphin of France. He repulsed flattery, he gave ear to the complaints of the unfortunate, he desired to know the particulars of their case, he took pleasure in observing the workmen who were employed at the castle or in the gardens, and would frequently assist them in raising a heavy stone or a beam, which they could not well manage. By dint of filing and hammering, he became an expert workman in the making of locks. The dauphiness, on seeing him with his hands all black, called him by no other name than "my god Vulcan." Why have they reproached him with this innocent employment as a crime? Did not Lewis XV. sometimes act the part of a cook? Did he not work as a turner, in ivory and box-wood, and with taste, in his small sequestered apartments?'—

'Lewis XVI. was severe and mistrustful towards the nobility of his court. He was not fond of the great. He discovered no taste for noisy pleasures, for balls, gaming, shows, pageantry, and still less for libertinism. He felt no attraction in royal authority, which was always burdensome to him. He was, however, much attached to the glory of his house; he dreaded the undertaking of any enterprize which might tarnish its lustre; he was penetrated with the instructions of his father against the views of the house of Austria, and the principles of the duke of Choiseul; and his life was a perpetual and secret struggle, in which he was supported by the duke of Vergennes, against the ambition of his consort. The spies whom Lewis XVI. retained in the cabinet of Vienna, constantly represented this princess as Austrian, both by character and principle, in the palace of Versailles. He lived with her, nevertheless, as a good husband; but, like

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like a king of France, was always vigilant with regard to the views of the house of Austria, and attentive to elude them. Of this we shall exhibit some proofs.

'When Lewis XVI. ascended the throne, he was about nineteen years and nine months old: he had then been married four years. He had no taste for gallantry; and he avoided the company of women of seductive dispositions. The French commonly said of him, "He is, however, of the house of Bourbon, and he will shew it, as the rest have done, at the age of forty, when he becomes tired of the queen." He was diffident in the company of women, very little adapted to please them, being deficient in the graces, and loving no other than Maria Antoinetta, his consort.'—

'The distribution of his small apartments was in the following manner. A saloon, ornamented with gilding, displayed the engravings of his reign, which had been dedicated to him; the plans of the canals which he had constructed; a relievo of that of Burgundy; with plans of the cones and works of Cherbourg.

'The apartment over the preceding contained his collection of charts, his spheres, globes, and geographical elaboratory. Here were the designs both of the charts which he had begun, and of those which he had finished. He was dextrous in the art of washing them. His memory in geography was prodigious.

'Above was the apartment for turning and for joiner's work, furnished with curious instruments for these occupations. He inherited them from Lewis XV., and employed himself with Duret in keeping them clean and bright.

'In an upper story was the library of books which had been published during his reign. The library of Lewis XV., the prayer-books and manuscripts of Anne of Brittany, Francis I. the last of the Valois, Lewis XIV., Lewis XV., and the dauphin, composed the grand hereditary library of the palace. Lewis XVI. had placed separately, and in two cabinets which communicated with each other, the works of his own time. You might observe there a complete collection of the editions of Didot, in vellum, each volume of which was inclosed in a case of morocco leather. He piqued himself on seeing the art of printing carried to the highest degree of perfection, under his reign, by the brothers of that name. He had many English works, among which were the *Debates of the British Parliament*, in a number of volumes in folio * (resembling in merit our *Moniteur*, the collection of which is so valuable and rare). Near to these was a manuscript history of all the projects of invasion formed against that island, particularly the project of Broglio, and other analogous plans. One of the presses in this cabinet was full of port-folios, containing papers relative to the house of Austria, marked with this inscription, in his own hand: *Secret Papers of my Family respecting the House of Austria. Papers of my Family concerning the Houses of Stuart and Hanover.*

'In an adjoining press were deposited papers relative to Russia. The most refined malice has published against Catharine II. and

* We know of no such work in folio.

Paul

Paul I. some satirical works, which are sold in France as genuine histories. Lewis XVI. had collected, and sealed with his small seal, the scandalous anecdotes relative to Catharine II., as well as the work of Rulhieres, (of which he had a copy,) to make sure, that the secret and licentious life of that princess, who excited the attention of her contemporaries, should not be divulged by his means.

'Over the king's private library, there were a forge, two anvils, and a number of iron tools, with several common locks, all completed. There were also private locks, of which some were of copper, ornamented and gilt.'—

'The king was born with a weak and delicate constitution; but, when he reached the age of twenty-four, his temperament amended so much, that he afterwards became even robust. At court, they related of him some particular feats of strength, which he inherited from his mother, a descendant of the house of Saxony, so famous for vigour of constitution through successive generations.

'Lewis XVI. was distinguished by such a peculiarity of character, that it may, in some measure, be said, there were in him two men; a man who *knows*, and a man who *wills*. The former of these qualities was very extensive and various. The king was perfectly well acquainted with the history of his own family, and that of the first houses of France. It was he that composed the instructions for the voyage round the world, performed by M. de la Pérouse, which the minister believed to have been drawn up by a committee of the members of the Academy of Sciences.

'His memory was stored with an infinity of names both of persons and places. It was astonishing also with respect to quantities and numbers. He was one day presented with a long account, in the statement of which the minister had placed an article of expenditure, which had been inserted in the account of the preceding year. "Here is a double entry," said the king; "bring me the account of last year, and I will shew you that this article is mentioned in it."

'When the king was thoroughly acquainted with all the particulars of an affair, and discovered any violation of justice, he was severe even to a degree of brutality. A flagrant act of injustice made him overleap the ordinary bounds of his character: he would then insist upon being obeyed that moment, both to make sure of the atonement, and to prevent any similar misconduct in future.

'But in the great affairs of state, the king who *wills*, who *commands*, was not to be found in this monarch. Lewis XVI. was, upon the throne, nothing superior to those private persons whom we meet with in society, so weak in intellectual faculties, that nature has rendered them incapable of forming an opinion. In the midst of his pusillanimity, he placed his confidence entirely in a particular minister; and though, among the variety of opinions delivered in his cabinet-council, he well knew which was the best, he never once had the resolution to say, "I prefer the advice of such a one." Here lay the copious source of national misfortune.'—

'He was endowed with an understanding methodical and analytical: he divided his compositions into chapters and sections. He had extracted from the works of Nicole and Fenelon, his favourite authors,

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authors, between three and four hundred short sentimental phrases, which he had arranged according to the subjects, and had composed of them a second work, in the taste and manner of Montesquieu. The title which he gave to this treatise was, *Of a temperate Monarchy*, with some chapters, intitled, *Of the Person of the Prince—Of the Authority of the different Branches of a State—Of the Character and Exercise of the Executive Power of a Monarchy*, &c. If he could have carried into execution all that he perceived of the beautiful and grand in Fenelon, Lewis XVI. would have been an accomplished monarch —France would have been a powerful monarchy.

'The king received from his ministers the speeches which they presented, to be delivered by him on great occasions; but he corrected them, frequently qualified different passages, erased, or made additions, as he judged proper, and sometimes communicated the work to his consort. In the execution of this business, it may be seen, that he sought for a proper word, and that he found it. The word employed by the minister, and erased by the king, was sometimes unsuitable, proceeding from the passion of the minister; but that which was substituted by the king was always apposite. The word, indeed, was so well adapted to express the sentiment with precision, that it would scarcely be hyperbolical to say, it was necessary to be a king to find it. He frequently wrote three or four times over, his celebrated answers to the parliaments which he exiled. But, in his familiar letters, he was negligent, and always incorrect.'—

'For the purpose of knowing and appreciating Lewis XVI. more exactly, I shall conclude with observing, that he had translated, from the English, a language very familiar to him, the defence of king Richard III., who was accused of crimes of which he was innocent.'—

'The writing and inscription 'RESURREXIT,' placed at the foot of the statue of Henry IV. on the accession of Lewis XVI. to the crown, pleased him extremely. "What a charming word that is," said he, "if it were true: Tacitus himself could not write any thing either so laconic or so beautiful."

'The memory of Henry IV. was extremely dear to the king: he was ambitious to make the reign of that great prince the model of his own. The following year the party which excited the people to insurrection, on account of the high price of corn, removing the inscription 'RESURREXIT' from the statue of Henry IV., placed it under that of Louis XV., then held in detestation. Lewis XVI., who knew of the transaction, retired into his small apartments, where he burst into tears, and continued so much indisposed the whole day, that he could not be prevailed upon either to dine, to take an airing in the garden, or to sup. It is easy to judge from this circumstance, what pain he must have suffered at the commencement of the revolution, when he was accused of having no attachment to the French nation.

'From the years of childhood the king was habitually religious; for his principles in this respect he was indepted to his father and those who were entrusted with his education; but M. Turgot instilled into him first a great aversion to priests, afterwards an impar-

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tiality which tended to indifference, concerning the ancient disputes of the church, and in the end a high degree of toleration in points of religion.

'At the commencement of the revolution, when he saw both the monarchy and his own person in danger, he returned to all those religious affections which he had formerly entertained. On being committed a prisoner to the Thuilleries, he became a kind of *illuminé*, accelerating the loss of his crown, to preserve inviolate the decisions of Pius VI. respecting the civil constitution of the clergy. It is in this sense, that the priests who are hostile to that system, regard him as the first martyr to their cause, and to the discipline of the Romish church, which Lewis XIV., in his famous propositions relative to the clergy of France, had sacrificed to his policy, and repressed throughout his dominions *.

'I have long been employed in studying the character and conduct of this prince: his papers in the castle of Versailles, those which were brought to the committee of safety by the victorious party on the 10th of August, and those found in his apartment at the castle of the Thuilleries, are all analysed in these Memoirs. I owe it to truth and to posterity, to declare, that I have not seen a single paper belonging to this prince, which does not prove his zeal for the interest or glory of the nation.'

Of the late unfortunate Queen, the author thus speaks:

'The four first years that Maria Antoinetta lived in France are the only happy years that she passed in that country. The young dauphiness had an angelic figure; the clearness of her complexion was remarkable, the colours were lively and distinct, her features regular, her shape slender; but her eyes, though beautiful, were subject to occasional fluxions. She had the Austrian under-lip. She was of a caressing disposition, cheerful, attentive to please, and well instructed by her mother how to make herself beloved by all at court, had she chosen to follow her lessons. The pulpits, the academies, the most distinguished societies, the journals, the almanacks of the Muses, all lavished upon her their applause. Flattery had as yet retained in France the forms and the tone of the interesting reign of Lewis XIV.'

According to M. Soulavie, in order to seize the reins of government, and to serve her house, Marie Antoinette sought

'To secure the attachment of her husband: she knew so well by what means to environ him, to dive into his mind, and discover the foible of his character, that she resolved, in conformity to the instructions of her mother, to exercise over him the whole united influence of her sex and personal charms. Actuated from early youth with the ambition of one day governing in his name, a caress, a *bon*

* I have, however, found in his cabinet the book of a German writer, which he ordered to be translated, and which was dedicated to him. This work was an apology for the marriage of priests. The author's name was Calixtus.'

mot,

not, an affectionate sentiment, happily introduced, were the resources which she employed for obtaining the ascendancy over this young prince. The refusal and the concession of favours, happily timed, were the arts by which she attached him; and we have seen the king in his latter years regard her at once with sentiments of fear, obsequiousness, and affection.'

The present head of the House of Bourbon is thus described:

'Monsieur, entitled count of Provence, from his birth, called Monsieur, according to etiquette, from the accession of his elder brother to the crown, had discovered at court all the reserve of the presumptive heir of the monarchy. The reign of a brother, who had for many years had no child, had rendered this great circumspection necessary. Monsieur lived commonly very retired, employing himself in literature, and in drawing up historical memoirs of the events at court which fell under his own observation. This prince is the only historian I know of at the court of Lewis XVI. He possessed talents and a great variety of knowledge. He sent privately to different journals, chiefly to that of Paris, some anonymous fugitive productions, with the view of sounding the public on particular subjects of history or literature. Decent in his morals, attached to his spouse, he did not betray, till a late period, the friendship which, however, he was known to entertain for the countess of Balby.'—

'There appears then to be in the disposition of Monsieur a variety of sensations, and in his understanding a succession of contradictory, floating, indecisive, and incoherent political ideas, which determine his conduct, and deprive this prince of that stability of principles necessary for the head of a party, to conduct itself with dignity and success; and it is precisely to a prince of this character, that all the parties which have governed France, have refused to entrust their destiny, since the nation has begun to oppose so great firmness to the powers armed against her, and has found the necessity of retrieving herself from the state of humiliation, in which we had been kept by Austria from 1756, by England from 1763, and thirty confederated powers from 1792. The house of Bourbon has been overthrown, when France became ashamed of its treaties and alliances. The first requisite for a people sensible, high-spirited, ingenious, brave, and surrounded by Englishmen and Austrians, is to maintain its dignity and independence.'—

'In his fugitive and wandering life, we behold him fixing on a state held in small estimation in Europe, to fly to some corner still more distant, but always to some subaltern power, when disastrous fate continues to pursue him. To insult in history a prince so illustrious by his misfortunes, would be the height of cruelty and injustice. Monsieur will be cited by posterity as one in the class of those, who are celebrated for the vicissitudes they have experienced.

'In 1760, he was the presumptive heir of the first crown in Europe; and in the ninth year of the republic, his condition is such, that the power of existing upon the earth is become a favour; which he is obliged to negotiate and obtain after every new victory of our troops, or at each new treaty of the republic.'

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'The ambition of Monsieur was dark, deeply concealed, indecisive, and fluctuating with every successive event. He seemed little disposed to meddle with the affairs of administration; he intrigued less than the queen, to obtain employments, promote his favourites, or form a party in the state. He never interfered in the choice of ministers; he lamented in silence the misfortunes of the state, and no share of those with which the nation reproached the queen and the count d'Artois was imputed to him. He managed his finances with a spirit of order and moderation. He was inclined to economy and severity, rather than to liberality or diversions, having long entertained the design of establishing an opulent house.

'Monsieur seems to become daily less interesting to the nations governed by the princes of his house. In France he is forgotten or abandoned, or at least remembered with indifference, and variously characterised by different parties, according to the degrees of passion which our troubles have developed. This singular situation would be a presage of his destiny, if the French were not liberal in their opinions, and there did not exist wise men and friends of the republic, who, finding in Europe twenty-two princes of the house of Bourbon living in 1801, are persuaded, that it is for the interests and dignity of France to provide for the necessities of the wandering princes of this family, and not suffer that it should be indebted for its existence to powers, jealous of the internal peace and the future prosperity of our country.

'England stripped the remains of the house of Stuart, which France and the pope assisted, in its state of misery and dereliction.

'France, more delicate and more generous, will never permit, that the elder branch of the Bourbons should subsist by the beneficence of Austria or of England.'

Of Monsieur, ci-devant Count d'Artois, now resident in Great Britain, the author says:

'The count d'Artois, second brother of the king, had received from nature a character very different from that of Monsieur. She had given him a temperament inclined to pleasure, and to irregular and premature inclinations, which rendered his youth outrageous. At an early age he afforded subject for scandalous reports, which excited against him the blame of the public. All men of good morals, and who had an attachment to the house of Bourbon, were affected with deep concern, to find that nothing could reclaim this young prince from his disorderly habits.

'The count d'Artois was of a character sprightly, cheerful, satirical, daring, and petulant. His private chronicle is neither flattering, nor at all to be compared with the gallantry of the more splendid epochs of the monarchy. He appeared to be every thing which the king was not; and, in the same degree that the young king was reserved, virtuous, and modest in his conduct, the count d'Artois seemed to be audacious and profligate.

'A spectator would have said, at the first view of the character of the king and of Monsieur, that those two princes must certainly have fixed on salutary plans of policy.

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'He would have said, on the contrary, of the character of the count d'Artois, that his system of politics must be irresolute and versatile: but such was the destiny of this unfortunate house, that the two elder brothers, who manifested to the world the most wisdom and morality in their conduct, exercised a policy perpetually fluctuating; while the youngest of the brothers, immoral, volatile, and presumptuous, displayed definitively, in the last years of the monarchy, the bold inflexibility of the principles of absolute power, and the firmness of opinions which are the basis of it.'

The second volume farther narrates the reinstatement of M. de Maurepas, in the ministry, and the measures adopted by him, the recall of the Parliaments, the private lives of the philosophical Ministers Turgot and Malesherbes, the maxims of their administration, and the very different principles which had guided the ministerial life of the old Courtier La Vrillière, who died about this time.

[*To be continued.*]

ART. XII. *Sermons preached to a Country Congregation:* to which are added a few Hints for Sermons; intended chiefly for the Use of the Younger Clergy. Vol. II. By William Gilpin, Prebendary of Salisbury, and Vicar of Boldre, in New Forest. 8vo. pp. 472. 7s. Boards. Cadell jun. and Davies.

THE remarks which we have already made concerning the former volume of these discourses * fully apply to that which is now added. The sermons are increased to fifty; and the *Hints*, which were before thirty-seven, are advanced to one hundred. In the first, much useful instruction and excellent advice are imparted; and, as it appears to us, in a manner likely to gain attention from and improve the audience for whom they are principally designed. We avoided quotations in the account already given of this work: but we shall now make an extract or two, by which the reader may form some judgment for himself. One shall be taken from the thirty-sixth discourse, which treats 'on the different modes of God's speaking to mankind.'

'Besides speaking to us in the works of creation, and in the holy Scriptures, there is still another way, in which God speaks to us, and that is by our *consciences*. Hitherto God speaks to us only by external objects: but conscience speaks from within. We turn away our eyes often from the works of creation: we throw our bibles often behind us; but conscience flies in our face, and will be heard. Heard in some degree it will be always: but we are at option whether we will attend to its remonstrances. There are profligate

* See Month. Rev. N. S. vol. xxxii. p. 268.

people

people who harden their consciences by wickedness, till they will remonstrate no longer. Such people, in the high career of vice, will listen to nothing. To them we preach not. It is unavailing.—But when we call conscience the voice of God, we must conceive it to be an informed conscience. An uninformed conscience will only mislead. We are not however speaking of such information as is necessary in distinguishing nice cases; but of such common notices of right and wrong, as every man's conscience, in a Christian country, is able to obtain. Are you meditating some scheme of fraud, or villainy? Listen to the friendly advice of conscience. It will tell you how wickedly you are about to act.—How little you gain—and how much you lose.—Check then the crime in its first conception, and hesitate a while before you complete it with a deed. Are you contriving some scheme of unlawful pleasure? Before you complete your wicked conception with a deed, attend a moment to your conscience. It will hold up a glass in which you will see all your expected pleasure inverted; and in its room, disgrace, infamy, and disease. Thus also you may check the oath—the lie—the lewd jest—or any other wrongness. There is always time enough between the conception and the utterance to listen to conscience. A moment is sufficient.'—

Towards the close of this sermon, the preacher adds;

'The last observation I shall make is, that one way still remains in which God will speak. At that awful time in which he calls us all into judgment, and pronounces sentence on us, he will speak in another manner than he has yet spoken. He will speak in his *justice*. In this world God speaks to us by his *power*—his *wisdom*—and his *goodness*: but not yet by his *final justice*.—While we live in this world God allows us a choice. We may listen to his voice or not, as we please: we have our option. But in the next world that option will be over: God will speak; and we *must* hear!'

One farther passage we take from the forty-fourth sermon, 'on our casting care on God.'

'Having shewn you that God *careth for us*, let us see how we are *to cast our care on him*.—Nobody can be so absurd as to suppose, that we are to give up all concern about our affairs, when we are ordered to *cast all our care on God*. We *must* take the future under *our own care*. The industry of youth must provide for the infirmities of age. The hand that laboured, cannot always labour; and the thinking mind is often robbed by years of all its powers. So that as life may subsist after the ability of providing for it is gone, God certainly leaves a proper degree of *care* to rest on ourselves. Even Adam, when placed in Paradise, was ordered *to dress it, and to keep it*. St. Paul himself, after he was an apostle, wrought at his profession, which was tent-making. Others of the apostles were fishermen, and exercised their calling during their apostleship. What is meant therefore by *casting all our care on God*, is this: after our own endeavours, we must trust the event of things to God. We must beg God's assistance in forwarding the *means*; but must not suffer ourselves

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selves to be anxious about the *end*. Thus, for instance, if you have land to manage, do every thing you can, to work it properly, and make the best of it; beseeching God to bless your industry. But if your harvest do not answer your expectations; or if the seasons are not exactly as you could wish, or if any little adverse matter unexpectedly happen, be not anxious or distressed, but *cast all that care on God*. Or, if you find your family increase more than your means, do what you can to maintain them: be industrious and frugal; but do not distress yourself about the future: *cast that care on* God. When you have given your children a religious education, and have brought them up in industry and frugality, you have done *your part*; and God will be a better father to your children if they continue to be religious, than you could have been yourself. Thus again, if any of you have sickness in your families, or meet with worldly losses, endeavour not to distress yourselves, but *cast all that care on* God. He can bring things right again by means which you do not foresee. In short, in matters of every kind, both of a public and private concern, let us not distress ourselves with looking anxiously into the *event* of things, which is invading God's part. They happen, in a thousand instances, contrary to our suppositions. Let us therefore make ourselves easy about them, and *cast the care of these things on God*. Thus the duty of *casting your care on* God amounts only to this—you must leave those things to *the care of* God, which your own care cannot provide for. So that at any rate, you see, you cannot lose by *casting your care on* God: what your gain by it is the last point to be considered."

Perhaps we may not have chosen the most striking parts of the volume; and there are, no doubt, others superior: but we selected these because they seemed to agree best with our contracted bounds, and to afford a suitable view of the strain and fashion of the discourses. Some few of them relate to what may be termed doctrinal subjects, which are discussed in a very general way indeed, and regarded merely as what are to be received. The sermon on the Lord's supper is, in our apprehension, one of the most defective in this volume: but the work, on the whole, is so acceptable and likely to be of so beneficial a tendency, that village pulpits, and perhaps many others, will often resound its contents; and some ingenuous minds, we are persuaded, will make them their own by thoroughly considering, forming, or enlarging them according to their particular ideas, and as they judge most likely to render them useful. The numerous *Hints*, which constitute a considerable part of this publication, are well calculated to assist the student in discoursing from different passages of the Scriptures.

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ART. XIII. *Sermons on various Subjects.* By Samuel Stanhope Smith, D. D., President of the College of New-Jersey, America. 8vo. pp. 400. 7s. 6d. Boards. Mawman. 1801.

IF novelty of the source whence a work originates can prove a recommendation, without doubt it attaches to this volume, which is imported from what may even yet be called the *new world:* but it must be acknowleged to possess superior merit. Great Britain abounds with this class of publications; many of which must be considered as highly estimable, while there are numbers also of but little worth. We should have perceived, had the author not informed us, that it was his aim to gain somewhat of the manner of French authors who have been celebrated in this line.—'I have endeavoured (Dr. S. also says in the preface,) to consult the public taste, without sacrificing to it the plainness and gravity of evangelical truth. As far as I have been able, I have studied to unite the simplicity that becomes the pulpit, with a portion of that elegance which is now so loudly demanded in every kind of writing.'—Were merely a general character to be given of these discourses, it might be said that, notwithstanding objections which may be produced, they are sensible, animated, and calculated to impress and improve those who will attend. Such are the first two, 'on infidelity,' and that which follows, 'on the dangers of pleasure.' In the fourth, 'on the rich man and Lazarus,' we find it remarked concerning the parable; 'the lesson which it conveys is the more instructive, because it is that of a man who, as far as appears to us, was neither profligate, cruel, nor unjust. His supreme object seems to have been to enjoy himself. Vain perhaps and ostentatious, he lived in splendour and in luxury: but, amid these indulgences, he seems to have been forgetful of his duties to heaven, rather than impious; inattentive to the offices of charity, rather than inhuman; *incapable* of the self-government and self-denial which religion requires, rather than abandoned in his morals: yet, at last, we see him make his bed in hell.'—In the above judicious passage, *incapable* is surely not the proper word: nor can we much approve, on so grave a subject, of the antithesis which follows;—'From the flattering arms of unsuspected joys, he descends to the cruel embrace of everlasting flames.'

The sermon on Industry may be classed among the best; its latter pages consist of an address to the students of the college, very appropriate to the occasion: but we speak of what more directly regards the subject as a general concern, from which we know not that we can select one part as superior to another.—We make therefore a short extract from that which

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enforces this virtue by the consideration of 'our relations to society:'

'No man liveth to himself alone. We are all members one of another, and are linked together by innumerable ties of mutual interest and dependence. The joint efforts of all are necessary to the happiness of all. Man, as an insulated individual, is capable of little improvement, and even of little enjoyment. Arts are invented and cultivated, society advances and is refined, and the public spirit is promoted only by united labours. Each is called to contribute his portion to the common stock. Every man, therefore, who is not usefully employed, may be said to steal so much from the sum of general benefit and happiness as his labours ought to have added to it. He does more. His example infects the community; and the idle become injurious, not only by their own indolence, but by their pernicious influence on the industry of others. Who has a right to enjoy the advantages of society, if he contribute nothing to maintain and increase them? Shall the wealthy claim this dishonourable privilege as if, being the spring of action in others, and the channels through which the rewards of labour flow, *they* might remain idle? No; the ties of reciprocal dependence connect all the orders of the community, and reach, like a mighty chain, from the highest to the lowest. Beside, is it not manifestly unjust that those, who enjoy the bounties of Providence in the greatest profusion, should employ them to the least worthy purposes; should render themselves the least worthy of men; should suffer their powers to stagnate, for want of necessary exercise; and become, by their example, the corruptors of society?—If God has elevated them to conspicuous stations, and put into their hands the means of doing extensive good, has he not laid them under proportionally higher obligations than other men to cultivate an intrinsic worth of character, and to co-operate with himself in promoting the happiness of mankind? Can this be effected by an indolent self-enjoyment, which takes no interest in the affairs of men? or by a luxurious dissipation, in which, though men may be active, they are worse than idle, and active only to become pernicious?—To the law of useful industry, therefore, the rich as well as the poor, the great as well as the humble, are, by their relations to society and to God, equally and indispensably subject.'

The justness of this reasoning will no doubt be allowed; and it is not destitute of animation. Several similar passages form a great part of the volume; and elsewhere we find what is more pathetic and *awakening*.—Occasionally, the author may appear declamatory or discover too much his aim to engage the passions, or may seem to be rather systematically biassed; and here, also, as in the work which is the subject of the preceding article, we apprehend that the discourse which relates to the Lord's Supper is likely to afford the least satisfaction.—The remaining titles are,—'The penitent woman at the feet of Jesus.—The united influence of reflection and sacred reading in cultivating

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tivating and purifying the morals;—The forgiveness of injuries, two sermons;—The pleasures of religion;—Secret faults;—Public vices;—Death;—The last judgment;—Happiness of good men in a future state.'

ART. XIV. *The Maid of Lochlin*; a lyrical Drama. With Legendary Odes, and other Poems. By William Richardson, A.M. Professor of Humanity in the University of Glasgow. Small 8vo. 3s. Boards. Vernor and Hood. 1801.

As Mr. Richardson is already known to the public by several ingenious productions, when we say that in the miscellany before us he has not derogated from his former reputation, we shall be sufficiently understood both by his discriminating and his partial admirers. The subject of his drama will not perhaps be deemed judiciously chosen, at least on this side of the Tweed, where the poems attributed to Ossian are no longer regarded with enthusiasm. The Professor, indeed, seems to have been aware of this disadvantage; for he observes, in his Preface, that it is not 'a consideration of any consequence on the present occasion, whether the author believes or not, in the full authenticity of all the performances ascribed to the Gäelic Bard. Nor does he think it derogatory to their acknowleged merit, or to the honor of Scotland, to suppose them chiefly the work of an ingenious Caledonian, enlightened with the literature of the present age, rather than of a Caledonian, such as Caledonians were in the second or third century.' There is a considerable difference, however, between the estimate of compositions supposed to be produced on one side by an unlettered savage (as Ossian must have been), and, on the other, by a schoolmaster in the eighteenth century, acquainted in some degree with good authors, and certainly master of the English Bible; in which he has indicated parallelisms with his Ossian, in his own notes on the Translation of the Highland Bard. Passages which would be regarded, on the first supposition, as proofs of original genius, must be considered, on the latter, as mere plagiarisms, devoid of merit.

Whether the fault consist in the nature of the story, or in Mr. Richardson's method of treating it, the 'Maid of Lochlin' is certainly deficient in point of interest. We begin to read without curiosity, and we finish without emotion. The dialogue moves on with solemnity undisturbed by passion. Of the lyric part, the following is a fair specimen,—for it is directed to be sung *with emotion*;

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I.

'Matrons of Morven, wail and weep!
In vain along the rolling deep
Ye lift your longing eyes;
Your eyes, that fill with brimming tears;
For, there no white-wing'd sail appears,
Mingling with distant skies.

II.

'High over Selma's regal tower,
High, at the dreary midnight hour,
Ey'd by the trembling Seer,
Flames a tremendous falchion bare,
And, blazing with terrific glare,
Stounds him with panting fear.

III.

'Soon shall our sacrilegious foe
Be laid in rueful suff'rance low:
For with a flaming brand,
Odin will cleave his crested helm,
His boasted arrogance o'erwhelm,
Stretch'd on a foreign strand.

IV.

'Valhala, bright with burnish'd gold,
Thy gates with loud recoil unfold,
Send the destroyer down!
Odin, in roar of battle strong,
To thee shall victory belong,
Conquest, and high renown.

V.

'Red 'mid turmoiling clouds, unfurl
The banner of thy wrath, and hurl
The lightning of thine ire;
Far let thy pealing voice resound;
Our foe's audacious pride confound,
Whelm'd with avenging fire.'

In another act, we think, the author has been more happy; and the imagery is particularly appropriate, because it exhibits an instance of *Second-Sight*:

'Strangers in a foreign land,
Far from our native home,
Wand'ring on a weary strand,
Our steps in toil and sorrow roam.
When shall our longing eyes again,
Far beyond the foamy main,
Behold the cliffs of Albion rise?
Behold her shelt'ring forests wave?
And streams that verdant valleys lave?
And lakes, reflecting party-colour'd skies?

'When

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'When will our hunter's airy footstep tread
With morn the mountain's heath-invested head?
And Selma's hospitable roof receive
The way-worn wand'rer at return of eve?
Then shall the festive shell go round,
And social minstrelsy resound;
With strife of bards in tuneful song,
High-bosom'd maids, and valiant chiefs among?—
How soft my fond illusion, when I greet
The wave, that rushes with auspicious roar,
And seems solicitous to lave my feet,
As if it roll'd from Morven's shore,
Bath'd perchance the polish'd sand
That glitters on our bay-indented strand!

'Visions of effulgent light
Flash upon my ravish'd sight!
'Merging from the watry deep,
Girt with many a rocky steep,
Beneath a canopy of radiant skies,
I see a lovely Isle arise!
Albion, I know thee, know thy prime,
Matur'd by ages of revolving time.
I hail thee; hail thy future change!—
The glades coeval heroes range,
The spacious plain, and valley wild,
No more by lurid fens defil'd,
Smile, with yellow harvest crown'd;
The while with many a mingling sound
Wafted thro' propitious skies,
From cities of imperial pride,
Where rivers roll their azure tide,
I hear a busy murmur rise.
And now I hear a loftier voice proclaim,
Pealing thro' the vault of heaven,
"In after times, to Albion shall be given
Dominion, and a name
Above the nations; for in virtue strong,
To her, and to her sister isle,
And those of lowlier note, that on her margin smile;
To her, shall equal rule and holy truth belong."

The smaller poems are nearly of the same standard with that which we have here quoted.—It would be unjust to conclude our brief account of this miscellany, without offering a tribute of praise to the author for the pure morality of his verses, and the unaffected simplicity which generally characterizes his style.

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MONTHLY CATALOGUE,

For JULY, 1802.

EDUCATION.

Art. 15. *Elements of English Grammar*; or, a new System of Grammatical Instruction. By John Dalton, Teacher of Mathematics, &c. Manchester. 8vo. 2s. 6d. bound. Richardsons.

NOTWITHSTANDING the labors of so many learned men on the subject of grammar, much has remained to be done by modern grammarians, from the want of philosophical accuracy in those who preceded them, and from their general neglect in tracing the meaning of words to their proper source and origin. Simplicity was not with them an object of sufficient importance; they made useless distinctions in grammar; they employed parts of speech which were not wanted; and they thus accumulated rule upon rule,—The celebrated author of the "Diversions of Purley," to whom the treatise before us is dedicated, has a disciple in Mr. Dalton by no means unworthy a master of so much genius and erudition. We have perused his compendious treatise with much satisfaction; and we recommend it to all who are engaged in the education of youth of either sex, as a very useful manual in the branch of science of which it treats.

Art. 16. *Conjugata Latina*; or, a Collection of the purest and most usual Latin Words, distinguished into Classes according to the Times of their Occurrence, and arranged according to their Derivations, &c. &c. By Thomas Haigh, A. M. Master of the Grammar School, Tottenham. Small 8vo. 3s. Boards. Symonds, &c.

We do not see that any advantage is likely to accrue to a learner from this collection of Latin words, marked according to their quantities. A good grammar will furnish a beginner with a sufficient knowlege of words; and the easiest and surest mode of increasing that knowlege is, not by committing a string of words to memory, but by gradual reading, and translating into Latin. An attention to the rules of prosody, applied *syllabatim* to Latin poetry, and reduced to practise by writing verses, is the only effectual method of impressing on the mind an accurate remembrance of the respective quantities of words.

NOVELS.

Art. 17. *Adamina*. By a Lady. 12mo. 2 Vols. 7s. sewed. Vernor and Hood.

Where faults and beauties are blended together, the critic can find occasion to exercise his skill; and the pain, which it costs him to censure, is relieved by the satisfaction of having it afterward in his power to commend:—but, where neither faults nor beauties can be found, where an insipid blamelessness reigns throughout, where nothing interesting or nothing strikingly offensive occurs; what can he venture to say? He can say nothing.

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Art. 18. *She lives in Hopes*; or, *Caroline.* A Narration founded upon Facts. By Miss Hatfield, of Manchester. 12mo. 2 Vols. 9s. sewed. Parsons, &c.

A few words will explain the life which this lady lives. At the beginning of the first volume, Miss Caroline Harman falls in love with Mr. George Severs, and Mr. Severs with Miss Harman: but many casualties in life, not worth enumerating, intervene; and their happiness is deferred to the end of the second volume. A month before the time appointed for their nuptials, Mr. Severs contrives to shew his intended bride and a party of friends the improvements in the parish church. Here is a good opportunity for a wedding: a priest is at hand; the ring is produced; and Mrs. Severs attains the summit of her 'hopes.'—Need we add that farther remarks on this every-day-story are unnecessary?

Art. 19. *Justina*; or, the History of a Young Lady. By Harriet Ventum. 12mo. 4 Vols. 18s. sewed. Badcock.

A correspondence is here begun and continued through four volumes between Justina Trecothick and Matilda Nesbitt, with some occasional letters from others. These two virtuous young ladies, who, from early acquaintance, are much attached to each other, are destined to a variety of trials and misfortunes, till at last they are happily rewarded with the objects of their respective choice.

Matilda, left an orphan from her infancy, is adopted by her aunt, a weak woman, who is afterward persuaded to discard her by the artifices of Lady Cicely, a favorite friend. Thus banished, Matilda is kindly received by an old servant of the family; becomes known to her uncle, the Earl of Locheil; is adopted by him; and is married at last to her favorite Fitzorton.

Justina, in the mean time, from the unhappy marriage of her mother with Brymer, (a servant in the family,) is persecuted in various ways, and conveyed into Italy by his contrivance in order to effect a marriage between her and Sir Evan Morgan. Here, however, she gets rid of her suiter; Brymer dies by poison; her mother takes refuge in a convent; and her lover Lord Osmond appears, and makes Justina his bride.

Some of the incidents, though not new, will here be found to amuse: but the common-place moral and sentimental remarks will disgust by their repetition. The style and language will be often condemned,—except by those readers who can *set* with patience, and when weary *lay* down.

Art. 20. *Phatime et Zoroé, Conte Arabe.* Par M. Alciator, *de Marseille*, 12mo. 4 Vols. 12s. Boards. Dulau and Co. 1802.

This romance, it appears from the preface, was principally intended for the instruction and amusement of an *élève* of the author: but it is well calculated for young persons in general, and is intitled to considerable praise for the perspicuity of its style, the pleasing simplicity of its fable, the noble sentiments which it inspires, its pure morality, and its animated piety. The history of the aged hermit is interesting and affecting. The general reflections on men and manners, on the order and government of the world, on history, on the rise

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rise and success of Mahomet, &c. &c. are judicious, and furnish much useful information for young people. The struggles of Zoroé and Phatime under their various trials, their captivity, and sufferings, convey a noble lesson of virtue; and the discovery of their aged sire Abdolahid, who had been captured and separated from them, in the person of Menophir pleading their cause before the Æthiopian Prince, like the discovery of Joseph at the court of Pharaoh, is full of natural pathos.—The virtues of Zoroé and Phatime are at last rewarded; and Abdolahid, their father, like some mariner wearied with the troubles of the ocean, arrives at the destined port, and peacefully enters "the haven where he would be."

Art. 21. *Belmour.* 12mo. 3 Vols. 10s. 6d. Boards. Johnson. 1801.

Considerable talents are here displayed in the support and delineation of characters; accompanied by many just reflections, and a knowlege of the world. We must except, however, the libertine behaviour of Lord Belmour, in violating the rights of honor and hospitality by his criminal intimacy with Lady Roseberg;—a conduct which cannot easily be reconciled with the openness and generosity of his disposition. That man can have little soundness of principle or true benevolence, who is guilty of such a flagrant act of villainy in the house of his unsuspecting friend.—Nor can we commend in a virtuous wife, as Emily Courtenay is described to be, her expressions of tenderness towards her former admirer, and still giving him hopes of their future union.—We cannot deem that author's moral sentiments *quite* correct, who holds up such characters as worthy of our perfect approbation and esteem.

From the general accuracy of style in this novel, we were surprized at the expressions '*solicitations*', and 'complacence of *feel.*' The recurrence, also, of the word 'uncommonly' is tiresome, and the use of the participles *sitten*, *gotten*, is unpleasing to the ear, though grammatically proper.

The narrative would have been better conducted, if the early life of Miss Melville had not been introduced so late, as an episode.

MEDICAL, &c.

Art. 22. *The Clinical Guide;* or, a Concise View of the leading Facts on the History, Nature, and Treatment, of the State and Diseases of Infancy and Childhood; &c. &c. By William Nisbet, M. D. 12mo. 5s. Boards. Johnson. 1800.

This volume constitutes the fourth part of Dr. Nisbet's Clinical Guide; of the former parts, we have already given an account; and we have little more to observe of the present, than that it seems to be a cheap and useful abstract of the best publications on this subject. Dr. N. has added a practical Pharmacopæia, which he has unluckily termed, in the general title, an *infantile* Pharmacopæia. This equivoque reminds us of a worthy gentleman who some years ago published a book on insanity, which he termed *Maniacal Observations:* but the title of neither of these works can be applied in the opprobrious sense to their contents.

A table

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A table of the proportions of active ingredients in some principal formulæ next occurs, in which we observe an important error: the mercurial pills, or *pilulæ hydrargyri*, contain, we are told, (p. 210.) in each dram, (properly, drachm,) *four grains* of Mercury! We find no table of errata; yet we can impute this blunder only to the printer. It is capable, however, of misleading beginners, and ought to have been corrected.

The volume concludes with a sketch of nosology, founded on Dr. Cullen's system, but occasionally varied. Practitioners in the country will find this book an useful addition to their libraries; though it will by no means supersede the necessity of consulting other and more elaborate publications.

Art. 23. *Observations on Mr. Home's Treatment of Strictures in the Urethra;* with an improved Method of treating certain Cases of those Diseases. By Thomas Whately. 8vo. 2s. 6d. Johnson. 1801.

We meet with many sensible and important observations in this pamphlet; from which we should select several passages, if we could spare room, and if the nature of the subject were more adapted to our work. After having stated, in a forcible manner, his objections to Mr. Home's method of applying caustic to strictures, Mr. Whately proceeds to describe his own. The quantity of caustic to be inserted, in the first instance, ought never to exceed one twelfth of a grain; and from the author's experiments, it appears that this portion, applied to the inside of the mouth or lips, produces a slough equal in size to a seven-shilling-piece.—For Mr. W.'s directions respecting the renewal of the application, and other circumstances, we must refer the reader to the pamphlet itself; which will afford much useful information on the mode of treating this obstinate and distressing complaint.

Art. 24. *A Compendium of the Anatomy of the Human Body;* Illustrated by upwards of 160 Tables, containing nearly 700 Figures, copied from the most celebrated Authors, and from Nature. By Andrew Fyfe. 4to. 3 Vols. 5l. 5s. half-bound. Printed at Edinburgh, and sold in London by Longman, &c.

This large work, which consists entirely of figures and explanations, is conducted on a plan which is well-calculated to facilitate the study of anatomy. The first volume consists of three parts; the osteology, in which the bones are minutely and accurately represented; the myology, where the successive layers of muscles are delineated, as they appear on dissection; and a description of the bursæ mucosæ, ligaments, and other parts of the joints.—Volume II. contains the viscera, and organs of the senses. In this part, we meet with several views of the brain, particularly adapted to initiate the student in the intricate structure of that organ.—Vol. III. relates to the absorbent system; in which is included a whole-length figure, as large as life, shewing the general distribution of the absorbent vessels, the blood-vessels, and the nerves.

A work of this nature does not admit of quotations. After having expressed our approbation of the plan, therefore, we have only to add

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add our regret that it has not been completed with more success. A few, and but a few, of the plates are well executed; and the great majority are so coarsely managed, as to have a discreditable appearance. They have indeed greatly disappointed those expectations which we had formed from the well-known talents and ingenuity of the author.

Art. 25. *A Treatise on the Cow-Pox*; containing the History of Vaccine Inoculation, and an Account of the various Publications which have appeared on that Subject, in Great Britain, and other Parts of the World. By John Ring. Part I. 8vo. pp. 500. 8s. Boards. Carpenter, &c. 1801.

This work is an ample compilement of every important publication that has appeared on the subject of vaccine inoculation. The author is a zealous advocate for the practice; but, as the public opinion is now decided in its favour, some of his arguments and much of his declamation may appear superfluous. Mr. Aikin's smaller and more *readable* tract will supply nearly every thing useful on the subject. The language of Mr. Ring's book is, in truth, occasionally so inflated, that it is ill adapted to scientific purposes; and, though much valuable information is brought together in his volume, it rather oppresses than enlightens the reader, from a total want of arrangement and discrimination. The substance of many of these papers might have been compressed into a compilation of moderate bulk, without in any degree weakening the evidence, or diminishing the actual quantity of knowlege, which they contain.

Fortunately for the public, this great problem is now settled in favour of Dr. Jenner's discovery; the doubts which had arisen, from the use of improper matter in some cases, and which we at one time could not help expressing, are now completely removed; and the practice is only better understood, and more firmly established, in consequence of the discussion. Seldom, indeed, has a medical question of importance been so speedily determined: to this decision, the modesty and candour of Dr. Jenner have eminently contributed; and in these respects we may propose him as a model to all who may have occasion to engage in medical controversy.

Art. 26. *An Essay on the Yellow Fever of Jamaica.* By David Grant, M. D. 8vo. pp. 65. 3s. Robinsons. 1801.

Nearly one half of this production is employed in a defence of the slave-trade, on which we shall not now offer any observations. At p. 27, Dr. Grant begins his account of the yellow fever; which, he informs us, was the remittent endemic fever of the island, and not contagious. His description of the symptoms agrees with that of most other writers. In the method of cure, he strongly advises bleeding; which, he says, affords great relief from the head-ach; and after this, mercurial purgatives are recommended. Vomiting, Dr. Grant thinks, is injurious. After evacuations, he proposes a large dose of Peruvian bark.

Small as this pamphlet is, and particularly with reference to its price, the quantity of real information contained in it is in very little proportion to its bulk. It is also necessary to observe that the language

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language is extremely incorrect; sometimes ungrammatical; and sometimes deformed by barbarisms. The first sentence of the dedication to the Duke of Clarence extends through a page and half, and at last concludes without the clause necessary to render it intelligible: we shall insert this curious specimen of composition, which is really a *non-descript* in literature.

'The interest which your Royal Highness has pleased to take in the support of the rights of the West-Indian Colonies, (rights derived from, and repeatedly sanctioned and confirmed by, the Legislature of the Parent State, and which are calculated to produce an increasing source of riches and strength to the Empire at large,) by your firmly opposing, when agitated, the Abolition of the African Slave-Trade; without which the present cultivation of that inestimable island, the Island of Jamaica, cannot be sustained, nor extensive tracts of waste land brought into cultivation; and your endeavours to check the maledictions of party spirit and frantic enthusiasm, cruelly and wantonly bestowed on the Colonists, respecting the treatment of their Negroes, from your own personal knowlege of the island, and the general benevolence of its inhabitants; confirmed at the same time, by referring to the slave-laws of the colony, and by the fullest force of evidence from men of dignified characters, the Governors and Admirals of that island; men disinterested, and therefore not liable to be actuated upon by either prejudice or enthusiasm, and whose situations not only afforded them time, but the most extensive and best opportunities for accurate information; and this evidence likewise still further corroborative, as taken in the most solemn manner at the Bar of your House—the highest temporal tribunal and purest fountain of justice.'

This period evidently wants an *appendix*.

Art. 27. *A short Account of the Climate of Madeira*; with Instructions to those who resort thither for the Recovery of their Health. By Joseph Adams, M. D., Physician in the Island of Madeira. 8vo. 1s. Longman and Rees. 1801.

This pamphlet contains information which will be very useful to patients whose complaints require a voyage to Madeira. The following general account will afford an idea of the prospect for invalids, from this change of climate:

'In all cases of tubercular or scrofulous consumption, if, as it has been expressed, the patient does not saunter away his time after he has been advised to leave England, we can with certainty promise a cure.—Where the lungs are ulcerated from other causes, it remains to be determined, whether there are powers remaining in the constitution to effect a cure if the patient is placed in the most favourable circumstances; for though we see many recover from a situation which invariably proves fatal during the winter in England, yet we have also instances in which an emaciated carcase has been surrendered to the waves during the voyage, or arrived only early enough to be decently interred. In an earlier period of the disease, there can be no situation in the world so well calculated for the restoration of diseased lungs, as the island of Madeira.'

Dr. Adams

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Dr. Adams attributes this degree of success to the dryness of the atmosphere, and the equal temperature of the climate; and we are glad to find, from his account, that patients may now be accommodated at Funchall, on moderate terms.—We recommend, in course, the perusal of this little tract to all those who are interested in the fate of consumptive subjects.

Art. 28. *A Letter to Sir Walter Farquhar, Bart.* on the Subject of a particular Affection of the Bowels, very frequent and fatal in the East-Indies. 8vo. 2s. Cadell jun. and Davies. 1802.

The disease here described is an inflammation of the colon: but we have some doubt whether the appearances have been so entirely overlooked by authors, as this writer imagines. We shall quote his general account of the symptoms:

'The disease of which I speak, and which is by much the most acute and fatal I have met with in India, is an Inflammation of the Colon, attended from the beginning, with a severe fixed pain above the pubes; with extreme difficulty of making water, and frequently an entire suppression of urine. There is, at the same time, a violent and almost unceasing evacuation from the bowels of a matter peculiar to the disease, and which I cannot describe more correctly, than by observing that it exactly resembles water in which raw flesh had been washed or macerated. There is always a very high fever, with unquenchable thirst and perpetual watchfulness. The pulse is extremely hard, frequent, and strong, resembling that which takes place in the highest degree of Pleurisy or the most acute Rheumatism; and there is a burning heat in the skin, which leaves a sensation on the finger, as if it had touched a piece of heated metal.'

The fixed pain, and the strangury, are mentioned by Lommius * as characteristic of inflammation of the Colon.

Purgatives are deemed injurious in this complaint, by the present author; and he seems to place his chief dependance for a cure, on opium judiciously administered.

Mr. Duncan (for this is the name subscribed to the letter) seems to believe that the Hepatitis, to which Europeans are so peculiarly liable in the East, is not often a primary complaint, but that the irritation originates in the alimentary canal: that 'it is in consequence of loss of tone, irregularity, and disorder in the bowels, that the functions of the liver are first disturbed, and that this organ becomes subject to inflammation and obstruction.' If this be generally the case, Mr. D.'s view of the causes of Hepatitis adds strength to Mr. Scott's recommendation of the nitrous acid, in that complaint.

Art. 29. *Observations on the Cow Pock.* By John Coakley Lettsom, M. & L.L.D. 8vo. 3s. Mawman. 1801.

The question respecting vaccine inoculation being now so generally decided, we have no occasion for entering into the reasoning and facts contained in this pamphlet. It manifests the most lively interest in the subject, but it is written with a pomp of language

* Observat. Medicinal. p. 169.

which

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which is not well adapted to modern times. Dr. L. talks, for example, of the *periphery of his associates*, meaning the circle of his acquaintance; and of the *lactarious fountains*, meaning the dugs of the cow. This is "too picked, too peregrinate*," for us.—Some curious facts, however, are here recorded; and among them is the following:

'Although the Cow-pock had long since been found by incidental experience a security against the small-pox, it had never been applied to any beneficial purpose, till the genius of Jenner discriminated its powers, and introduced it into practice, as a permanent security against the variolous infection. This preventive quality of the vaccine fluid was certainly known even to scientific professional men many years ago; but, strange as it may now appear, no one, till Jenner promulgated his discovery, had ever improved that knowledge, by applying it to the process of inoculation. About twenty years ago, when Dr. Archer was the physician of the hospital for inoculation, Catharine Wilkins, now Titchenor, from Cricklade, in Wiltshire, who had had the Cow-pock in consequence of milking cows, came to her brother in London, (where she is now resident,) who, being desirous of ascertaining whether this circumstance could be depended upon as preventive of the small-pox, sent her to the hospital for inoculation, when she received the variolous matter from Dr. Archer; against which, however, she was proof, and the small-pox of course could not be communicated; but no advantage was derived from this fact.

'Archer was a prudent, cautious, and rather timid practitioner; and the hospital for inoculation owes much of its importance to his persevering attention to its interests; but he neither possessed the spirit of penetrating inquiry of Woodville; nor the genius of discovery of that man, who was destined to form a new æra in medical practice.'

After this specimen of the Doctor's good sense, we shall present our readers with a sample of his eloquence:

'When Herschell fixed the site of the Georgium Sidus in the great volume of the heavens, you raised the theme of ardent praise to this unrivalled astronomer; but what is the Georgium Sidus, in competition with the Jennerian discovery! Has it conveyed to one human being a single ray of advantage? Contemplate with impartiality the latter, whose beneficent rays are destined to dissipate the gloomy atmosphere of pestilential mortality; whose fatal victims, I am bold to suggest, amount to 210,000 annually in Europe alone! Does this reflection admit of a coldness of description? Dip your pens in ætherial and indelible ink!—Impress your observations in characters legible to the most distant regions of the globe!'

Not relying implicitly on this amazing power of language, Dr. Lettsom has called in the aid of the engraver, and has exhibited the sacred cow, in a vignette on his title-page; with attributes better suited to the superstition of a Hindoo, than to the notions of a

* Shakspeare.

national

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rational Christian *. We cannot join in transferring the gratitude due to Providence, for this great discovery, to the poor quadruped, which has become the unconscious medium of such an essential benefit.

The extraordinary facts, now authenticated respecting the cow-pock, open a wide and curious field of inquiry into the origin and relations of the class of exanthemata.

Art. 30. *A Treatise on Opthalmy* †, and those Diseases which are induced by Inflammations of the Eyes. With New Methods of Cure. By Edward Moore Noble, Surgeon. Part the Second. 8vo. 4s. Robinsons. 1801.

After having treated of the theory of this disease according to the Brunonian system, and of the cure of active inflammation, Mr. Noble proceeds to consider the irritable chronic states of the disease; or, in his own words, 'the Opthalmy proceeding from a deficiency of stimulus.' This part of the treatise contains many practical remarks, which deserve attention, and which would have been still more valuable, if they had been translated into common language.—By the new methods of cure mentioned in the title-page, we suppose that readers must understand the more recent methods recommended by writers, because several of the plans enjoined by Mr. Noble are taken from the publications of Mr. Ware and other authors. As he has fairly quoted his authorities, on those heads, we mention this with no other view than to prevent the disappointment of professional men, who might open the pamphlet with hopes of finding discoveries in the modes of treatment.

The topical applications, on which Mr. Noble chiefly depends at the commencement of this species of ophthalmia, are

'A, caloric, applied by means of water; and

'B, pure alcohol, diluted with water, either with or without a small quantity of camphor.'

That is, in plain English, warm water, or camphorated spirit of wine. With regard to the strength of the latter application, the author observes:

'In general, I find two drachms of the rectified spirit of wine, or a drachm and a half of the camphorated spirit, answer very well; but I must observe, it is of consequence towards success, to have the mixture of a proper strength; for if the pain it causes is very severe, it will stimulate the eye too much, and the patient will not allow of its application long enough to bring on that peculiar action of the vessels that is wished for, when the inflammation will be increased, instead of abated, as will shortly appear to be the case, if tinctura opii is applied at the commencement of a violent Opthalmy. If, on the other hand, it should be too weak, its effects will be slight and

* Dr. L. has also given portraits of Drs. Jenner, Pearson, Woodville, and other physicians who have distinguished themselves by their attention to this subject.

† The author perseveres in thus mis-spelling the word, of which we took notice in our account of Part I.; see Rev. vol. xxxvi. p. 208.

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transitory, little ease will be experienced after using it, and the practitioner will be disappointed in the expected cessation of pain, and the alleviation of the symptoms.'

The external application of laudanum is recommended, on theoretical principles which may be contested: but its use is sanctioned by experience, whether the theory be right or wrong. Mr. Noble uses a particular formula, which we shall quote exactly as he has printed it:

'Tinctura opii mitior.
R Extracti opii, drachmas quinque.
Spiriti vini rectificati, uncias quinque.
Aquæ distillatæ, uncias decem.
Digere per dies sex, & cola.'

This is not the only instance of bad Latin which we have remarked in the present performance.

The application of tincture of tobacco is strongly recommended, especially to the temple and forehead, for the removal of the violent pain with which those parts are affected during the progress of Ophthalmia.

We certainly think that Mr. Noble's publication, with all its disadvantages, merits the regard of the profession: but it would have found more readers and followers, if it had appeared as a practical treatise, divested of that technical language which, however seducing it may appear to Mr. Noble, will probably become obsolete and unintelligible in the course of a few years. It has never, indeed, been adopted by authors whose attention has been directed to useful facts rather than to speculations.—The expressions of original genius are always simple; those of ingenious theorists are commonly difficult to be comprehended; and there subsists, perhaps, the same difference between the style of Hippocrates and that of Brown or Darwin, as between that of Homer and Lycophron.

POETRY, *&c.*

Art. 31. *The Pleasures of Retirement*, in three Cantos. With other Poems. By John Jefferys. Small 8vo. 3s. 6d. Boards. Longman and Rees. 1800.

These poems, which we have accidentally overlooked, appear to be the production of a very young writer, who has acquired a "knack at rhiming," without much poetical genius. The mechanical structure of the lines is rather pleasing, but the thoughts are trite, and the expressions common. The following passage is a fair specimen of the principal poem:

'Grant me, propitious heav'n! a humble cot,
Deep in the country, a sequester'd spot;
Far from the city, and the envious croud
Of praise penurious, but of malice loud:
Let poplars, elms, and oaks, the forest's pride,
Defend my hamlet on the Northern side;
And rising lofty from the covered plain,
Afford a refuge to the feather'd train:

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There let the partridge and the pheasant shun
The dread explosion of the sportsman's gun.
All-gracious God! let not that murderer rove
With steps unhallow'd through my sacred grove;
Let thorns grow round, and let the timorous hare
From hounds pursuing find a shelter there.
In murmuring streamlets let a fountain flow
Along the meadows to the woods below;
Around my wall the pliant woodbine glide,
And form an arbour at my cottage side.
Unbar the fasten'd gates, ope thou my door
Wide to the stranger and receive the poor;
Crown then my hopes, and make thy happy youth
Sacred to Virtue and her sister Truth!
Teach me to know thy will, oh! teach me this
By blessing others to increase my bliss.
What, though the dome be wanting at whose gate
In servile pomp the pamper'd menials wait!
What, though the pillar'd roof or marble pile
Does not auspicious on my dwelling smile!
Can massy plate, or rich embroider'd vest
Alter my transports or preserve me blest?"

Among the smaller pieces is a Latin Ode, *in Otia Ruris*, which we cannot praise; and there are also some translations from Horace, which possess neither the ease nor the elegance of the original.

Should this author design to persist in his poetical career, we earnestly recommended to him *Retirement*, for the next seven years, from the bar of the public.

Art. 32. *Mary Stewart; Queen of Scots*, an Historical Drama. 8vo. 4s. sewed. Longman and Rees. 1801.

This play is submitted to the public without any introductory address; and we are left to a few notes to learn the author's reasons for departing from historical truth, in so well-known a story, and for the appearance of other excentricities in the performance. It is not improbable that the temporary credit, obtained in this country by the German tragedians, had seduced the anonymous writer to copy their model; for we observe in this piece many of the faults which we have had occasion to reprehend in the Teutonic play-wrights: but it seems that it was composed without a knowlege of Schiller's play on the same subject. Let the intention of the author, however, be what it may, the tragedy will not attain either of the legitimate ends of poetry, *aut prodesse, aut delectare*. The language, without betraying any particular fault, is too little elevated for this species of composition; as will appear from the subsequent passage, which is one of the most favourable specimens that we can select:

'As for their discipline, it seem'd but rude;
But for their hearts, I am concern'd to say,
In number many, they are yet but one,
Glowing with zeal in Mary Stewart's cause:
And well they may;

For

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For well she knows, and practises each art
To win men's love. She wore a crown of bays
Begemm'd with primroses; and in the front
A thistle-sprig appear'd, as if to say,
This emblem, dear to Scotland, still I prize
The brightest jewel of my diadem:
In her right hand, unglov'd, a sword she bore,
While with her left she rein'd her pawing steed,
As pass'd the several clans. She knew the name
Of every chief; to each one's homage bow'd,
Then kissed her hilt: But when the Douglasses
Advanc'd, she stoop'd so low, her lovely locks,
Disorder'd with the wind, were seen to join
Her charger's flowing mane. When all had pass'd
They form'd a ring around this fair Bellona;
Then she harangued them with a modest boldness:
She spoke of English arts, and English gold;
And vow'd she would not see her realm reduc'd
To be a province of a foreign queen.'

The author's talents seem, indeed, better adapted to description than to pathetic verse; witness the hermit's account of his retreat:

'I'll thank your Highness with my heart's last throb;
But know, I would not leave this lonely place:
Those I hold dear; one I held dear is laid
Within that roofless chapel wall: Each weed
That grows about her grave I know: They spring
With *gaudless* flowers, year after year the same:
The wind that sighs among yon aged trees
Sounds like an old friend's voice: Even Cluden's stream,
Whether 'neath summer suns it gently flows,
With such a whispering murmur, that the bee
Upon the farther bank is heard to hum;
Or whether, in its ice-fraught course, it roar
So loud amid the wintry thunder storm,
That though the flash is seen, the peal's unheard,—
All, all its sounds are grateful to mine ear:
I would not part from it, or from these woods,
The very birds of which are tame, and know me:
I should even miss the echo's wonted voice,
That gives responses to my lonely hymn,
And bears it, with a music not its own,
To heaven. But hark, the woodland matins rise.'

We cannot avoid noticing, as one blemish of this drama, the introduction of the vulgar Scotch dialect in several of the scenes. This disagreeable mixture is not rendered palatable by any tincture of wit; and the author should have known that the language was very different at that period which he has undertaken to represent.—In this, as in too many other instances, we have the misfortune of writing an epitaph, instead of rearing the character of a work. *Nascentes moriuntur* is all that can be said of such productions.

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Art. 33. *The Meteors.* Small 8vo. 2 Vols. 12s. Boards. Black, &c. 1800.

Whatever notice these literary meteors *of the last century* might attract, at the time of their first (*periodical*) appearance, and during their evanescent existence, it cannot be expected that any *record* of them will receive much attention, after the lapse of two years which have passed before they came into our hands. Time, however, we imagine, has already in this interval done fair justice to the merit of these little poems, epigrams, &c. by kindly throwing over them the friendly veil of concealment.

Art. 34. *John the Baptist,* a Poem. By Joseph Cottle. 8vo. 1s. Longman and Co.

The author of this poem has already introduced himself to the notice of the public, by various poetical compositions.—The small production before us betrays many imperfections, although it contains at the same time many good lines. The purity of the sentiment, and the piety which shines throughout it, blended with a degree of severity which well becomes the character of the Baptist who here speaks, deserve particular commendation. Towards the close of the poem, we were not so well pleased. We think that it would have ended more happily at the 530th line; after which the Muse descends. The *Lima labor* might be applied in many parts with much advantage; and particularly to correct a confusion of *tenses,* which frequently occurs.

Art. 35. *Youth,* a Poem. By J. Bidlake, A. B., &c. 8vo. 1s. 6d. Murray and Co. 1802.

This poem contains many just reflections, and much good advice to youth: but we cannot say that the composition reaches the elegance and simplicity of Gray's ode "on a distant prospect of Eton College," which the author seems to have had in view. Our readers, however, have so long been acquainted with the poetical powers of Mr. Bidlake, that we need not either enlarge our remarks, or illustrate them by quotations.

Art. 36. *The Female Volunteer,* or the Dawning of Peace, a Drama, in Three Acts. By Philonauticus. 8vo. 3s. Smeaton.

Philonauticus apologizes for the defects of his composition, on the ground that it was written under circumstances of anxiety and embarrassment, and finished in the space of a single week. He has endeavoured, he says, to arrest the attention of the public by other literary productions: but, when he settled with his bookseller, he always found the balance against him. What could be done? He has now tried his dramatic talents; and we sincerely wish that he had a prospect of better success: but indeed we cannot praise this drama. The occasional songs interspersed have a better claim to commendation; and we therefore solicit the patronage of the public for a collection of poems, which the author says it is his intention to publish.

EAST INDIA AFFAIRS.

Art. 37. *A Letter to the Proprietors of East-India Stock,* respecting the present Situation of the Company's Affairs, both abroad and at

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at home; in *Answer* to the Statements given in the latter Part of the Third Report of the Special Committee of the Court of Directors, dated 25th of March, 1802. 8vo. pp. 113. 3s. Hatchard.

Those who have perused the third report mentioned above will, in our apprehension, here find matter worthy of their regard: we, however, not having seen the papers in question cannot presume to enter into particulars, especially on a subject of such great importance, not only to the Proprietors of East-India Stock, but to the public at large.—We may, nevertheless, transcribe the concluding paragraph of Mr. Dundas's Speech, to which it relates:

'The summary Abstract of what I have now brought to the notice of the Committee is as follows:—An examination of the Accounts upon the table, both abroad and at home;—The Influence and Power of the Company in the year 1784, and at the present time;—The acquisition of Territory and state of Alliances;—Of foreign Relations;—The improvement of the internal administration of their own Dominions;—Of the Commerce in India, at China, and at home;—An explanation of the increase of the charges, and the prospect of again obtaining a surplus revenue;—The supplying investments by means of loans;—The improvement of the Company's Affairs, under every event, during the periods of comparison;—And finally, the Plan in contemplation on the return of peace.

'In retiring from my official connection with the affairs of India, the Committee will do me the justice to believe, that I can never be indifferent as to the success of the measures I have pointed out. I entertain on the subject the most sanguine expectations. Under other circumstances, I might, at the present moment, have felt deep regret, in the apprehension that new Systems might have been introduced, and new Theories applied to the administration of our Indian Empire. I make no doubt, many things will be found to require improvement and correction, and none will rejoice more sincerely than I shall in the fame and glory of those who may be the instruments of those improvements. But I am perfectly satisfied, no radical change in the System I have pursued will be made, but on the fullest conviction of its propriety; and under that impression I shall continue to contemplate, with heartfelt joy, every progressive improvement in our Indian Concerns; reposing the most entire confidence in the talents and integrity of those whom His Majesty has appointed to succeed to me in this important charge.'

ANTIQUITIES.

Art. 38. *Grecian Antiquities*; or an Account of the public and private Life of the Greeks: relating to their Government, Laws, Magistracy, Judicial Proceedings, Naval and Military Affairs, Religion, Oracles, Festivals, Games, Exercises, Marriages, Funerals, Domestic Employments, Entertainments, Food, Dress, Music, Painting, public Buildings, Harbours, Baths, &c. Chiefly designed to explain Words in the Greek Classics, according to the Rites and Customs to which they refer. To which is added, a Chronology of remarkable Events in the Grecian History, from the

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the Foundation of the Kingdom of Argos under Inachus, to the Death of Alexander. By the Rev. Thomas Harwood, late of University College, Oxford. 8vo. pp. 509. 9s. Boards. Cadell jun. and Davies. 1801.

An useful compendium, principally compiled from the elaborate works of Abp. Potter and Lambert Bos, disencumbered from the historical and mythological digressions and long quotations from the classics, with which the former abounds, and yet not on so contracted a plan as to leave the inquisitive scholar unsatisfied in his researches, as must be often the case in consulting that of Professor Bos. Whatever may assist the learner, and facilitate the acquisition of knowlege, cannot (as Mr. Harwood justly observes) be unacceptable to the friends of literature; and we hope and believe that his book will contribute to promote that useful purpose. Without the knowlege of what is most instructive and interesting in the customs and manners of the antient Greeks, the study of the Greek classics would be dull and unprofitable; and Mr. H. has therefore added the Greek words to the particular custom to which they relate: in order that, by connecting words with things, the student may at once complete his knowlege of the country by the language, and of the language by the country.

POLITICS.

Art. 39. *Remarks on the late Definitive Treaty of Peace*, signed at Amiens, March 25, 1802. By William Belsham. 8vo. 2s. Robinsons.

This pamphlet will be read, in general, with much satisfaction and pleasure. Its object, as stated by its sensible and ingenious author, is—'to demonstrate that the terms of the late treaty are just, honourable, and equitable; and that the ministers who concluded it deserve the praise and gratitude, and not the disapprobation and censure, of their fellow-citizens.' In order to establish this proposition, Mr. B. takes a view of the state of Europe when the Preliminaries were signed, discusses in detail the articles of the Treaty, and replies to the chief objections which have been urged against it.

If considerable praise be here bestowed on the present ministers, it is not without attaching an equal portion of blame to the conduct of their predecessors; who are accused of being averse to peace when in power, and of urging futile objections against it after their removal. Mr. Windham's ideas are treated as Quixotic; and, as long as Lord Grenville remained in office, Mr. B. endeavours to shew that no rational hope could have been entertained of the termination of the war, since he had failed in seven different negotiations. Mr. B. is also of opinion that to restore Mr. Pitt to his former pre-eminence of power would be to trust Phaëton a second time to guide the chariot of the Sun.

Having discussed the articles of the Treaty, and replied to objections, Mr. B. thus sums up:

'Upon the whole, it is evident to demonstration, that the nation is under the highest obligation to those ministers who, entering into a negotiation for peace in the true spirit of conciliation, have with such

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wisdom, firmness, and moderation, brought to a felicitous conclusion a treaty attended with such numerous and complicated difficulties. But there are those who seem reluctant to allow the present ministers their just merit in making the peace, because they rank amongst the original friends and advocates of the war. They are invidiously identified with the late ministry, and reproached with gross and palpable inconsistency. It may not be improper to say a few words on this head. That the war was in its origin unjust, because unnecessary, and because all the usual means of averting it were not put in practice, has ever been the fixed opinion of the writer of these remarks. On this head the reasonings of that illustrious and prophetic statesman Mr. Fox always appeared to him absolutely irrefragable. "Justum bellum," says the Roman historian, "quibus necessarium, et pia arma quibus nulla nisi in armis relinquitur spes." LIV. l. ii.—But it is impossible to deny that great numbers of persons, the most respectable for talents and virtues, were of a very different and opposite opinion: and it would be the height both of arrogance and injustice to attach the idea of political culpability to their characters for entertaining this opinion. The constitution wisely and properly annexes responsibility to the immediate ministers and advisers of the crown, and to them alone. In them great and continued errors can scarcely be separated from actual delinquency; and, though it may be admitted as a valid excuse for others, it is no adequate apology for *them*, if the nation has essentially suffered from their ignorance or presumption, to say THEY have been MISTAKEN.'

Perhaps there is too much severity in this concluding remark. To *mere* errors of judgment, in any situation, we would extend pardon. However, without attempting to ascertain the degree of blame which belongs to the late ministers, it is a consolation to think that the war in which we were continued by their crimes or their errors is ended; and that we retire from it in full strength, again to fight our own battles on our own element, if occasion should arise to render it necessary.

Art. 40. *A Letter (interesting to every Lottery Department, and particularly to the Lottery Adventurers) addressed to the Right Hon. Henry Addington;* containing a critical Examination of the Plan, Scheme, &c. of the New Lottery System. By R. Houlton, A. M. 8vo. 2s. Stewart.

In a moral view, lotteries are to be severely reprobated: but in the department of finance they are found so convenient to a minister, that we cannot flatter ourselves with the hope of their annihilation; and the application of palliatives to the disease is all that the nation must expect. In stating the lottery scheme, the Minister generally assures the House that he has taken great pains to prevent its mischievous operation: but, when the principle itself is radically vicious, it is impossible to obviate all the evil consequences. One plan, however, may still be more objectionable than another; and Mr. Houlton gives his reasons for thinking that the New Lottery system, proposed by the Chancellor of the Exchequer, is, if possible, worse than the old one, in consequence of misinformation received on the subject. The [illegible] is very defective as a plan for preventing low insurance;

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surance; while the *scheme* militates, in an uncommon degree, against the interest of the adventurers, and will tend, if adopted, ultimately to crush the lottery system itself.

In the first part of the pamphlet, the author makes an unsuccessful attempt at wit, which has unnecessarily increased its bulk: but he has suggested some very useful hints for the consideration of the Minister, and of the Lottery Adventurers, who are proved to have embarked in a very losing speculation. Tickets in the present lottery come to market, he remarks, at more than ninety per cent. above their real value. He moreover shews that, by shortening the time of drawing, the poor are not precluded from the practice of insurance.

Art. 41. *A brief Address to the Electors of Great Britain on the approaching General Election.* By an Elector. 8vo. 9d. Longman and Rees.

With a most laudable design, this Elector addresses his fellow-electors: but, as he admits that these are 'shabby times," can he expect much success from exhortations to public virtue? He may have gratified himself by bearing his testimony against innovation and corruption, and by sighing over the decay of Liberty; and so far it is well: but we question whether his pamphlet made any impression at the late General Election. Electors may be exhorted to 'determine to have a Parliament composed of the Friends of the People, and to resist the base inducements of intoxication and party colours:' but the state of the representation must be amended, and the morals of the people improved, before such good advice can produce corresponding effect.

Art. 42. *The Duties of Electors:* with Answers to Reviewers. By the Author of the "Impolicy of returning Bankers to Parliament." 8vo. 6d. Jordan.

Reprobating the practice of 'lending paper on a profit, and using it as money,' and considering 'the country as poisoned by the quackery of paper banks,' the author of this pamphlet calls *aloud* (in CAPITAL LETTERS) on the Electors of Great Britain 'to give no man his vote who will not pledge himself to propose, or see proposed in the First Session after the Election, and to prosecute to effect, An Inquiry into the Nature, Extent, and Tendency of Accommodation Paper in the United Kingdoms.'

We have not heard whether this pamphlet has produced any effect on the Electors, and we must wait till the first session of the New Parliament, to see whether it will operate on the Elected. The writer is aware of the fatal consequences which may attend *Accommodation Paper;* and we are persuaded that he sounds the alarm from patriotic motives: but well-intentioned efforts are not always crowned with success.

Art 43. *Substance of the Speech of the Hon. C. J. Fox* on moving a new Writ for the Borough of Tavistock, March 16, 1802. *Printed by Authority.* 8vo. 6d. Debrett.

In noticing a former edition of this singular and pathetic speech, we expressed a wish that it might be published *by authority.* The

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title of the pamphlet before us announces the gratification of this desire: but it is not accompanied by any preface or other introductory matter, stating its origin, or announcing that any errors existed in the former impression which are now corrected.

MISCELLANEOUS.

Art. 44. *Letters on the present State of the Jewish Poor, in the Metropolis;* with Propositions for ameliorating their Condition, by improving the Morals of the Youth of both Sexes, by rendering their Labour useful and productive in a greater Degree to themselves and to the Nation. 8vo. pp. 36. Richardson. 1802.

We have here a plan for an important, and, in our immediate apprehension, a benevolent design; the grand object of which is thus summarily expressed by the author in his seventeenth page;—where he states 'that it is highly necessary to endeavour bettering the condition of the Jewish Poor, by relieving the helpless, instructing the children, and diffusing among them the knowlege of handicraft trades, without any infringement of their established religious customs.'

For the means by which it is proposed that this most desirable work may be accomplished, we refer to the pamphlet at large; only adding, for the farther information of our readers, that a bill is to be brought into Parliament, to sanction and enforce this undertaking.

This publication appears to have taken its rise from the author's * correspondence with Mr. Colquhoun, whose cordial approbation of the plan is given to the public, at length, in his own beneficent and truly patriotic words.

Mr. V. foresees objections to his humane and laudable *propositions*, from various quarters, but he does not seem to consider them as insurmountable. As to the *expediency* and probable consequences of his proposed methods of ameliorating the wretched condition of the Jewish poor, we must confess that *our* situation in the world, as *men of letters*, has not fully qualified us for *decidedly* judging in a case so very peculiar, and of so much exigency.

Art. 45. *A Letter to Abraham Goldsmid, Esq.*, containing Strictures on Mr. Joshua Vanoven's Letters on the present State of the *Jewish Poor*. Pointing out the Impracticability of ameliorating their Condition, through the Medium of Taxation and Coercion. With a plan for erecting a Jewish College, or Seminary, &c. By Philo Judæis. 8vo. 1s. Black and Co.

Strongly as we were led, by the first impressions of benevolence, to express our approbation of Mr. Vanoven's Plan, &c. (as noticed in the preceding article,) we now find ourselves not less interested in the *Strictures* before us, on the Letters of a public spirited *Hebrew*: for such we deem that writer to be. This anonymous opposer of Mr. V.'s well-meant design offers a very different plan: but on which of the two, if on either, the choice of the public will fall, we pretend not to predict.

* Mr. Joshua Vanoven, of Bury-street, St. Mary Axe.

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On the whole, however, we are very glad to see so great an object, so benignant a purpose, brought forwards for public discussion:—May happiness be the result—"to the Jew first, and also to the Gentile."

Art. 46. *Answer to Mr. Joshua Vanoven's Letters on the present State of the Jewish Poor in London;* in which some of his hasty Mistakes are rectified; with a Word to R. Colquhoun, Esq. on the Subject of the Jews as treated in his *Police of the Metropolis*, with an Introductory Letter, setting in a conspicuous View some of the Jewish By-laws as observed at present, and an exact Copy of the Bill now before Parliament for bettering the State of the indigent Jews. By L. Alexander. 8vo. 1s. 6d. Printed for and by the Author *, and sold also by Jordan, Fleet-street.

Mr. Alexander introduces himself to our acquaintance as an Israelite by nation, a printer by profession, and also as at once an author and a bookseller; all which circumstances are manifested by the evidence of the publication now before us. We perceive, by the same means of information, that he is a man of good sense, and of abilities sufficient for a plain investigation of the subject which has fallen under his notice. He has started a variety of cogent objections to the plan and proposals so earnestly maintained by Mr. Vanoven; and some of his animadversions seem to carry with them so much weight, that we cannot but recommend them to the serious attention of those benevolent persons who are inclined to promote this public-spirited and surely well intended undertaking, but who may not have had the same means of information relative to the circumstances and situation of the Jewish inhabitants (of all ranks) in this country.—A copy of the Bill, depending in Parliament, is here *appended*, as well as in the pamphlet noticed in the preceding article.

Art. 47. *A Treatise on Brewing;* wherein is exhibited the whole Process of brewing the various Sorts of Malt Liquors; with practical Examples upon each Species: together with the Manner of using the *Thermometer* and *Saccharometer*, rendered easy to any Capacity, in brewing London Porter, Brown Stout, Reading Beer, Amber, Hock, London Ale, Windsor Ale, Table Beer, &c. By Alexander Morice, Common Brewer. 8vo. 10s. 6d. Boards. Symonds. 1802.

The business of a '*common brewer*,' or brewer *for the public*, is a subject with which we have no very intimate acquaintance: but, as far as we can venture to speak, on the present occasion, the author of this book appears to be really master of his business. It gives particular directions, practical and scientific, for managing every kind of brewery of ale and beer, known in this country.—In doing this, we are rather surprized to find him, under every head, or division of his treatise, stating the proportion of the drugs, bitters, sweets, &c. as constantly and in course used with the Malt and Hops; while the principal London brewers (we believe) disclaim the use of such

* White-Chapel Road.

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ingredients *. What shall we, what can we say to this?—*We* who understand no part of the subject, except the concluding operation, when the liquor is set before us in the sparkling glass!—Mystery apart, the author, it must be acknowleged, writes like an honest as well as an intelligent brewer; and we have no doubt that his book will prove useful to those readers for whom it is calculated.

An Index and Glossary accompany the work: to which, also, is prefixed a brief History of the London Brewery, from the earliest accounts of this truly important manufactory in our country.

Art. 48. *Canterbury Tales.* Vol. IV. By Harriet Lee. 8vo. pp. 500. 8s. Boards. Robinsons. 1801.

Under this title, a string of romances and novels may be spun out *ad libitum*. We know not when this lady and her sister propose to stop, nor to what extent their imagination will supply them with materials. Of the general merit of the Canterbury Tales, we have spoken on former occasions; and nothing more remains for us at present, than to notice the contents of the volume before us. It includes only two narratives; the German's Tale, and the Scotsman's Tale. The former, which occupies almost the whole volume, is constructed on ideas which the modern German writers have so abundantly supplied. Though not destitute of merit, it exhibits little else than a gloomy, horrid, and unnatural picture; and in some parts the story drags on with as much heaviness as a German stage waggon in a bad road. It would have produced more effect, had it been less dilated.—The Scotsman's Tale is more pleasant and congenial to common feelings; and it uniformly sustains the interest which it excites. The history of two lovers, from the first moment of mutual attachment to their union in the vulgar bands of wedlock, is rapidly sketched, with some of those difficulties and perturbations which often intervene between hope and fruition. We are not, however, kept long in suspense; and, before the curtain drops, the Scotsman and his Claudina are rendered affluent and happy.

Miss Lee's reflections are in general judicious and amiable. Of the latter kind, is the remark which is made on the return of Claudina's brother, who was a French *emigré*, to his native country: 'How sincerely did we all lament that the tide of human affairs should separate beings united by every principle of affection or intellect!—Surely it is for the liberal-minded and humane of every nation to encounter the destructive influence of general prejudice, by extending and strengthening, in their private habits, those social feelings which bid man acknowledge his fellow-creature in every quarter of the globe.'

To the style of this work we cannot uniformly extend our approbation. Provincialisms and colloquialisms appear; such as 'motion-

* Mr. Moriee, however, speaks of most of them as *wholesome*: but the *Cocculus Indicus* berry he describes very differently: acknowleging it to be a hurtful narcotic, by no means advisable to be used, independently of the penalty, &c.

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ing his father from him,' and 'spiritless and exhausted of an evening:' but the defect, against which we most wish Miss Lee in future to guard, is the termination of her periods with adverbs and prepositions.

Art. 49. *A faithful Journal of the late Expedition to Egypt.* Including a circumstantial Account of the Voyage, disposition of the Fleet, Arrangements on Landing, Battle of Aboukir, Surrender of Alexandria, Death of Abercrombie, and other interesting Particulars. By a Private on board the Dictator. 12mo. 1s. Lee.

This journal has the appearance of really originating from the source whence it is said to be derived; and it contains such particulars as might be supposed to fall within the knowlege and observation of a person so situated.

Mistakes in the orthography of the names of places, &c. in course occur; and we do not observe any circumstance of moment related with which the public was not before acquainted. The account, however, may afford some amusement, and gratify some curiosity. Articles of capitulation, copies of general orders, returns of losses in action, &c. are included.

Art. 50. *The Life of Toussaint Louverture*, Chief of the French Rebels in St. Domingo. To which are added, Interesting Notes respecting several Persons who have acted distinguished Parts in St. Domingo. By M. Dubroca. Translated from the French. Small 8vo. 2s. 6d. Symonds. 1802.

Toussaint is not one of the successful few who have "waded through slaughter to a throne:" but he appears, in the short course which his ambition was destined to run, to have spilt blood enough to satisfy an ordinary hero. According to the account before us, he is a monster grown old in the perpetration of crimes; the assassin of his benefactors; hypocritical, perjured, and cruel. It must be remembered, however, that this description was composed to justify the strong measures taken by the French Government against him; and therefore, though the atrocities of which this Negro Chief has been guilty would be sufficiently horrible, were they related without the least exaggeration, the pages of M. Dubroca must be read with caution.

Toussaint was born in 1743, in the North department of Saint Domingo, on the estate of the Count de Noe; (a gentleman who, since the Revolution, has resided for some time at Hampton Court;) and at his birth he was in the condition of a slave. Giving early indications of genius, and teaching himself to read and write, he was noticed by the overseer of the estate, who took him into his own personal service, and first made him his coachman. Hence growing in favour, he was advanced to a superintendance over a number of slaves; and from one step to another he arrived at the supreme command of his revolted brethren. As his race of ambition is probably now run*, he will cease to call forth that interest which he formerly

* The newspapers have announced the total subjugation of this revolt, and the final transportation of Toussaint to France.

excited;

excited; and as to his political and military conduct, it has been so often detailed in the public prints, that it is unnecessary for us to record it.

The work is ornamented by a portrait of this Black Chief. We know not whether it was ever like him, but it could not have been recently taken, because it is too young for a man fifty-nine years old.

THANKSGIVING SERMONS.

Art. 51. Preached at the Parish Church of St. George, Hanover Square, the 1st of June, 1802, being the Day appointed for a General Thanksgiving. By Henry Reginald, Lord Bishop of Exeter, Rector of that Parish. 4to. 1s. Robson.

A text applicable to thanksgiving in general (Ps. l. 14.) here calls forth some general observations on the duty of publicly expressing our gratitude to God for his mercies; whence the R. R. preacher proceeds to make some remarks on the origin and object of the late war; and to offer his congratulations that, by the blessing of God on the promptness and vigor of our counsels, and on the exertions of our Navy and Army, it is now happily brought to a conclusion.

Art. 52. Preached at the Parish Church of the Holy Trinity, Minories. Published at the Request of the Parishioners. By Thomas Thirlwall, M. A. Curate. 4to. 1s. Rivingtons.

After having enumerated the dangers which threatened us from disaffection, mutiny, scarcity, alarms of invasion, and irreligious principles, Mr. T. exhorts us to rejoice that, under the protecting shield of Divine Providence, 'the ark of the Constitution remains untouched; the throne and the altar are preserved sacred and inviolate; the charter of our civil and religious liberties is uninfringed; our lives, property, and independance, are guarded and protected; and our empire consolidated, strengthened, and defended.' These mercies we are required to employ to a good use. Text, Ezek. xxxvii. 3.

Art. 53. Preached in the Parish Church of High Wycombe, Bucks. Published by Request. By the Rev. W. B. Williams, B. A. 8vo. 1s. Hatchard.

From Zeph. iii. 14, 15. we are here invited to consider the judgments under which we have been labouring, our deliverance from them, and our duty in consequence of this mercy. The preacher congratulates his country on the Peace, since the Almighty has "abated the *pride*, assuaged the malice, and confounded the *devices* of our [late] *enemies*." Yet he recommends to us no extravagant hilarity on the occasion, but rather to *rejoice with trembling*.

Art. 54. Delivered at Worship-street: to which is subjoined the Congratulatory Address of the Protestant Dissenters on the return of Peace, presented to the King, on Thursday, May 27; together with his Majesty's Answer. By John Evans, A. M. 8vo. 1s. Symonds.

Reprobating

Reprobating war, and lamenting its horrors, Mr. Evans hails with enthusiasm the return of peace; and the drift of his sermon is to shew that, whether we consider the good man in his individual, social, religious, or public capacity, he will in all be induced to adopt the language of the text (Ps. cxx. 7.) "*I am for Peace.*" A Hymn on the *Reign of Christ* is added: but the spirit of poetry did not reign in the mind of the author.—In the Answer to the Address of the Dissenting Ministers, his Majesty assures them of "the continuance of his favour and protection."

OTHER SINGLE SERMONS.

Art. 55. *Pity upon the Poor.*—Preached June 30, 1801, in St. Mary's Church, Brecon, at the Annual Meeting of the Subscribers to the Clerical Fund, in that Archdeaconry. By the Archdeacon. 4to. 1s. Hurst.

We have perused with peculiar satisfaction this well-written discourse; the able writer of which signs his name Edward Edwards, at the bottom of his prefixed Address 'to Mrs. *Chalie.*' This address follows another paper of the same kind, which runs thus: 'To the Lady at Hamburgh, who, desiring to be unknown, has, at this trying period, most benevolently ordered the sum of *one thousand pounds* to be distributed in this kingdom, among Clergymen with large families and small incomes, through the House of Ransom, Morland, and Co. Pall Mall.'—The discourse does much credit to the writer; and it is to be hoped that it could not fail of promoting the good design with which it was composed.

Art. 56. *Revelation indispensable to Morality.*—Preached in the Chapel of Trinity College, Dublin, 21st March 1802. By the Honorable and Right Rev. William Knox, Lord Bishop of Killaloe. 8vo. 1s. 6d. Dublin. Sold by Cadell jun. and Davies, in London.

The advocates for the sufficiency of Natural Religion are unable to point to any period or state of society, in which this sufficiency has been manifest. In the history of Philosophy, we see only *opinionum commenta*,—hypothesis succeeding hypothesis, without establishing any stable and satisfactory basis of moral conduct. The will of God seemed necessary to remove doubt; and the communication of this will is a circumstance which might be reasonably expected in the administration of his moral Providence. Dr. John Leland, in his work on the advantages and necessity of Revelation, by adducing all that was accomplished by the learned of antient times, has proved *that the world by wisdom knew not God*; and hence he demonstrated the expediency of a divine interference. The Bishop of Killaloe has not only well compassed Dr. Leland's argument, but has made a most important addition to it. From the tendency of civil society to generate vice, he maintains the indispensable necessity of religion to the promotion of good morals:

'We collect (says he) from the history of many ages this important truth, that there is but one foundation of virtue, one secure and stedfast morality. We learn that neither private virtue, nor national

tional liberty, can subsist where the corruption consequent upon civilization is not arrested in its progress by religion; and that without her, in spite of all declamation to the contrary, vice and profligacy must ever be the crime and the disease, and a despot the scourge and the cure.'

There is something striking in this observation; and from this short passage the reader may appreciate the superior merit of the whole discourse.

Art. 57. Preached in the Chapel of the London Hospital, April 8, 1802. By Richard Watson, Lord Bishop of Landaff. 4to. 1s. 6d. Cadell jun. and Davies.

The present is a popular discourse, in which Dr. Watson endeavours to frustrate those who would *pervert the Gospel of Christ,* (text Gal. i. 7.) not by employing against them abstruse and learned reasoning, but arguments levelled to the apprehension of the ordinary classes of mankind. While we approve this method, we may be permitted to question the propriety of placing the credibility of our Saviour's resurrection on a par with that of the gun-powder plot, because suspicion attaches to all political plots, from which this is far from being exempt; whereas the resurrection of Christ, which cannot be attributed to any political agency, and which could not be applied to any political purpose, cannot be doubted on this ground. The witnesses of that event, though the objects of persecution, did not desist from glorying in the gospel; and assured, by a splendid fact, of the existence of a future state, they chearfully sacrificed their lives in the service of their heavenly master.

After having pointed to the immorality of the lives of men, and to religious inattention, as the prevailing causes of infidelity, the Bishop of Landaff pays his country a compliment which we are confident it justly merits, viz. that 'Christianity is in no part of the world better interpreted, more generally understood, or believed on more rational grounds, than in Great Britain';—and that, though 'we are a rich and luxurious people, we are also a liberal and humane people.' If our crimes cannot be diminished, at least may they be "kept from despair by being long cherished by these virtues."

Art. 58. Occasioned by the Death of John, Earl of Clare, Lord Chancellor of Ireland, and Vice-Chancellor of the University. Delivered in the Chapel of Trinity College, Dublin, on Sunday Feb. 7, 1802. By the Rev. William Magee, D. D. Senior Fellow of Trinity College, Dublin. 8vo. Pamphlet. Dublin; sold by Cadell jun. and Davies, London.

Reflections on mortality are not expected to possess novelty; it is sufficient if they be just, and stimulative to virtuous exertion. Such is the character and such is the tendency of those thoughts which form the basis of the discourse before us; and from which Dr. M., after having shed the tear of respect on the ashes of Dr. Murray, and Dr. Young, Bishop of Clonfert (of whom the College has not long been deprived,) proceeds to lament the death and to embalm the memory of the late Earl of Clare. This nobleman is here represented,

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sented, in his political character, as having displayed a noble indifference to popular opinion, and an unshaken firmness in the cause of loyalty; in his judicial capacity, such integrity, dispatch, and attention to the respectability of the bar, that the nation may have long to wait for a successor of similar endowments; in private life, as pious towards God, generous as a landlord, punctual in his dealings, and steady in his friendships; and, as a member of the University, unwearied in his attachment to its interests, and to those of the Established Religion.

Such, says Dr. M. were some of his merits; and if there were faults in his character, which cast a shade on his shining qualities, this is but the lot of man.—Thus funeral sermons are only *ex parte* evidence; and the faithful historian will not highly estimate their unqualified encomiums.

CORRESPONDENCE.

We are obliged to a Correspondent who humorously signs himself *Ignotus*, for his remarks on the commencement of Gray's Ode on the Poetical Character, in reference to the observations of Dr. Berdmore and ourselves; (see Rev. for May, p. 24, &c.) and though we do not entirely agree with him, we are far from undervaluing his opinion. The line in Virgil, to which he refers, certainly bears a close resemblance to that of Gray: but the passage in Horace, pointed out by Dr. Berdmore, contains the same idea.—In his sentiments of Gray's general merits, *Ignotus* seems to have adopted Dr. Johnson's criticisms: but on subjects of this nature diversity of opinions will always subsist. We shall only observe that the metaphor of a stream, as applied to poetry, is not merely sanctioned by the authority of Horace, but that Homer has characterized the eloquence of Nestor in similar terms:

Τῷ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδή.

We would also beg leave to remind our Correspondent that, by the "Stream of Music," Gray did not understand the melody only, but the *Sense* of Poetry.—The proposed alterations do not appear to us to be improvements of Gray.

Another letter has been sent to us by Dr. Hutton of Woolwich: but it is inconsistent with our plan, and incompatible with our limits, to continue this dispute.

We know nothing of the circumstance concerning which A. A. inquires.

B: B: B: is received, and will not be overlooked.

Mr. Cooke's letter has reached us, but we cannot interfere in the affair which is the subject of it.

☞ In the last Review, P. 143. l. 5. from bott. after '*our*,' insert *power*. P. 201. l. 3. from bott. for '*these*,' read *the*. P. 210. l. 7. dele '*of*' after '*most*.'

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THE MONTHLY REVIEW,

For AUGUST, 1802.

ART. I. *Mr.* Mackenzie's *Voyages from Montreal through the Continent of North America.*

[*Article concluded from* pp. 225—237.]

THE expedition of Mr. Mackenzie to the Western coast of North America, which is now the object of our attention, was an undertaking more arduous and enterprizing than even his voyage to the North. He begins his relation at Fort *Chepewyan*, from which place he departed in October 1792; and, proceeding along the Unjigah or Peace River, he arrived on the 1st of November at a place called the Forks, where the river branched in two directions, one running towards the South, the other to the West. Keeping in the Western branch, the author landed a few miles beyond the Forks, at a spot to which people had been before sent to make preparations for erecting a house; and here he fixed his residence for the winter. Fork Fort, which was the name given to the place, is in latitude 56° 09′ N. and longitude 117° 35′ W. from Greenwich.

The construction of a fort, storehouses, &c., and the settlement of various matters with the Indians, furnished Mr. M. with employment. Accidents likewise obliged him to make trial of his skill in physic and surgery; and he had the satisfaction of being fortunate in his practice. The following is related among other cases: 'One of the young Indians had lost the use of his right hand by the bursting of a gun, and his thumb had been maimed in such a manner as to hang only by a small strip of flesh. Indeed, when he was brought to me, his wound was in such an offensive state, and emitted such a putrid smell, that it required all the resolution I possessed to examine it. His friends had done every thing in their power to relieve him; but as it consisted only in singing about him, and blowing upon his hand, the wound, as may be well imagined, had got into the deplorable state in which I

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found it.' This case, at the risk of his surgical reputation, Mr. M. undertook; and the patient received benefit, and was not ungrateful.

The manners and character of a people seldom appear so strikingly in description as in the relation of particular circumcumstances; and the author's intercourse with the American Indians has enabled him to exemplify this remark in many instances which came under his observation. While at Fork Fort, he says,

'One morning I was awakened to be informed that an Indian had been killed. I accordingly hastened to the camp, where I found two women employed in rolling up the dead body of a man, called the White Partridge, in a beaver robe, which I had lent him. He had received four mortal wounds from a dagger, two within the collar-bone, one in the left breast, and another in the small of the back, with two cuts across his head. The murderer, who had been my hunter throughout the winter, had fled; and it was pretended that several relations of the deceased were gone in pursuit of him. The history of this unfortunate event is as follows:—

'These two men had been comrades for four years; the murderer had three wives; and the young man who was killed, becoming enamoured of one of them, the husband consented to yield her to him, with the reserved power of claiming her as his property, when it should be his pleasure. This connexion was uninterrupted for near three years, when, whimsical as it may appear, the husband became jealous, and the public amour was suspended. The parties, however, made their private assignations, which caused the woman to be so ill treated by her husband, that the paramour was determined to take her away by force; and this project ended in his death.'

Above a month after this catastrophe, a party of Indians, with whom the author had settled for the spring hunting, 'sent to demand rum to drink, that they might have an opportunity of crying for their deceased brother. It would be considered as extreme degradation in an Indian to weep when sober, but a state of intoxication sanctions all irregularities.'

On the 9th May, 1793, Mr. M. departed from the Fort of the Forks, in order to prosecute his Western discovery. The travelling party consisted of ten men (including himself); of which number, two had accompanied him in the former expedition, and two were Indians, intended to serve as hunters and interpreters. The whole were embarked in one canoe, which was twenty-five feet long within, and four feet nine inches broad: at the same time it was so light, that two men could carry it on a good road three or four miles without resting. In this vessel, besides the company, were shipped provisions, ammunition, goods for presents, &c., to the weight of 3000 lbs. They began the 'voyage against a strong current, the *Unjigah* river

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river discharging itself into the Slave-lake to the North-eastward, and the direction pursued by the party being towards the S. W. The country through which they had first passed, the author writes, displayed a succession of the most beautiful scenery which he had ever beheld: but the rapidity of the stream rendered the navigation dangerous, and extremely laborious. In one part of the river, they were obliged to unload four times in the space of two miles, and to carry every thing but the canoe.

'At five we had proceeded to where the river was one continued rapid. Here we again took every thing out of the canoe, in order to tow her up with the line, though the rocks were so shelving as greatly to increase the toil and hazard of that operation. At length, however, the agitation of the water was so great, that a wave striking on the bow of the canoe broke the line, and filled us with inexpressible dismay, as it appeared impossible that the vessel could escape from being dashed to pieces, and those who were in her from perishing. Another wave, however, more propitious than the former, drove her out of the tumbling water, so that the men were enabled to bring her ashore; and, though she had been carried over rocks by these swells which left them naked a moment after, the canoe had received no material injury. The men were, however, in such a state from their late alarm, that it would not only have been unavailing but imprudent to have proposed any farther progress at present, particularly as the river above us, as far as we could see, was one white sheet of foaming water.'

Against such obstacles, however, the perseverance of Mr. Mackenzie at length prevailed. In order to lighten the canoe, most of the party walked. 'Mr. Mackay informed me (says the writer) that, in passing over the mountains, he observed several chasms in the earth that emitted heat and smoke, which diffused a strong sulphureous stench. I should have visited this phenomenon, if I had been sufficiently qualified as a naturalist to have offered scientific observations thereon.'

On June 12th, they reached the head of the *Unjigah* river, at what the author believes to be its most Southern source. They procured a guide in the route; and here they found a carrying place that led, at 817 paces distance, to a small lake, whence they arrived at another river, the current of which was soon found to take a Southern direction. Mr. M. has supposed this to be the *Columbia*, or a branch of that river. In descending this stream, the voyagers very narrowly escaped being wrecked: but, were we to extract the passage, or to be more particular in the description of the route, we should too much lengthen our account. From information which Mr. M. acquired from the Indians with whom he met, he learned that, at some distance to the westward of the river which they were

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navigating, there was another which led to the sea: 'I called those of my people about me,' he says, 'who had not been present at my consultation with the natives; and after passing a warm eulogium on their fortitude, patience, and perseverance, I stated the difficulties that threatened our continuing to navigate the river, the length of time it would require, and the scanty provision we had for such a voyage: I then proceeded for the foregoing reasons to propose a shorter route, by trying the over-land road to the sea.' This proposition was zealously adopted by all.—They were obliged to remount the stream, in order to regain a station more convenient for depositing such things as they could not carry with them, than the place at which they had formed the resolution; and their canoe had suffered so much damage, that it became necessary to build a new one. This, however, was a work of only three days. The canoe was placed under a covering of small trees and branches, and with it were put many other things: but the provisions and gun-powder were left in more secure hiding-places.

On July 4th, they began their journey by land. The distance to the Western river was, in a straight line, above 100 miles: but, by the circuitous route which they were obliged to take, the length of their march was much increased. They procured guides from among the natives, and travelled in frequented paths, but heavily laden, with their arms, provisions, and other baggage. 'Each of the Canadians had a burden of about ninety pounds, with a gun and some ammunition.'

We have before remarked the effect of travelling on the appetite; and we now find that it was not less favourable to sleep:

'As we must have been (says Mr. M.) in a most unfortunate predicament, if our guides should have deserted us in the night; by way of security, I proposed to the youngest of them to sleep with me, and he readily consented. These people have no covering but their beaver garments; and that of my companion was a nest of vermin. I, however, spread it under us, and, having laid down upon it, we covered ourselves with my camblet cloak. My companion's hair being greased with fish-oil, and his body smeared with red earth, my sense of smelling, as well as that of feeling, threatened to interrupt my rest; but these inconveniences yielded to my fatigue, and I passed a night of sound repose.'

In this part of the journey, the natives were comparatively numerous.—We insert the following paragraph, which here occurs, because it communicates information which may be of essential service to distressed travellers:—'We proceeded on our journey accompanied by the Indian and his two sons. As I did not want the younger, and should be obliged to feed him, I re-

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I requested of his father to leave him, for the purpose of fishing for the women. He replied, that they were accustomed to fish for themselves, and that I need not be apprehensive of their encroaching upon my provisions, as they were used to sustain themselves in their journeys on herbs, and the inner tegument of the bark of trees, for the stripping of which he had a thin piece of bone, then hanging by his side. The latter is of a glutinous quality, of a clammy, sweet taste, and is generally considered by the more interior Indians as a delicacy, rather than an article of common food.'

When the travellers arrived at the Western river, the first habitations which they saw belonged to Indians of a tribe which do not eat flesh. The guide, having gone before, had prepared for the travellers a friendly reception.

'These people indulge an extreme superstition respecting their fish, as it is apparently their only animal food. Flesh they never taste; and one of their dogs, having picked and swallowed part of a bone which he had left, was beaten by his master till he disgorged it. One of my people also having thrown a bone of the deer into the river; a native, who had observed the circumstance, immediately dived and brought it up, and, having consigned it to the fire, instantly proceeded to wash his polluted hands.

'As we were still at some distance from the sea, I made application to my friend to procure us a canoe or two, with people to conduct us thither. After he had made various excuses, I at length comprehended that his only objection was to the embarking venison in a canoe on their river, as the fish would instantly smell it and abandon them, so that he, his friends, and relations, must starve. I soon eased his apprehensions on that point, and desired to know what I must do with the venison that remained; when he told me to give it to one of the strangers whom he pointed out to me, as being of a tribe that eat flesh.'

The language of these Indians was totally different from any which the author had before heard.—After having made presents to their host, who had provided for them two canoes, the travellers embarked, accompanied by seven of the natives. 'I had imagined,' says Mr. M., 'that the Canadians were the most expert canoe-men in the world, but they acknowledged themselves inferior to these people in conducting those vessels.'

During the remainder of the passage towards the sea, the voyagers were kept in a state of constant apprehension, and were frequently in situations from which it required the utmost exertions of their vigilance and resolution to extricate themselves. At a place which Mr. M. has distinguished by the appellation of the *Friendly Village*, the circumstances of their entertainment were not at first of the most encouraging kind.

'We were informed that we must land, as the village was only at a short distance.—Some of the Indians ran before us, to announce our approach; when we took our bundles and followed. We had walked along a well-beaten path, through a kind of coppice, when we were informed of the arrival of our couriers at the houses, by the loud and confused talking of the inhabitants. As we approached the edge of the wood, and were almost in sight of the houses, the Indians who were before me made signs for me to take the lead, and that they would follow. The noise and confusion of the natives now seemed to increase; and when we came in sight of the village, we saw them running from house to house, some armed with bows and arrows, others with spears, and many with axes, as if in a state of great alarm. This very unpleasant and unexpected circumstance, I attributed to our sudden arrival, and the very short notice of it which had been given them. At all events, I had but one line of conduct to pursue, which was to walk resolutely up to them, without manifesting any signs of apprehension at their hostile appearance. This resolution produced the desired effect; for, as we approached the houses, the greater part of the people laid down their weapons, and came forward to meet us. I was, however, soon obliged to stop, from the number of them that surrounded me. I shook hands, as usual, with such as were nearest to me; when an elderly man broke through the crowd, and took me in his arms; another then came, who turned him away without the least ceremony, and paid me the same compliment. The latter was followed by a young man, whom I understood to be his son. These embraces, which at first rather surprised me, I soon found to be marks of regard and friendship. The crowd pressed with so much violence and contention to get a view of us, that we could not move in any direction. An opening was at length made to allow a person to approach me, who the old man made me understand was another of his sons. I instantly stepped forward to meet him, and presented my hand; whereupon he broke the string of a very handsome robe of sea-otter skin, which he had on, and covered me with it. This was as flattering a reception as I could possibly receive, especially as I considered him to be the eldest son of the chief. Indeed it appeared to me that we had been detained here for the purpose of giving him time to bring the robe with which he had presented me.

'The chief now made signs for us to follow him, and he conducted us through a narrow coppice, for several hundred yards, till we came to an house built on the ground, which was of larger dimensions, and formed of better materials than any I had hitherto seen; it was his residence. We were no sooner arrived there, than he directed mats to be spread before it, on which we were told to take our seats, when the men of the village, who came to indulge their curiosity, were ordered to keep behind us. In our front other mats were placed, where the chief and his counsellors took their seats. In the intervening space, mats, which were very clean, and of a much neater workmanship than those on which we sat were also spred, and a small roasted salmon placed before each of us.'—

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'In this situation we remained upwards of three hours, and not one of the curious natives left us during all that time, except a party of ten or twelve of them whom the chief ordered to go and catch fish, which they did in great abundance, with dipping nets, at the foot of the Weir.'

The travellers remained all night at this village; and soon after they had retired to rest, the chief came to Mr. M. and requested him to accept his bed-companion: but, notwithstanding repeated intreaties on the part of the chief, this offering of hospitality was not accepted.

'The village consisted of four elevated houses, and seven built on the ground, besides a considerable number of other buildings or sheds, which are used only as kitchens, and places for curing their fish. The former are constructed by fixing a certain number of posts in the earth, on some of which are laid, and to others are fastened, the supporters of the floor, at about twelve feet above the surface of the ground: their length is from an hundred to an hundred and twenty feet, and they are about forty feet in breadth. Along the centre are built three, four, or five hearths, for the two-fold purpose, of giving warmth, and dressing their fish. The whole length of the building on either side is divided by cedar planks into partitions or apartments, of seven feet square, in the front of which there are boards, about three feet wide, over which, though they are not immovably fixed, the inmates of these recesses generally pass, when they go to rest.'

In the morning, the chief complained of a pain in the breast, and the author gave him a few drops of Turlington's balsam on a piece of sugar: which immediately procured him the offer of another patient.

'The chief requested me to follow him, and conducted me to a shed, where several people were assembled round a sick man, who was another of his sons. They immediately uncovered him, and shewed me a violent ulcer in the small of his back, in the foulest state that can be imagined. One of his knees was also afflicted in the same manner. This unhappy man was reduced to a skeleton, and, from his appearance, was drawing near to an end of his pains. They requested that I would touch him, and his father was very urgent with me to administer medicine; but he was in such a dangerous state, that I thought it prudent to yield no farther to the importunities than to give the sick person a few drops of Turlington's balsam in some water. I therefore left them, but was soon called back by the loud lamentations of the women, and was rather apprehensive that some inconvenience might result from my compliance with the chief's request. On my return I found the native physicians busy in practising their skill and art on the patient. They blew on him, and then whistled; at times they pressed their extended fingers with all their strength on his stomach; they also put their forefingers doubled into his mouth, and spouted water from their own with great violence into his face. To support these operations the

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wretched sufferer was held up in a sitting posture; and when they were concluded, he was laid down and covered with a new robe made of the skin of a lynx. I had observed that his belly and breast were covered with scars, and I understood that they were caused by a custom prevalent among them, of applying pieces of lighted touch-wood to their flesh, in order to relieve pain or demonstrate their courage. He was now placed on a broad plank, and carried by six men into the woods, where I was invited to accompany them. I could not conjecture what would be the end of this ceremony, particularly as I saw one man carry fire, another an axe, and a third dry wood. I was, indeed, disposed to suspect that, as it was their custom to burn their dead, they intended to relieve the poor man from his pain, and perform the last sad duty of surviving affection. When they had advanced a short distance into the wood, they laid him upon a clear spot, and kindled a fire against his back; when the physician began to scarify the ulcer with a very blunt instrument, the cruel pain of which operation the patient bore with incredible resolution. The scene afflicted me, and I left it.'

Mr. Mackenzie learnt, in his return from the sea-coast, that the poor man had died under this treatment.

From the Friendly Village, the travellers were furnished with another canoe, and proceeded with the stream towards the sea. At one house where they stopped, some of the women were employed in beating and preparing the inner rind of the cedar bark, to which they gave the appearance of flax. Others were spinning with a distaff and spindle. One of them was weaving a robe of this substance, intermixed with stripes of the sea-otter skin, on a frame of adequate contrivance, which was placed against the side of the house. The men were fishing with drag-nets between two canoes.—After this account of their employments, many readers, we apprehend, will have a more respectful opinion of the state of the arts and manufactures among the natives of North America, than they have been accustomed to entertain.

On July the 20th, Mr. M. and his companions arrived at an arm of the sea; and on the 21st they were near a cape which was seen by Captain Vancouver, and by him named *Cape Menzies*, the arm of the sea being that which he has called the *Cascade Canal*. This was the farthest of their progress to the West; and at this station the latitude was 52° 21′ N., and the longitude, calculated from the mean of two emersions of Jupiter's satellites, 128° 02′ W., which is something more West than *Cape Menzies* is placed in the chart of Captain Vancouver.

We shall select one more from among the instances of unpleasant situations to which the travellers were exposed, in their expedition to the sea;

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'Under the land we met with three canoes, with fifteen men in them, and laden with their moveables, as if proceeding to a new situation, or returning to a former one. They manifested no kind of mistrust or fear of us, but entered into conversation with our young man, as I supposed, to obtain some information concerning us. It did not appear that they were the same people as those we had lately seen, as they spoke the language of our young chief, with a different accent. They then examined every thing we had in our canoe, with an air of indifference and disdain. One of them in particular made me understand, with an air of insolence, that a large canoe had lately been in this bay, with people in her like me, and that one of them, whom he called *Macubah*, had fired on him and his friends, and that *Benins* had struck him on the back with the flat part of his sword. He also mentioned another name, the articulation of which I could not determine. At the same time he illustrated these circumstances by the assistance of gun and sword; and I do not doubt but he well deserved the treatment which he described. He also produced several European articles, which could not have been long in his possession. From his conduct and appearance, I wished very much to be rid of him, and flattered myself that he would prosecute his voyage, which appeared to be in an opposite direction to our course. However, when I prepared to part from them, they turned their canoes about, and persuaded my young man to leave me, which I could not prevent.

'We coasted along the land at about West-South-West for six miles, and met a canoe with two boys in it, who were dispatched to summon the people on that part of the coast to join them. The troublesome fellow now forced himself into my canoe, and pointed out a narrow channel on the opposite shore, that led to his village, and requested us to steer towards it, which I accordingly ordered. His importunities now became very irksome, and he wanted to see every thing we had, particularly my instruments, concerning which he must have received information from my young man. He asked for my hat, my handkerchief, and, in short, every thing that he saw about me. At the same time he frequently repeated the unpleasant intelligence that he had been shot at by people of my colour.'

In the night of the 22d of July they began their voyage of return, the particulars of which afford much amusement; and they once more arrived at Fort *Chepewyan*, on the 24th of August.

We have been less circumstantial in our remarks on the relation of this voyage, than on the expedition to the Northern Sea: but it may nevertheless be remarked that the account of the voyage to the West coast is a work of greater entertainment and interest than could have been furnished by that which was directed to the North. Each has its distinct utility: the Northern, in corroborating, and we may say in *completing*, the evidence that there does not exist a navigable passage by sea to the North of America; and the Western, in proving the

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the practicability of commercial intercourse through the Continent between the Eastern and Western coasts.

Mr. M. has drawn up some brief observations concerning the geography, the climate, and the fur trade of North America; which are inserted in the latter part of his volume, and serve as an appendix to the voyages. In his remarks on the geography, he considers both the political divisions, and those which have been formed by nature. The climate, it is stated, is much more severe on the Eastern than on the Western coast; which the author attributes to the former being exposed to the North-west winds that blow from the Frozen Sea.—The following passage affords matter for reflection: but we will not undertake to determine whether or not it is founded on a sufficient length of experience:

'It has been frequently advanced, that the difference of clearing away the wood has had an astonishing influence in meliorating the climate: but I am not disposed to assent to that opinion in the extent which it proposes to establish, when I consider the very trifling proportion of the country cleared, compared with the whole. The employment of the axe may have had some inconsiderable effect; but I look to other causes. I myself observed in a country, which was in an absolute state of nature, that the climate is improving; and this circumstance was confirmed to me by the native inhabitants of it. Such a change, therefore, must proceed from some predominating operation in the system of the globe which is beyond my conjecture, and, indeed, above my comprehension, and may, probably, in the course of time, give to America the climate of Europe. It is well known, indeed, that the waters are decreasing there, and that many lakes are draining and filling up by the earth which is carried into them from the higher lands by the rivers: and this may have some partial effect.'

The writer concludes his work with considerations respecting the fur-trade; which, he is of opinion, would be productive of more advantage both to the public and to the merchants, if the Hudson's-Bay and the North-West Companies were to unite.

'Experience, however, (he says,) has proved that this trade, from its very nature, cannot be carried on by individuals. A very large capital, or credit, or indeed both, is necessary; and consequently an association of men of wealth to direct, with men of enterprise to act, in one common interest, must be formed on such principles, as that in due time the latter may succeed the former, in continual and progressive succession. Such was the equitable and successful mode adopted by the merchants from Canada, which has been already described.

'The junction of such a commercial association with the Hudson's-Bay Company is the important measure which I would propose, and the trade might then be carried on with a very superior degree of advantage,

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vantage, both private and public, under the privilege of their charter, and would prove, in fact, the complete fulfilment of the conditions on which it was first granted.

'It would be an equal injustice to either party to be excluded from the option of such an undertaking; for if the one has a right by charter; has not the other a right by prior possession, as being successors to the subjects of France, who were exclusively possessed of all the then known parts of this country, before Canada was ceded to Great Britain, except the coast of Hudson's Bay, and having themselves been the discoverers of a vast extent of country since added to his Majesty's territories, even to the Hyperboreau and the Pacific Oceans?

'If, therefore, that company should decline, or to be averse to engage in, such an extensive, and perhaps hazardous, undertaking, it would not, surely, be an unreasonable proposal to them, from government, to give up a right which they refuse to exercise, on allowing them a just and reasonable indemnification for their stock, regulated by the average dividends of a certain number of years, or the actual price at which they transfer their stock.

'By enjoying the privilege of the company's charter, though but for a limited period, there are adventurers who would be willing, as they are able, to engage in, and carry on, the proposed commercial undertaking, as well as to give the most ample and satisfactory security to government for the fulfilment of its contract with the company.'

With these observations, the author has given a sketch of the mode which he would recommend as the most eligible for conducting the trade.

It seems superfluous to add to the foregoing account, that we regard the expeditions of Mr. Mackenzie as of considerable importance to geography and commerce; and that his narrative contains much information and entertainment. It is accompanied with three maps, which are well executed: one, general, of the Northern part of America, from 40° to 70° N. latitude; and a separate map for each voyage.

ART. II. *Letters from his Excellency General Washington to Arthur Young, Esq. F.R.S.:* Containing an Account of his Husbandry, with a Map of his Farm; his Opinions on various Questions in Agriculture; and many Particulars of the Rural Economy of the United States. 8vo. pp. 172. 3s. sewed. Richardson, &c.

ACCURACY is peculiarly desirable on all matters of practical importance, and every branch of rural science comes under this description. When our inquiries respect the state of agriculture in distant countries, it is necessary to consider the authority on which our information rests, and the medium through which it comes to us. Of the Rural Economy of the United States, we have heard various accounts: but perhaps none

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none are more clearly exhibited, and rest on more satisfactory evidence, than the details contained in the pages now before us. General Washington deservedly ranks among the most eminent characters of the eighteenth century; and while history delineates his political and military character as inferior to none in virtue and the noblest fame, these letters will serve to prove that he possessed those estimable qualities which constitute the amiable man and the useful citizen. We recollect, indeed, no individual in antiquity, who must not lose by a comparison with Washington: but, if we were to make such a parallel, it would be with the Elder Cato; who is described by Cicero as cultivating his mind and deriving pleasure from agriculture in his old age.

It is a species of mental luxury to follow this founder of a great and flourishing empire into his rural retirement, and to hear him indulging in the following noble sentiment: 'How much more delightful to an undebauched mind is the task of making improvements on the earth, than all the vain glory which can be acquired from ravaging it, by the most uninterrupted career of conquests!' This is a reflection, as Mr. Young observes, which does honour to the heart of this truly great man; and we will add that the world would be more happy, if all, who are placed in the situation occupied by Washington, felt like him its full effect. Though there be not much to warrant romantic expectations of human felicity from this source, we may be allowed to say, with Mr. Y., that

'It must be a pleasing spectacle to a reflecting mind, to see so close an attention paid to the practice of Agriculture, by men in the highest situations; who, from commanding Armies, and presiding in Senates, can descend to the humble walk of Husbandry, and find it an employment sufficient to interest the most splendid talents; and an amusement that can animate the best affections of the heart.'

This correspondence gives a very satisfactory, because authentic and accurate, account of the Central States of the American Union; yet, since the details which it contains were the result of queries known to have been proposed by Mr. Young, it is fair to suppose that the American reporters consulted by General Washington made the best of the subject to the Transatlantic inquirer, without violating the truth. The first letter is dated, Mount Vernon, August 6, 1786; and the last, Philadelphia, December 12, 1793; so that the correspondence occupies a space of rather more than seven years. To put Mr. Young in possession of various facts, besides communicating the result of his own extensive experience, the President of the United States addressed a circular letter, containing a string of questions, to several intelligent farmers in the States of New York, New Jersey, Pennsylvania, Maryland,

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Maryland, and Virginia, respecting the fee-simple value, rents, and produce of land in their districts; together with the price of labour, of articles of growth and consumption, and the amount of taxes; inclosing to his British correspondent copies of the several answers.

In a letter dated Hope-Park, Fairfax County, Virginia, Nov. 28, 1791, we have the following account:

'I never entertained very high opinions of our system of farming; but what I had is certainly lower than it was. Our farms are, in general, too large to admit of much nicety, and, I believe, it would be unhappy for us to have any great desire to be so, with our black labourers, and the more worthless wretches we employ to overlook them. The manner too, in which our attention has been engrossed by the cultivation of tobacco, and large quantities of Indian corn, has, no doubt, had some share in rendering us slovenly farmers. Having had, hitherto, plenty of fresh land for these articles, we have disregarded every means of improving our opened grounds, either by manure, or laying them down in grasses—but as we begin now to set some store by our woods, and tobacco has declined so much in value, that people are generally exchanging tobacco for wheat, I flatter myself, the face of our country will soon assume an appearance, that will not only do honour to our climate, but ourselves—indeed it has long been evident to me, that our sagacious northern brethren not only considered our climate as superior to their own, but our lands too as capable of being made so, from their constant annual emigrations among us.'

In another letter dated in 1790, we find a list of taxes, which we are told 'may be relied on:'

	Acres in each Farm.	*Poll Tax.*	*County Tax.*	*Road Tax.*
Franklin county,	360	none	40s.	35s.
York county,	500	none.	40s.	30s.
Northumberland county,	300	none	10s.	30s.
Fayette county,	364	15s.	10s.	
Cumberland county,	650	2s. 6d.	60s.	27s.
Chester county,	500	35s.	70s.	35s.
Delaware county,	450	30s.	60s.	60s.
Washington county,	300	none	20s.	12s.
Philadelphia county,	80	16s. 10d.	22s. 5d.	15s. 2d.

From the letters of General Washington, we shall make some interesting extracts, which shew the true state of American husbandry:

'An English farmer must entertain a contemptible opinion of our husbandry, or a horrid idea of our lands, when he shall be informed, that not more than eight or ten bushels of wheat is the yield of an acre; but this low produce may be ascribed, and principally too, to a cause which I do not find touched by either of the gentlemen, whose letters are sent to you, namely, that the aim of the farmers, in this country (if they can be called farmers), is, not to make the most

most they can from the land, which is or has been cheap, but the most of the labour, which is dear; the consequence of which has been, much ground has been *scratched* over, and none cultivated or improved as it ought to have been: whereas a farmer in England, where land is dear, and labour cheap, finds it his interest to improve and cultivate highly, that he may reap large crops from a small quantity of ground.'—

'That labour in this country is higher than it is in England, I can readily conceive. The ease with which a man can obtain land in fee, beyond the mountains, to which most of that class of people repair, may be assigned as the primary cause of it. But high wages is not the worst evil attending the hire of white men in this country; for being accustomed to better fare than, I believe, the labourers of almost any other country, adds considerably to the expence of employing them; whilst blacks, on the contrary, are cheaper, the common food of them (even when well treated) being bread made of Indian corn, butter-milk, fish (pickled herrings) frequently, and meat now and then; with a blanket for bedding.'—

'You seem surprized, and no wonder, to hear that many of our farmers, if they can be so called, cultivate much ground for little profit, because land is cheap, and labour is high; but you will remember, that when I informed you of this fact, I reprobated, at the same time, both the practice and the principle. The history, however, of it is this—a piece of land is cut down, and kept under constant cultivation, first in tobacco, and then in Indian corn, (two very exhausting plants,) until it will yield scarcely any thing;—a second piece is cleared, and treated in the same manner; then a third, and so on, until, probably, there is but little more to clear. When this happens, the owner finds himself reduced to the choice of one of three things—either to recover the land which he has ruined, to accomplish which, he has perhaps neither the skill, the industry, nor the means—or to retire beyond the mountains—or to substitute quantity for quality, in order to raise something. The latter has been generally adopted, and, with the assistance of horses, he *scratches* over much ground, and seeds it, to very little purpose, as you may suppose, and have been informed; for I presume an English farmer would bestow more labour on *one* acre, by deep, and frequent ploughings, besides the dressings he gives to the land, than the other does on *five* acres. It is but justice, however, to Pennsylvania, to declare, that her husbandry (though not perfect) is much better, and her crops proportionably greater. The practice above-mentioned applies more particularly to the Tobacco States, which, happily, are yielding more and more every year to the growth of wheat; and as this prevails the husbandry improves. Instances could be enumerated, and where no extraordinary dressings or management has been used, of land yielding from 30 to 40 bushels of wheat per acre, that *has been* very much exhausted.

'Your mode of calculating the taxes in this country, being unusual *with us*, I may not accurately understand; and as the Virginia method was, if I recollect rightly, detailed in my former accounts, I know not how to give you a more distinct idea of them, than by exhibiting the items of the specific charges on every species of taxable property,

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property, viz. on land, negroes, stock, &c. This, as it respects an estate in Virginia, with which I am very well acquainted, I am enabled to do, and will do. We have a road-tax besides, but it is light, and, in most of the States, paid by a contribution of labour, which rarely exceeds two days in the year, for each male labourer. Dutiable articles is a distinct tax, the quantum of which depends upon the consumption, upon the disposition of the consumer: with the aid, therefore, of the laws (which I sent you) every man can calculate, better than I am able to do for him, the amount of his own expenditures in this way. An additional duty, or excise, was imposed last session; and this, being now sent, will, if I am not mistaken, (with what was mentioned in my former communications,) bring *every tax, direct and indirect*, to your view, to which property, in this country, is subjected, either by the general government, or the laws of the States of Pennsylvania, Maryland, and Virginia, to which the observations have been confined.

'Beef, and other meats, grain of all sorts, and flour, butter, cheese, and other things, in quantities to make them an object, are always, I conceive, in demand; and are sought after by the purchasers. The sale of lesser articles, at a distance from market-towns, may sometimes stick on hand, but rarely, I believe, forego a sale, if they are worth the transportation.

'Sheep thrive very well in the middle States, though they are not exempt from diseases, and are often injured by dogs; and more so, as you approach the mountains, by wolves. Were we to use horses less, and oxen more, on our farms (as they do in the New England States), we should, unquestionably, find our account in it; yet, strange as it may seem, *few* are in the practice of the latter; and *none* push the raising of sheep to the extent they might, and ought to do. The fact is, we have, in a manner, every thing to learn that respects neat and profitable husbandry.'

To one of the President's letters, are subjoined Observations on a letter from Mr. Young to his illustrious correspondent, by Mr. Peters, who is said by General W. to be 'a theorist and a man of humour.' After having invited Mr. Young to come among them, Mr. P. jocosely enforces his request by thus describing the state of American society:

'We have no princes, to indulge the grades more immediately beneath them, in their pleasures and their passions, that they may themselves be supported at the expence of the nation, in their schemes of ambition and luxury — no over-grown nobles, to wanton on the hard earnings of an oppressed yeomanry! He will find a respectable *clergy*, chosen by their respective congregations, and reputably supported by the voluntary contributions of their hearers. But these are not ecclesiastical drones! *Fruges consumere nati*:—they do, *themselves*, the duties required of them! they act not in the affairs of heaven by deputies, whose poverty is truly apostolical; the penurious stipends allowed them by their grasping superiors, compelling them to be conversant only in the *fasts*, while their principals revel in the *feasts*, of the church. In a word, he will not see a sable host

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of superfluous and pampered priests (maintained by numbers who do not hear, or believe in their doctrines), who fatten on the property of the people; and, while they fetter and terrify men's consciences, to mould them to their purposes, eat out their substances, under the sanction of law. These descriptions of characters, in other countries, create and increase taxes; while they render their subordinates less liable to pay them, by enormous rents, made necessary by their dissipation and extravagance, and by their capricious terms of leasing lands, of which they are the principal engrossers. *England* has, perhaps, less reason to complain, on these accounts, than some other European countries: but, if we had no other statements to rely on than those given by Mr. YOUNG himself, we should know enough to be convinced, that, even there, some of these causes produce misfortunes in sufficient plenty. Not having the least inclination, if it were in my power, to disturb the systems of other nations, and wishing the happiness of mankind in their own way, I do not mention either our positive or negative prosperity, with a view to draw odious or disagreeable comparisons. The world will never agree about forms of government. Let those who think well of grades in society, be happy in the possession of such arrangements. We consider it fortunate, and feel it beneficial, that we have them not.'

The correspondence concludes with an account of four farms, containing in the whole 3260 acres, which General W. seemed solicitous of letting to European tenants. He, indeed, indirectly insinuates a wish that Mr. Young himself might be tempted across the Atlantic. We shall give the General's own words, in order to shew the delicate manner in which he manages the subject:

'I shall now conclude as I began, with a desire, that if you see any impropriety in making these sentiments known to that class of people who might wish to avail themselves of the occasion, that it may not be mentioned. By a law, or by some regulation of your government, artisans, I am well aware, are laid under restraints; and, for this reason, I have studiously avoided any overtures to mechanics, although my occasions called for them. But never having heard that difficulties were thrown in the way of husbandmen by the government, is one reason for my bringing this matter to your view. A second is, that having yourself expressed sentiments which shewed that you had cast an eye towards this country, and was not inattentive to the welfare of it, I was led to make my intentions known to you, that if you, or your friends, were disposed to avail yourselves of the knowledge, you might take prompt measures for the execution.—And, 3dly, I was sure, if you had lost sight of the object yourself, I could, nevertheless, rely upon such information as you might see fit to give me, and upon such characters, too, as you might be disposed to recommend.'

No intimation is given that any success attended this application; and indeed we are confident that Mr. Young never felt any inclination to exchange Bradfield Hall in Suffolk for either

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either Dogue Run or Muddy-Hole farms, which the President proposed to let to him, or any discontented English farmer.

ART. III. *Experiments upon the Circulation of the Blood, throughout the Vascular System:* On languid Circulation: On the Motion of the Blood, independent of the Action of the Heart: And on the Pulsations of the Arteries. By the Abbé Spallanzani. With Notes, and a Sketch of the Literary Life of the Author; by J. Tourdes, M. D., of the University of Montpellier, and one of the Physicians to the French Army in Italy, &c. Translated into English, and illustrated with additional Notes; by R. Hall, M. D., &c. 8vo. pp. 430, 9s. Boards. Ridgway. 1801.

THE name of the industrious author of these experiments is associated with so many interesting recollections, that our readers will probably be glad to see a few brief particulars concerning him, extracted from the memoirs prefixed to this Volume.

Lazarus Spallanzani was born at Scandiano, near Reggio, Jan. 12th, 1729; and his father was an advocate. He studied first at Reggio, and afterward at Bologna; where experimental philosophy was taught by his cousin, a distinguished woman, Laura Bassa. He displayed early talents, especially in researches concerning Natural History; of which his observations on the Origin of Fountains, and his dissertation "*De lapidibus ab aqua resilientibus,*" are remarkable proofs. At twenty-six years of age, he was appointed professor of philosophy and belles lettres at Reggio, and he held this situation during six years. At the age of thirty-three, he removed to Modena; and at this time he published his treatise on the reproduction of animals. In 1770, he was invited to fill the chair of Natural History at Pavia; and here he commenced that brilliant career which has gained for him so high a place among modern philosophers.—In this part of the memoirs, Dr. Tourdes has given a concise and perspicuous view of the author's principal works.—The world was deprived of this eminent man in Feb. 1798; when an apoplexy, conjoined with enlargement of the prostate gland, and considerable disease in the bladder, brought him to the grave.

As a particular view of the numerous and interesting experiments here detailed would lead us into a discussion of too great length, we shall present our readers with parts of the summary of them which is given by Dr. Tourdes. It may be necessary to premise, however, that Spallanzani accounts for the diversity between some of his observations and those of

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Haller, from the circumstance of his having examined the mesenteric vessels *in situ*, while Haller previously extended them on hooks.

'1. The heart does not entirely empty itself in the systole—Haller thought otherwise. He conceived that if any portion of the blood remained in the cavities of the heart, it would, by a continued excitement, oppose the state of diastole; but Felix Fontana has justly observed that the blood which then remains in the ventricles, cannot preserve in activity the contractile force which they possess.

'2. Does the blood flow with an uniform velocity from the heart to the most distant extremities of the arterial branches?—On considering the nature of this fluid, the canals through which it flows, their flexures, angles, unequal diameters, &c., we might, at first, be induced to conclude that the velocity of the blood must decrease in proportion to its distance from the heart; this, at least, is the consequence which would result from a strict application of the laws of Hydraulics to the animal economy. Haller suspected that this application was false; and he founded his opinion principally on the almost equal velocity observable in the largest arteries and the smallest veins. If it be true that the motion in the latter is equally rapid as in the large arterial trunks, we cannot but suppose, that the velocity is not diminished in arteries of the same diameter with the smallest veins. This, however, was but mere conjecture, until the experiments of our author converted it into a reality.—He found that the blood invariably circulates with equal rapidity in the large and middle-sized vessels; that it loses nothing of this rapidity in the very smallest; and that the angles and curvatures, whether natural or artificial, neither augment nor diminish its momentum. The circulation, however, is not entirely uniform throughout the whole of its course; close to the heart the blood experiences an alternation of motion and rest, corresponding to the systole and diastole of that organ. In proportion as it recedes from the heart, this alternate change disappears; the blood flows more rapidly during the systole; and it proceeds with the same degree of velocity to the very extremities of the arteries.'—

'3. The arteries are transformed into veins in various ways. Some of them, in becoming veins, bend back their course immediately towards the heart; others, previously, form a thousand doublings and windings. While one anastomoses directly with a vein; another communicates with it only through an intermediate tissue. Here an artery branches into a variety of veins; and there a number of arteries unite in a single vein.'—

'4. It was farther supposed, though more from theoretic reasoning than observation, that the venous blood accelerates its motion as it approaches the heart. Haller could easily observe that the blood circulated in the trunk of a vein with greater rapidity than in the branches which open into it. But a single fact was not sufficient to establish a general law.—Spallanzani made a great number of experiments upon this subject. On a careful examination of several veins throughout the whole of their course, he perceived that the circulation

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tion increases in proportion as the venous vessels enlarge their diameters, admit a greater quantity of blood, and more nearly approach the heart. The result of his enquiries into the ratio of this velocity was, that in the large vessels it scarcely exceeds by one third that of the smallest.'—

'Does the momentum of the blood depend entirely on the action of the heart? Such was the Professor's opinion; of the truth of which he was so firmly convinced himself, that he conceived he should convert the most incredulous of his readers.—It is certainly a matter of surprize that he, who had so often seen the blood circulate, with rapidity and regularity, in vessels separated from the heart by ligature or division; who had ascertained the existence of a distinct action in the arteries and veins; who attacked, with so much force of reasoning, the too general theory of Harvey; and who combated, by the most direct arguments, the doctrines of the *Mechanicians*—should, yet, have adopted an opinion so favourable to their hypothesis, so contrary to the result of his own experiments, and even so opposite to the title of one of his dissertations—"*The motion of the blood, independent of the action of the heart.*"—

'Haller is the only physiologist who has collected the various phenomena of languid circulation; that is, when it is on the point of entirely ceasing. From being, at first, strong and rapid, according to his account, it suddenly diminishes its velocity, becomes irregular, makes a retrograde movement, oscillates, and finally stops altogether;—Spallanzani, however, asserts, that all these irregularities proceed from the mode of experiment adopted by Haller; that the blood is sensibly diminished in velocity at the commencement, then abates its current by little and little, and, at last, becomes stationary in a gradual and insensible manner, without ever exhibiting, in a natural state, any oscillation, or retrograde movement.'—

'The globules of the blood float in an invisible and elastic fluid. Their figure is nearly spherical, and they are elongated or compressed, according to the diameter of the vessel through which they pass.'

These extracts contain the principal points on which the author differs from preceding physiologists. Our readers must consult the book for the proofs by which his doctrines are supported.

The Abbé seems to be of opinion, (p. 299,) that the red globules of the blood possess elasticity: but he has only been able to observe an appearance of it in one instance. The researches of the ablest modern physiologists have left so many curious questions undecided respecting the great process of circulation, that a wide field for inquiry still remains. On the subject of the globules of the blood, we beg leave to refer our readers to some curious observations by Mr. Cavallo, in the appendix to his treatise on the Medical Properties of Factitious Airs, which were cited in our Review, vol. xxxii. N. S. p. 146, &c.

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ART. IV. *Lectures on the Elements of Commerce, Politics, and Finances*: Intended as a Companion to Blackstone's Commentaries on the Laws of England; and peculiarly calculated to qualify young Noblemen and Gentlemen for Situations in any of the Public Offices under Government, and for Parliamentary Business. By Thomas Mortimer, Esq., Author of several approved Works. 8vo. pp. 470. 9s. Boards. Longman and Co. 1801.

IN the year 1772, Mr. Mortimer published a quarto volume, containing distinct treatises on Commerce, Politics, and Finances; of which a detailed account, interspersed with various strictures, was given by us in M. R. vol. 48. p. 363. We there hinted that, as the book was calculated rather for the senate than the counting-house, it ought to have been intitled *Elements of Politics*, generally, under the sub-divisions of *Commerce, Government*, and *Finances*: but this idea, together with other remarks on the doctrines maintained in the treatises, seems to have made no impression on Mr. M.'s mind; since, though the present may be considered only as a cheaper edition of his former publication, with a new arrangement of materials, he has preserved his old title and opinions. Some gentlemen of the University of Oxford having suggested to him that a new form of compilation would more effectually promote the object which he had in view, viz. of conveying useful knowlege to young students, he has endeavoured to arrange the present lectures in conformity with their idea; and 'their opinion, that "young gentlemen, who are too apt to be remiss in their attendance at the public lectures of their learned Professors, might be induced to receive information and instruction in the present form, from private lectures comprized in a moderate volume, and divided into such portions as neither to overload nor fatigue the mind, and which may be taken up, and laid aside, at pleasure, for other studies or necessary relaxation," has been correctly adopted.'

As a text-book, this work may be extremely useful; and we cannot too highly applaud its leading design and general execution: but we do not expect that it will be of much service to the lazy student; because it is in vain to think that any assistance will supersede the necessity of application, and that those who read with a fear of overloading or fatiguing the mind will ever acquire a store of useful knowlege.

The Elements of Commerce are included in ten lectures. The first three contain the history of commerce, with an elucidation of some general principles on inland trade, agriculture, and population.

Lecture 4 treats of Manufactures
——— 5 of Universal Commerce

Lecture

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Lecture	6	treats of Public Commercial Companies
——	7	of Colonies
——	8	of Insurance
——	9	of the Balance of Commerce
——	10	of the Administration of Commercial Affairs.

To this division, is subjoined a conclusion, exhibiting a sketch of the Education, Accomplishments, and Character of a British Merchant.

In discussing the subject of Agriculture, Mr. M. reviews the state of the country respecting corn. He gives it as his decided opinion that the existing laws against exportation should be repealed; and that, since the increase of pasture land has diminished population, there should be a clause inserted in every inclosure bill, restricting the proprietors to maintain a certain proportion in tillage.

Under the head of Manufactures, the author makes a distinction between those machines which are calculated to abridge or facilitate the labour of mankind, and those which are intended almost totally to exclude it. The former he would encourage, but the latter he wholly condemns. Saw-mills are ranked in the last class; for, says he, 'if they were introduced into our dock-yards, they would exclude the labour of thousands of useful workmen:' but, if these thousands could be as profitably employed elsewhere, this is no objection, since the remark applies to all machines which tend to *abridge* as well as to those which *totally exclude* human labour. When it is laid down as a principle that Population is the strength of a state, and that Manufactures operate to the injury of population, the introduction of machines into manufactories must be a national benefit, since the adoption of them leaves a greater number of useful hands to be employed in the more healthy occupations of agriculture; by which the earth may be cultivated to a higher degree of perfection than it has hitherto attained. Men who are dismissed from any particular employment, in consequence of the application of machinery, need not be idle; for new channels of industry will always present themselves to those who seek for them.

We have already opposed our sentiments to those of the author before us on the subjects of paper circulation, and chartered trading companies; and we need not here renew the controversy.

Having shewn by what means a nation may arrive at the summit of felicity by commerce, Mr. M. proceeds in search of the best political tenets by which that prosperity is to be secured and supported. This inquiry leads to the second course, on the

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Elements of Politics; which, like the former series, consists of ten lectures. The 1st contains introductory observations, among which is the following, on the instruction to be derived from the Law of Nature; 'That we cannot be atheists—must not be suicides—ought not to be idlers—and were not born to be hermits.'

Lecture 2. treats of the Law of Nations, in which the general obligations of civil societies to each other are discussed. Here, after having observed that Nations ought not to declare war against each other except for the most weighty reasons, Mr. M. offers the following reflection:

'To declare war, is to pronounce a sentence of death against a nation; which we resolve to execute, when in our power. If then, we are not insensible to the feelings of humanity, we should seriously ask ourselves this question—Has the offending prince, and his subjects, so deeply transgressed, that nothing will do but putting them to death? Would to God this point were more conscientiously debated, in the councils of Christian kings, before they cry havock, and let loose the dogs of war!'

Lecture 3 treats of the origin of Governments;
——— 4 of the different forms of Governments;
——— 5 of their advantages and disadvantages;
——— 6 of the origin of the British Constitution;
——— 7 of its peculiar advantages.

The prerogatives of the King are justly enumerated among the advantages of our Constitution. On the maxim that the King can do no wrong, the author makes the following comment:

'The prerogatives, and the personal safety of the king, are secured by that wise and salutary maxim, "The king can do no wrong;" whilst the rights and privileges of the people are insured by another maxim equally wise and salutary, "That the king's express order shall not excuse any of his ministers, or counsellors, for acting contrary to law; nor put a stop to, or prevent, the effects of an impeachment in parliament."

'The law of nature would never suppose, that a father could do wrong to his own family, over whom he had indeed a more extensive power, than is allowed to our kings; but no command of the father, however express, could excuse his family for violating the first principle of sociability—"That of not injuring another, in his person, his reputation, or his property."

'But as the prerogatives of a king are various and important, he must of necessity commit the exercise of some of them to chosen servants; and if these invade the rights of his subjects, and he protects and screens them from justice; in that case, it is agreeable to the law of nature, and to the laws of England, that he should be punished for this usurpation of illegal authority—that their crimes be imputed to him—and in this situation, he becomes as a private man; for having

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having exceeded his regal prerogative, he can no longer take shelter under the political maxim, "That a king can do no wrong," as he has forfeited the title, by violating the compact which confirmed it to him, and cannot thereafter be considered as a public character.'

Lecture 8. expressly treats of the Prerogatives and Obligations of the King. Lecture 9. considers the Rights and Privileges of British Subjects, with the Duty which they owe to their King and Country; and Lecture 10. sketches the accomplishments which are requisite to form a Constitutional Member of the British Imperial Parliament.

Six Lectures occur in the course on Finance.

The 1st is an historical account of the nature of Antient Revenues, and of the origin of Taxes.

The 2d treats of the nature and extent of the Public Credit and Funding System of Great Britain.

The 3d exhibits the progress of the National Debt.

Lecture 4 treats of Stock-jobbing.

——— 5 of the Sinking Fund.

——— 6 of Taxation in general, and states the amount of the National Debt to the year 1801.

The course of lectures on Finance ought to have been more minutely explanatory; and perhaps, if the author should be encouraged to print a new edition, he would in various places improve his work, and render it still more deserving of public patronage.

ART. V. *An Inquiry into the Structure and Animal Oeconomy of the Horse.* Comprehending the Diseases to which his Limbs and Feet are subject; with proper Directions for Shoeing; and pointing out a Method for ascertaining his Age until his twelfth Year. To which is added, An Attempt to explain the Laws of his progressive Motion, on Mechanical and Anatomical Principles. The whole illustrated by eighteen Copper-plates. By Richard Lawrence, Veterinary Surgeon, Birmingham. 4to. pp. 212. il. 11s. 6d. Boards. Wallis, &c. 1801.

WE have been much gratified by the perusal of this volume, since it displays an enlarged and accurate view of the subject on which the author professes to treat, without any affectation of technical terms, or of that obscurity which is always the result of half-knowlege. We shall extract, as specimens of the author's style, and of his manner of thinking, the observations on the bad effects of cutting the hair from the horse's heels; an operation, on the exactness of which grooms often pride themselves:

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'So arbitrary is custom, that it frequently occurs that practices are persisted in, which, by a proper investigation, would be found to be most directly contrary to truth. Under this head we may class the foregoing. The common opinion upon this subject is, that the hair harbours dirt, and prevents the legs from being properly cleaned. Under this position, its removal certainly would appear necessary. But when it can be proved that this hair does not harbour dirt, but, on the contrary, prevents its access to the limb, it will be no difficult task to shew its utility.

'Nature has cloathed the animal with hair for the obvious purpose of defending the skin from the contact of the atmosphere. Other membraneous parts, such as the nostrils and the eyes are shielded, with the same intention, by peculiar secreted fluids, which in a state of health constantly cover their surfaces. The inward surface of the nostrils is kept moist, in order to preserve the sense of smelling; and the outward surface of the eye is kept moist, in order to preserve its transparency.

'Both of these faculties would be destroyed by the contact of atmospheric air, which, by drying the surface of the nostril, would render it incapable of smelling; and which also, by drying the surface of the eye, would corrugate it, and render it opaque by the multiplicity of refractions which would arise from its irregularity.

'As the body is thus defended with hair, it accordingly follows that those parts which would, if they were naked, be most exposed to water and dirt, are furnished with a greater portion of this covering. Hence the hair on the lower part of the leg is considerably longer than elsewhere. This is sufficiently manifested in horses which are bred in cold marshy soils, such as Holland, Flanders, and many parts of England.

'If a leg of this description, with the hair on it in its natural state, is examined after passing through the dirtiest roads for several hours, when the hair is divided by the hand to inspect the skin, it will be found that the external part only is wet, whilst the internal part, together with the skin, will have remained perfectly dry and free from dirt. In this state it will be only necessary to wash the dirt off the hair on the outside, and leave it to dry by its own evaporation. On the other hand, if the hair has been cut off close to the heels, both water and dirt will have access to them, and when the pastern bends during progression, a very considerable friction is produced which must consequently irritate the surface of the skin. When the animal returns from his daily labour, the legs are washed with cold water, and except they are well rubbed with straw or the hand, (a benefit which seldom falls to the lot of ordinary horses,) they are suffered to become dry in a natural way; but whilst this evaporation is going on, the legs are extremely cold for two or three hours, and the skin, being deprived of its own fluid, which it secretes in order to preserve its pliancy, becomes corrugated and inflamed, and swelling of the cellular membrane ensues, with all its bad consequences.'

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The practice of forming the pavement of the stable on an inclined plane is also supposed by Mr. Lawrence to contribute to this disease, by straining the hind legs.—The observations on Wounds are highly judicious, and ought to be read with attention by every person who is interested in the management of horses.

We shall next state the author's account of a common mistake among grooms, which we have seen to be productive of great mischief:

'It is a prevailing opinion amongst grooms, that a horse's wind may be affected by giving him too much water, and under this impression they would (if possible) deprive him of it entirely.

'It certainly is not prudent to permit the animal to drink very copiously immediately before he is put into motion, as the increased dimensions of the stomach would confine his powers of respiration. But this furnishes no reason why he should not be allowed a sufficient quantity at proper periods. The food which he takes in the stable is perfectly dry, and very different from what he would eat in a state of nature, consequently he will require more fluids for the purposes of digestion. The great consumption of perspirable fluid which the horse experiences during exercise, also renders a proper supply of water absolutely necessary. The imperfect digestion in horses that are thick-winded produces fermentation and an unnatural heat in the stomach, on which account horses of this description are more eager for water, and that in proportion to the privation of it.

'It is customary to water them twice daily, viz. in the morning and in the evening; the quantity, a pailful at each time. But it would be much more beneficial to give them half a pailful at four times, instead of double that quantity at twice.'

Many judicious rules are given respecting the Œconomy of the Stable, which it would afford us pleasure to transcribe: but we have already made sufficient extracts.—For the same reason, we must decline any selections from a chapter with which we were much gratified; that on the Education of the Horse.

This book is better written than any treatise of the kind which has come under our notice; and the plates, which are engraven from designs made by the author, possess considerable merit.

We must observe that the present writer is a different person from our old acquaintance, Mr. John Lawrence; of whose publications on a similar subject we have formerly given accounts. See M. R. vol. xxiii. N. S. p. 321. and xxx. p. 113.

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ART. VI. *M.* Soulavie's *Memoirs of the Reign of Louis XVI.*

[*Article concluded from p.* 304.]

THE latter part of the second, and nearly the whole of the third volume of this work, are intitled to particular attention. In the period of which they treat, the seeds of the revolution were sown; and the administrations of Turgot, Malesherbes, and St. Germain, metamorphosed the government, and placed it on a new foundation, on which it was impossible that it should long stand. It is to the *facts* here stated, however, that we refer our readers, and not to the author's irrelevant *comments*, which we could have wished to have been less frequently interposed. We find M. de Malesherbes, so early as 1775, proposing to assemble the *Etâts Généraux*, and insisting on the necessity of the preponderance of the *tiers*.

Volume III. carries on the history of Turgot's ministry, exhibits the state of France at that period, and sketches the characters of various prelates, who again address the throne, urging it to persecute the philosophers and the protestants. Here we meet with the singular and extraordinary private history of St. Germain, his advancement to the ministry, his innovating measures, and the effects of those which were adopted by him, Turgot, and Malesherbes; with the downfall of these several ministers. Then follows an interesting account of the different courts of Europe, their policy, their views, schemes, and relations with regard to France and each other. The author ascribes to the leading characters of England an inveterate hatred of France; and he considers Mr. Pitt, in his late measures, as practising the lessons which his father had inculcated on him. The enmity, however, which is thus supposed to have existed in this country against France, certainly respected the House of Bourbon, by whose restless ambition it was provoked; and had the writer been better acquainted with our ex-minister, and his celebrated father, he would probably not have represented the former as treading in the footsteps of the latter.—He next descants on the contest between Great Britain and her colonies, the part taken by France in that unfortunate business, and the motives by which she was actuated. It appears that Louis XVI. was fully sensible of the danger of the measure, but was intimidated into an adoption of it by the representations of M. de Vergennes.

We are here presented with the following interesting account of the famous secret correspondence, which distinguished the reign of Louis XV.

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'Cardinal Fleury having brought up Lewis XV. in sentiments of a general mistrust, that he might the more completely engross the ear of the sovereign, induced this prince to have recourse, in the sequel, to the employment of agents in foreign courts, unknown to his ministers of foreign affairs. Such was the origin of a correspondence, which was kept so secret, that many ministers and many mistresses rose to power and sunk again to a private station, without being able to annihilate a system which they incessantly suspected, which, for more than thirty years, tormented them with anxiety, and which was kept up by the king at a great expence in all the European courts, the disbursements being drawn from the treasury of the *livre rouge*. Lewis XV. spent many millions annually in conducting this enterprise, which was peculiarly his own; delighting himself from time to time to distress and astonish his ministers, in full council, by disclosing to them intelligence, which often did not reach them till eight or ten days after; and sometimes directing his embassadors at Vienna, at London, or Berlin, and sometimes the first clerks in his office for foreign affairs, to communicate duplicates of the official dispatches to his secret agency.

'Lewis XIV. had annually disbursed great sums, to gain to his party, clerks, secretaries and ministers, in foreign courts; sometimes, even the sovereigns themselves. Lewis XV. thought it necessary, during his whole life, to continue this plan; and, while he was directing on the one hand the secret disbursements called for by his minister of foreign affairs, he sometimes directed an expenditure for directly opposite purposes, according to the wants of his private correspondence.

'From the death of cardinal Fleury, first minister of France, the prince of Conty was appointed to the general direction of this administration, the whole court being in ignorance of his functions.'—

'The prince of Conty applied his attention to the adapting this plan to the ancient maxims of France in her foreign concerns. He took it therefore for the first basis of his system, to enter into a confidential connexion with Turkey, Sweden, Prussia, and Denmark; and entirely to break the alliance between Austria and Russia. The king was so well satisfied with this plan, and with the correspondences that grew out of it, that the prince of Conty, for a long time, possessed the complete nomination of the embassadors of France, whom he often employed in a triple correspondence; the first, direct and ostensible for the ministers and public officers; the second, a duplicate of the preceding, for the information of the secret agency; and the third, in a much bolder and a less ordinary style, for the king alone.'—

'The perpetual disquietude expressed by the dukes of Choiseul and Aiguillon produced a reciprocal disquietude in the minds of the agents of the secret correspondence. The prince of Conty, therefore, and count Broglio, endeavoured many times to prevail on Lewis XV. fairly to impart this correspondence to his ministers. The king, however, was immoveable: and the better to tranquillise his agents, he gave them notice of the intrigues of his ministers against them, every time that he suspected their existence.

'Prince

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'Prince Kaunitz, the author of the alliance between France and Austria, often felt himself alarmed at the impenetrable mystery, the symptoms of which repeatedly appeared in the French diplomatical proceedings. Sometimes the agents of Kaunitz, got at the train, and discovered some scattered branches of the general system of this agency. He then obtained from the court of France the recall of those embassadors, who played, or were suspected of playing, the double part of corresponding with a public minister and a secret one. But Lewis XV., by a contrivance singular and unprecedented in the annals of diplomacy, still continued master of his correspondence, and still continued his system, enjoying in private the lively and disquieting conjectures of his ministers, his mistresses, his allies, and his enemies.

'The persons best skilled and most known for their skill in foreign affairs during the eighteenth century were the agents of this extraordinary institution. Princes of the blood, dukes and peers, embassadors, secretaries, clerks, women, and even footmen, were occasionally employed in these transactions. The list which has been published of them is faulty and imperfect. When one of them happened to die, and his wife, his children, his footmen, or his heir, got possession of his papers, Lewis XV. instantly stamped his approbation upon their initiation into these mysteries, and a pension instantly became the price by which he purchased their circumspection and fidelity. In this institution we find the names of Conty, Broglio, Vergennes, Breteuil, Saint Priest, Segur, Dumouriez, Hennin, D'Eon, Monteinard, the general Monnet and his wife, D'Avrincourt, the baron de Bon, le Dran, Favier, Tersier, a multitude of secretaries, and many valets de chambre. The secrecy which they maintained for thirty years is a thing unheard of in the annals of history.'—

'On one occasion, one of the secret agents died, leaving behind him many of the public dispatches transcribed from the cipher. A first clerk in the office of foreign affairs (himself a member of the secret agency) got notice of the event. He immediately reflected upon the different parts he had to play, and conducted himself in the following manner. He first went secretly, during the night, and carried off, in quality of his character as initiated, the papers of the correspondence: the next day he went in an authentic manner, in his quality of clerk in his office of foreign affairs, under the orders of the duke of Choiseul, to draw up the *procès verbal* in the house of the defunct, attesting that the deceased agent had left no papers of any kind behind him.

'M. de Vergennes had been one of these secret agents; and when he was raised to ministerial office, the secret of course was at an end; for the secret only imported to be kept from the minister of foreign affairs. The death of cardinal Fleury, who enjoyed the confidence of Lewis XV., had given birth to this extraordinary contrivance in administration and policy. The revival of that confidence in the person of Lewis XVI. necessarily reduced it to nothing. I read over at the Tuileries, and at Versailles, the collections of this correspondence; and I should here have extracted from it some very curious

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curious and instructive particulars, but that a summary of this correspondence appeared at the time in two volumes, printed for Buisson. M. de Segur is preparing a second edition, which will have the merit of being enriched with notes by this excellent statesman. These notes will form a sort of concluding branch to the history of this correspondence.'

The intrigues and financial plans of M. Necker are detailed very much at length in the fourth volume. This part of the work is dry and tedious, but it is in an equal proportion important. We should not place complete reliance on the Author's statements, but they are corroborated by facts which shew that this minister, during the whole time of his being in employment, set on foot and patronized measures which tended to the overthrow of the antient government. These details are so far interesting, that they assist us to ascertain the share which M. Necker had in bringing about the revolution; and the following sketch of this celebrated character deserves our notice:

'We observe, in the destructive reforming systems of that skilful man, opposition, disdain, contempt, and combinations against the observations made upon them. He struggles against the opinions which represent the dangers and novelty of his provincial institutions. In vain did he affect to allow them, one by one, with a sort of moderation, modesty, and even of candour; his successive and procrastinated blows gave a mortal wound to the monarchy of Lewis XVI. His reserve had the effect of awakening in each country of intendance the desire of a metamorphosis to state-countries. M. Turgot had been dismissed for having inspired Lewis XVI. with a fear of changing the royal administration of his monarchy into popular administrations, without nobility and clergy. Mr. Necker, more cautelous, wishing to avoid the insurrection of the orders against his fragile existence, so foreign to the natural economy of the state, respected this hierarchy; and instead of abolishing all at once the numerous bodies of intendants, the word trial, the innovating spirit of the times, and the cries of the elective countries, demanding provincial administration, operated partially and by degrees what the director was incapable of effecting altogether, by reason of the oppositions of the council to that part of his proceedings.

'France was thus changed, by the effect of these silent and prudent measures, from a state of absolute monarchy, to a still more uncertain, and, as it were, preparatory situation; which, by increasing, in the interior of the provinces, discussions on the rights of proprietaries, and on the imposts, led us on to the more dangerous subject of the royal authority.

'In exploring the administrations of Languedoc, Bearn, Burgundy, and Bretany, the French found only reason to deplore the periodical quarrels between the court and the assemblies. When all the proprietaries were called to the administration, the intention of Mr. Necker was accomplished. Richelieu had taken pains to keep

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the provincial proprietaries as far as possible from the knowledge of administrative affairs, and entrusted them to families on which the king might depend. Mr. Necker, by putting the contrary method in practice, had broken the ties of administration which communicated with the state, rendered it dependent on the views and interests of proprietaries, and complicated the machine. It was no longer the king that acted solely on his own account; but the proprietaries were authorised to administer for their personal interests: in this alone consists the revolution of Mr. Necker. The necessities of the state were the principal motive of the demands made on the proprietaries; and the natural preponderance of property was authorised to introduce itself into the new administrations.

'Mr. Necker's provincial assemblies were besides instituted in such a manner, their dependence on the state might one day become void. The king had named sixteen proprietaries, three of which were chosen from among the clergy, five from the nobility, and eight from the inhabitants of towns and villages. These sixteen administrators had the privilege of choosing thirty-six others. Government had the power, at the commencement of these institutions, to reserve the faculty of election. The conduct of an administration towards government ought to have been more conformable to the genius of the state. In consecrating the principle, that election received its power and administrative prerogative from the immediate choice of the sovereign, the spirit of the state was preserved: while the independence of the administrations and the definition of their rights proceeding from property, were the result of the destructive reflexions which had conducted the director-general to discover the opposition of the two elections, the former of which was royal, and the latter were strangers to the sovereign.

'Mr. Necker has not concealed his intentions in the establishment of provincial assemblies: they were evidently the same as those of M. Turgot. He says in his writings, that he wished to call the nation to the management of their affairs; give protectors and guides to the provinces; attach the citizens to the public welfare, and fix their attention upon it. He said, that he intended to excite public spirit, and that the moment it became necessary to act like Richelieu, he could no longer interfere with business.

'In this manner did Mr. Necker transform our peaceful provinces into deliberating provinces, and began the revolution relative to ancient policy. A central deliberating assembly near the king was still wanting to this system, for the consummation of his project, and for the ruin of ancient France. Mr. Necker had left nothing undone to prepare the state for this subversion. The administrators appointed by the king had, till this time, the management of the state. Mr. Necker had given it to the people. And what became of the established power, which could neither exist without imposts, nor establish any but by assemblies of proprietaries interested in the opposition? The monarchy was already become a mixed state.'

The fifth volume opens with a state-paper, in which the character of M. de Vergennes is ably delineated, his situation accurately

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curately stated, and the faults of his ministry fully exposed and eloquently reprobated. In the ninth chapter, the author describes the national character of the Genevese, which he charges with a remarkable spirit of contradiction. Speaking of this people, he says:

'By opposing the catholic worship, the English episcopacy, the rituals of Denmark, Sweden, and Russia, they have become the primitive model of all the protestant churches, and, if we may be allowed the expression, the Rome of Calvinism.

'The general opposition of the Genevese institutions to all other governments and modes of worship is apparent even in the works of its writers and philosophers. The Genevese authors affect, in general, a universal dissent from all the doctrines of Europe. While I am writing, Geneva still possesses illustrious men, though within a few years it has lost several. That stamp of opposition, which characterises their works, against the most celebrated contemporary writers of other countries, has principally contributed to their fame, particularly in the sciences.

'Jean Jacques Rousseau owes much of his fame to the strange opposition of his genius to the politics which were professed in the middle of the eighteenth century. Rousseau, disliking all existing social institutions, approved of none but the ideal government he had himself conceived and created in his *Social Contract*, a work which began to operate a revolution in the public mind.

'The inflexibility of Necker's genius, and the contradictoriness of his ideas of government to all those received in France, prevented him from yielding to circumstances, places, and persons. When he accepted the ministry, it was an imaginary France which he meant to govern, instead of the existing one; as it is another doctrine he holds out in his writings, and another order of finances which he is desirous of regulating in his works on government. He executed, as far as was in his power, the theories of his countryman Rousseau; and he organised in France all the revolutions attempted by England at Geneva.

'In natural philosophy, several of the greatest geniuses seem to have employed themselves on the study of nature, with no view but to deprive the French Pliny of his fame. Contradiction in this instance led to truth; and the Genevese naturalists gained a brilliant reputation by the art of confuting. M. de Saussure, by analysing the mineralogic system of Buffon, reduced it to nothing by a long series of demonstrations. Bonnet acquired glory by his opposition to Buffon on animals; and Dutremblay, by his work on polypi.

'Tronchin carried the same spirit of contradiction into the art of healing; and it is remembered, that, on his arrival in France, both the rules he explained, and the practice he pursued, were different to all that had been before taught or practised in medicine: he was happy when he found any defective method to oppose.

'Thus religious worship, opinions, politics, morals, and literature, were, in general, at Geneva in direct opposition to every thing then established in Europe. A mode of proceeding so new gave to this

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this handful of industrious republicans, at the same time ingenious, enlightened, and laborious, a renown which many states of the second and third rank have failed to obtain, and a situation the most flourishing, which commerce and the arts daily embellished.'

The facts interspersed throughout the remainder of this volume will induce the reader to wade throught it, in spite of the disgust which he must feel from the wild hypotheses that disgrace this portion of the work; according to which, it is the English government that, by the intervention of Genevese agents, overturned the *ancien regime* and the constitutional monarchy; that occasioned the death of the virtuous monarch; and that subverted even the republic, desirous that France should have no kind of government, in order to reduce her to the last degree of weakness. The same English ministry, the author gravely avers, on ground which he would have us regard as approaching to personal knowlege, paid both parties at Lyons, and separately instigated them to work each other's destruction; being jealous of the trade of the place, and envying France this source of wealth.

Volume VI. relates the dismal tale of the revolution; and a more lame and less interesting account of it we have scarcely ever seen. The dispassionate spirit, the abundant detail, and the adherence to facts, which characterized the first volumes of the work, seem wholly to have been discarded by the Author in the latter part of it:—but we must except from this censure the account of the unhappy Maria Antoinetta, with which this volume commences.

The influence which, it is but too well known, Madame de Polignac gained over the Queen, renders highly interesting the following account of that Lady:

'Madame Julius de Polignac, the wife of count Julius, had been confined within her own domestic circle till the age of five and twenty, owing to the smallness of her fortune. His sister, named Diana, having obtained in 1775 a place in the household of the countess of Artois, the wife of count Julius found an opportunity of appearing at her sister's. On the queen's seeing her, she was so struck by her beauty, that she instantly granted her her confidence, which occasioned a malignant public to say, that it was more the effect of passion, than reflection. Count Julius was made first equerry to the queen, in reversion to the count de Tessé, and created hereditary duke in 1780. The count de Grammont, on demanding count Julius's daughter in marriage, was created duke of Guiche, and appointed by the king captain of his guard. The queen removed the princess of Rohan Guéménée from the office of governess to the royal children, and placed the duchess of Polignac in her stead; her husband obtained the charge of master *des portes et des haras*.

'The duchess of Polignac possessed the art of seducing and stimulating the affections. Posterity will naturally enquire by what means she

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she acquired so great an ascendant over the queen's mind, in despite of the court, the capital, and in fine the wishes of the whole nation. This open opposition was in effect the cause of her success. The queen was arrived at such a state, that she required a person in direct contrast with all the court, to whom she might grant her confidence; and the countess of Polignac, observing her majesty irritated against so many women, founded her strength on that very circumstance, and the restraint and confinement which the queen suffered, surrounded by titled females who watched her incessantly. The queen wanted a confidential person, a female whom she might raise from nothing, who should owe her existence to her. And in madame de Polignac, she imagined she had discovered all the qualities she thought necessary to insure the happiness of her domestic and even secret life. The duchess of Polignac possessed besides a very uncommon talent. She could affect the force of sentiment, and her expression and gesture were in appearance those of nature; she blushed at will, like a bashful beauty, and was as timid as innocence. Love itself could not be more impassioned; but, if necessary, she knew so well how to manage her feelings, that the queen never once suspected, that her attractions were the result of her art and talents. Madame de Polignac was so skilled in the art of displaying the charms of her imagination, and either sex found themselves so happy in her society, that the queen's mind was corrupted by it. The duchess, meanwhile, exerted herself in behalf of every individual of a numerous and insatiable family. By means of intrigue and favourable opportunity they became dukes, superintendants, and distinguished pensionaries of the crown, to the degradation and injury of the house of Rohan, which was deprived of those very employments, and even of the education of the royal children, who had so long been confided to its care. Affected moderation, and the usual method of arriving at court preferment by slow degrees, appeared to madame de Polignac the virtue of ignoble souls; she did not think herself obliged to spare the source of the credit she enjoyed; and she even carried her temerity to such an height, as to introduce her lover, Vaudreuil, into the queen's most intimate society. She aimed at obtaining every thing by surprise, for she felt that she might lose every thing by accident and the resentment of very powerful rivals, who were consumed with envy towards her. The injurious language with which she was attacked by the ballads, satires, epigrams, and pamphlets that daily appeared, were so many warnings, that told she had no time to lose to insure the fruits of her good fortune. Hence arose that scandalous traffic in benefices, dignities, and employments, with which history accuses her. If her family were alarmed at the public discontent, and at the storm they foresaw, she came boldly forward, and relieved all the Polignacs from their state of terror: she summoned to her assistance the ministers she had created, or who enjoyed her favour, and without considering the danger she exposed them to, she ordered them to silence the clamours that were raised by malice or resentment. M. de Calonne well knows what it cost the nation.'

The frivolity of the Queen, and her disregard of all the rules of etiquette and state, have been often maintained and urged

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against her: but we own that it was not without surprize that we saw her preference of English gardening, to the barbarous and tasteless style of old French pleasure-grounds, converted into a matter of accusation. Neither can we join in arraigning the taste which prefers muslins to silks, and the fancy-dresses to those of the old court: though it may be less easy to vindicate the propriety and policy of these changes.

On the subject of *morality*, with regard to which many persons have dealt very freely with this ill-fated princess, the present author has given a short chapter; and the assertions of preceding writers receive but too much countenance from his representation. We refrain from any extracts on such a subject.

The latter part of M. Soulavie's account of the liberties of the Gallican church will convey information, we imagine, to most persons in this country:

'France, more than any other European nation, had at length so effectually circumscribed the activity of the first orders of the state, that the pope, who was their established chief out of the kingdom, had not, according to our Gallican liberties, the least political influence within the realm. France was the only country in all Europe, that, without separating herself from the head of the church, had preserved towards him a liberty truly republican, equally distant from the independance of protestant nations, and from the absolute submission of those of the South; such as Portugal, Spain, Naples, Austria, &c. When we wished to disobey the pope legally, we appealed to a future council; and no decrees relative to discipline were admitted, until their agreement with our laws had been proved; insomuch that those of the council of Trent, as far as they related to discipline, were never received in the kingdom. The clergy of France, the parliaments, and all the orders of the state, were so much attached to the liberties of our church, that the whole nation was constantly upon the watch against the zeal of the court of Rome. The popes themselves respected the liberties of the Gallican church to such a degree, as to have no connexion with the clergy but through the medium, and with the concurrence, of government; while our bishops, on their part also, avoided a correspondence on indifferent affairs with the church of Rome, otherwise than through the channel of the minister of the king's houshold, or the minister for foreign affairs. The revolution is the only occasion on which, for many ages past, the pope has had a direct communication with the clergy, despoiled, irritated, persecuted by the *tiers-état*.'

The extracts and observations, which we have already made, sufficiently present to our readers the mixed claims of these volumes. We have not enumerated their manifest errors, nor stated our grounds for suspecting the accuracy of many parts; and we have spared ourselves this labour, because we consider the work as chiefly useful so far as it points out objects of inquiry,

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quiry, and as worthy of but slight reliance when not corroborated by higher authorities. We were not wholly strangers to the character of the Author: but we might be satisfied with the information which he has been pleased, in these pages, to impart to us respecting himself. It is from him we learn that he is an *Abbé*, that he finds fault with the tolerant maxims of the reign of Louis XVI., and that he is at the same time *married*: that he is an admirer of the *ancien regime*, a partisan of the despotic system founded by Richelieu; and that he, the self-same Soulavie, held a public confidential situation during the reign of terror, viz. the office of minister from the Republic of France to that of Geneva.

ART. VII. *Transactions of the Society instituted at London, for the Encouragement of Arts, Manufactures, and Commerce*; with Premiums offered in the Year 1801. Vol. XIX. 8vo. 10s. 6d. Boards. Robson, &c. 1801.

WE have heard of a nobleman who, on coming to town for the winter season, was accustomed to inquire of his cabinet-makers in New Bond-street what they had invented, since he saw them last, to make life pass more comfortably? With similar curiosity, we take up every new volume published by this Society; whose laudable object is to promote both the pleasing and the useful, and to advance those arts by which nature is improved, and the comforts of human life enlarged. The patronage which it so amply merits from the public, we are pleased to find that it continues to receive; and though the encouragements which it holds forth are not sufficient to gratify the vain and the ambitious, they may nevertheless operate as additional stimulants on minds which are well directed, and occupied in pursuits connected with national utility and the general happiness of mankind.

The present Secretary to the Society, Mr. Charles Taylor, introduces a sensible and well-digested Preface, with a respectful tribute to the memory of the late Owen Salusbury Brereton, Esq.; who long took an active part in the concerns of the Society, as one of its Vice-presidents, and whose portrait is annexed as a frontispiece to the present volume. These particulars of Mr. Brereton's life were communicated by the late John Holliday, Esq., F.R.S., and are given with such brevity that we cannot object to transcribing them:

'He was the son of Thomas Brereton, Esq. of the County Palatine of Chester, and was born in the year 1715: he received his education partly at Westminster School on the foundation, partly at Trinity College, Cambridge; and, on the death of his father, inherited the ancient family-estates, in the above-mentioned county, and in Flintshire.

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'In 1738 Mr. Brereton was called to the Bar, and in 1746 became Recorder of the great and flourishing town of Liverpool; which office he filled with great impartiality and dignity during fifty-two years. In 1796, on his proposing to resign, the Corporation requested him to retain his situation, and appointed a person to discharge its active duties.

'Mr. Brereton became a Member of the Society of Arts so early as 1762; and by his assiduity, zeal, and order, filled the distinguished office of Vice-President with great credit to himself and advantage to the Society, from March 1765 till his last illness in 1798. He was also an early Member of the Royal and Antiquarian Societies. The Archæologia of the latter contain his Observations on Peter Collinson's Account of the Round Towers in Ireland; his Tour through South Wales; his Extracts from the Household Book of Henry VIII.; his Account of a painted window in Brereton Church, Cheshire; and that of a non-descript Coin, supposed to be Philip VI. of France. Mr. Pennant has also, in his Welsh Tour, described and given an engraving of several Roman Antiquities, found by his horse accidentally disturbing them, at a Roman station called Croes Atti, on his estate in Flintshire.

'Mr. Brereton was a Bencher of the Honourable Society of Lincoln's-Inn, filled the office of Treasurer, and was Keeper of the Black Book. He also represented the borough of Ilchester in Parliament. He took the name of Salusbury with an estate, and became Constable of the Castle of Flint, a valuable privilege to his adjacent possessions. His domestic happiness was manifest to his numerous and respectable acquaintance, among whom were some of the most learned men of the age.

'Mr. Brereton died on the 8th of September, 1798, in the eighty-fourth year of his age, and was interred in St. George's Chapel, Windsor. His wife was sister of Sir Thomas Whitmore, K. B. Mr. Brereton lived happily with her for more than fifty years. They had five children, who all died young; he bequeathed the rents of his estates to her during her life, and after her decease (which happened in 1799,) to his relations; the only son of the late General Trelawney, of Soho-square, and the second son of the Rev. Sir Harry Trelawney, Baronet, of Trelawne, in Cornwall.'

We are informed that the premiums usually proposed by the Society have undergone a minute examination; that several are discontinued; and that new premiums are introduced under the articles

'*Comparative Tillage; Rotation of Crops; Preserving of Turnips, Cabbages, Carrots, Parsnips, Beets, and Potatoes; Inventing Threshing-Machines; Manufacturing Tallow-Candles; Preparation of Tan; Preparations of Red and Green Colours for Printing on Cotton-Cloth; artificial Ultramarine; Stroke Engravings; Chintz and Copper-Plate Designs for Calico-Printers; Engravings on Wood; Bronzes; Improved Ventilation; Cultivation of Hemp in Canada, and Curing Herrings in the Dutch Method.*'

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To this enumeration, it is added that 'the Society will attend to any information respecting such matters, as may be proper objects for farther Premiums.' Availing ourselves of this notice, and without expecting either a gold or a silver medal, we shall offer some remarks to the Society on a subject to which the attention of the public is directed by premiums, before we take farther notice of the communications which form the substance of the present volume.

Under the head of Planting and Husbandry, two premiums are proposed, (Nos. 11. and 13.); one for *Preventing the Blight or Ravages of Insects on Fruit-trees and Culinary Plants*, and the other for *Removing the ill Effects of Blights or Insects*. Before attempts are made either to prevent or to remove the ill effects of *Blight*, would it not be advisable to propose a reward for the best essay explanatory of the nature and origin of what is commonly called *Blight*; since the subject appears to be very little understood; and since, after the cause of this evil is well ascertained, it will be more easy to decide on the application of a preventative, palliative, or remedy?—Few persons appear to have considered the subject of *Blight* with an attentive and philosophic eye. It is generally supposed to be caused or occasioned, in the first instance, by insects brought in the wind and deposited on certain plants: but, if insects were conveyed on the wings of the wind to attack our vegetables, should we not perceive them in their flight before they commenced their ravages? and would not some of them at least alight on other objects? Is it not a more probable opinion, that the appearance of insects on plants is the consequence instead of the original cause of *Blight*; and that this malady, which the vegetable creation sustains, is effected by sudden changes in the atmosphere from heat to cold: by which the tender organs of vegetation are injured, the mounting sap checked and inspissated, and both a nidus and food created for various kinds of insects? A cold night, or even a cold half-hour in a night, when it has been preceded by a warm day, may burst the vessels of plants in a state of growth, injure their leaves and tender shoots, thicken their juices, and bring on such a diseased state as invites the attacks of insects, which in a healthy state would not approach it. Is not this the whole theory of what is usually denominated *Blight*? and does not the changeable state of the atmosphere, in those springs in which Blights are most prevalent, justify this opinion? We could adduce many facts in corroboration of this hypothesis: but, not having leisure to pursue the subject, we must content ourselves with suggesting the idea in the form of a query; hoping that it will be taken up and investigated by others. We would

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propose that the parts of plants, as soon as they discover any symptom of disease, should be subjected to microscopical observation, and that lateral and transverse sections of them should be immediately examined. If it should be clearly ascertained that Blights are caused, in the first instance, by sudden changes from heat to cold, and again from cold to heat, in the atmosphere; it concerns the Planter, the Gardener, and the Husbandman, to consider how far he may guard against these changes, and *prevent* Blight; or how he may proceed in *removing* its ill effects. A knowlege of the cause will assist in the application of the best remedy.

We now return to the contents of the volume before us, which are arranged in the usual manner.

The PAPERS ON AGRICULTURE

consist of a Letter from Henry Vernon, Esq. of Hilton-Park, near Wolverhampton, with *An Account of the Plantation of* 4000 *English Elms*, which are certified to be in a very thriving state: —of a Letter from Mr. Thomas Selby, of Otford Castle, Kent, claiming the premium for *Planting Twenty-one Acres of Osiers*, to the amount of 20,000 per acre:—of an account of *The Planting of* 250,000 *Trees of different Kinds*, on the estates of Thomas Johnes, Esq. of Hafod, Cardiganshire. The very extensive and luxuriant plantations of this gentleman meet with peculiar notice in the Secretary's preface; where, also, deserved praise is bestowed on Mr. Johnes for his spirited agricultural exertions.

'This Gentleman, by his excellent discrimination, and by exertions perhaps unparalleled, has converted a Desert to a Paradise; and in a wild uncultivated part of Wales, has raised such enchanting scenes, as afford inexpressible pleasure to every spectator. Mr. George Cumberland, whose taste and judgment have been displayed in several publications, made the following observations on seeing Hafod, in the year 1796. "So many are the delights afforded by the scenery of this place and its vicinity, to a mind imbued with any taste, that the impression on mine was increased after an interval of ten years from the first visit, employed chiefly in travelling among the Alps, the Appennines, the Sabine Hills, the Tyrolese, along the shores of the Adriatic, over the Glaciers of Switzerland, and up the Rhine, where, though in search of beauty, I never saw any thing so fine; never so many pictures collected in one point of view."

'Every person will feel a pleasure on being informed that, since the above description, very considerable improvements have been made there, particularly very lately, in the farms; that the additions in this line, and fertilizing Waste Ground, take place every year; that the number of Trees planted on Hafod estate, between October 1795 and April 1801, amount to 2,065,000, of which 1,200,000 are Larches; that, besides the above Trees, fifty-five acres of land have

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have been sown with Acorns, or planted with Oaks; that Mr. Johnes is still extending his plantations, and greatly improving the scenery of his estate. We are told, that the Cheese sold by him the last season, amounted to four tons, and his Butter 1200lbs. He expects his Dairy will furnish him, during the next year, ten tons of Cheese for sale.'

An Account of the Management of several Fields (145 *Acres*) *of Spring Wheat*, belonging to Mr. Robert Brown, near Haddington, Scotland, is given in the next paper; from which it is inferred that wheat may be sown with advantage in the spring months, till the middle of March, if the weather be then dry, the land in good condition, and if the succeeding summer should prove moderately warm: that the period of harvest is not retarded above ten days; and that the grain produced is equally good in quality with that which is sown in the autumn and winter months. Spring-sowing, however, is not recommended, except when bad weather prevents the autumnal operation.

We have next a detail of the method pursued in Courland for making Clover-Hay, in wet, or, generally speaking, in what our farmers denominate *catching* weather. It proceeds on the principle of evaporating the aqueous particles by fermentation. After the clover has remained in the swath till four o'clock in the afternoon of the day following its being cut, in order to dry, it is made into large cocks, such as would require six or eight horses to remove; in these cocks, it sweats or ferments till the middle of the next day; it is then turned, to have the moisture arising from the fermentation exhaled by the sun and wind; and about four in the afternoon it will be sufficiently dry to be carted into the barn, without danger of a second fermentation. Thus, it is stated, Clover will require only three days from the time of mowing to its being housed, and will be managed with a great saving of labour.—This idea is worthy the attention of our farmers, especially with reference to their second cuts: but we would not advise them to put the hay together in the rick, unless it be a small one, on the third day from its being mowed. Let the farmer avail himself of the method here recommended: but we would warn him, according to the old proverb, not "*to make more haste than good speed*;" because clover-hay, if put together before the moisture is sufficiently evaporated, is very liable to take fire. It is observed that, after the cocks have sufficiently fermented, the clover must be spred, even though it should rain; and that the fermented clover will remain good, after having been exposed for some weeks to incessant rains, provided that it be at last suffered to dry, before it be finally housed. We shall only add that Farmers may believe as much of this as they please.

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The communication of Mr. Palmer, of Maxstock, Warwickshire, which follows, on *A Method of Harvesting Corn in Wet Weather*, only informs us that he cut his corn wet, threshed it out immediately, and dried it on a kiln. With a threshing machine, this may be done with effect.

Mr. Fogg, of Bolton in the Moors, Lancashire, gives an account of his *Improvement of Land lying waste.*

Of the two subsequent papers, the former describes the Duke of Bridgewater's *Drain-Plough;* and the latter, a *Drill-Machine*, invented by the ingenious Andrew Knight, Esq. of Elton, near Ludlow. Representations of both are given in annexed plates.

Mr. Knight's Letter, *on the Destructive Effects of the Aphis*, and *on Blights on Fruit Trees*, will tend to recommend the suggestions which we offered, on the subject of Blights, at the beginning of this article: for he observes that 'the insect called the Aphis appears to require a previous disposition in the tree to receive it;' and that 'the most extensive causes of blights exist in the variations of our unsteady climate.'

Papers follow with descriptions of Mr. Lester's *Cultivator*, of Mr. Munnings's *Drill Machine for Sowing Turnip Seed*, and of Mr. Eccleston's *Peat Borer;* and views of these machines are exhibited in a plate.

To these are added, a Letter from N. Ashton, Esq. of Wookton Hall, near Liverpool; giving an account of *Planting 133 Acres of Waste Moor-land, with 487,040 Forest Trees of different Sorts:*—a Letter from Edward Jones, Esq. of Wepre-Hall, in Flintshire, *on the Destruction of the Grub of the Cock-Chafer;* for which purpose this gentleman protects the race of moles;—and the last paper in this class is a communication from Mr. Horridge, of Raikes, in the Moors, Lancashire, *on the Preparation of a Compost for Manure, made of powdered Lime mixed with Peat-earth.* In Mr. H.'s neighbourhood, this must prove a valuable discovery.

The Papers in Chemistry

are only two: but both refer to objects of some importance. The first must be deemed peculiarly interesting to a naval and commercial people; being connected with the health and comfort of those of our fellow-subjects who "go down to the sea in ships and do business on the great waters," since it is a discovery of a simple method, *by which Fresh Water can be preserved sweet during long Voyages.* General Bentham, having found that the wooden casks in which spring water was stowed occasioned it to become putrid, contrived cases or tanks lined with tinned metallic plates, so that the water should no-where have access

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access to the wood; and this scheme seems to have completely succeeded.—The other paper relates to *A Preparation of Opium from the inspissated Juice of Lettuces*; by the Rev. Mr. Cartwright. We hinted at this discovery in our account of the preceding volume of these Transactions.

A solitary paper, under the class of

POLITE ARTS,

details the prosecution of Mr. Sheldrake's inquiries into *The Nature and Preparation of Drying Oils for Painting Pictures*. To the present race of artists, this paper must be interesting; because the author is convinced that the vehicle, which he has offered to the public notice, is in substance the same with that which was used by the best colourists of the Italian schools.

MANUFACTURES.

An account of *Paper made* (at the request of Mr. Sewell, bookseller, of Cornhill,) *from the Gunny-bags in which the India Company import Rice, Saltpetre*, &c.; and particularly from the raw material itself, the Paut Plant; (a specimen of this paper is given;) by Mr. Thomas Wilmott, of Shoreham in Kent. Mr. Sewell, having bestowed a very laudable attention on this new manufacture of paper, farther informs the Society that there are two varieties of the Paut Plant cultivated at Calcutta, viz. Bhungee Paat, the *Corchorus Olitorius* of Linné, and the Ghee Naltha Paat, or *Corchorus Capsularis*.

Particulars of the Mode of Cultivating the English Chicoree-plant, Cichorium Intybus of Linné, Cichorien Wurzel or Hindlœufte of the Germans; and *of the Method of manufacturing Coffee from the Dried Roots*, as practised to a considerable extent and profit to the manufacturers at Berlin, Brunswick, Dresden, and other parts of the Continent. Mr. John Taylor, who made this communication, accompanied with seeds and samples of the root in different stages of its preparation, adds that 'the article is become in general demand and use throughout Germany, as a pleasant and wholesome nourishment, in place of West India Coffee, which formed a considerable part of the diet of the inhabitants.'

MECHANICS.

Description of a simple, unexpensive Machine for Raising or Forcing up Water; by Mr. H. Sargeant, of Whitehaven:—of *Taking Whales by the Gun Harpoon*; by Mr. R. Hays, harpooner:—of *A new Undershot Water-wheel*; by the late Mr. Besant:—of *A Method of Driving Copper Bolts into Ships, without Splitting their Heads or Bending them*; by Mr. R. Phillips of Bristol:—of *A Machine*

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Machine for Raising Ore from Mines; by Mr. T. Arkwright of Kendal:—of *Burr-stones proper for Mill-stones*, discovered by Mr. Field Evans, of Pool-Quay:—of *An Improved Mill for Grinding Hard Substances*; by Mr. Garnet Perry, of the City Road:—of *A Drawback Lock for House Doors*; by Mr. Wm. Bullock, of Portland-street:—of *A new Crane for Raising and Delivering Heavy Bodies*; by Mr. T. Gent, of Homerton:—of *The Method invented* (and used under his direction) *for the Ventilation of Hospitals*, &c.; by Sir George Onesiphorus Paul, Bart.; —and of *A new Escapement for Watches*; by Mr. John Delafons. All these descriptions are accompanied by plates; without the aid of which it would be difficult to convey accurate ideas.

Colonies and Trade.

An Account of the Production and application of Myrabolans, the *Phyllanthus Emblica* of Linné, *as a Substitute for Aleppo Galls*; by the late Dr. Alexander Johnson. It is here stated that some hundred pounds weight of this fruit have been already used at Manchester, instead of Galls, in the Turkey red-dye, and in other branches of business.

A Communication from Andrew Stephens, Esq. of Keerpoy, in Bengal, *on Lake made by him from fresh Stick Lack*; to which is annexed the experiments of Dr. Bancroft, to shew that the Lake is an useful substitute for Cochineal in various cases. This is a valuable addition to the catalogue of dying-drugs.

If the articles contained in this volume be not all of the first importance, they furnish additions to the general mass of practical knowlege, and evince the spirit of investigation and improvement which distinguishes the present age.

Annexed to the Preface is an explanation by Mr. Barry, of the additional improvements made in the pictures painted by him for the Great Room of the apartments belonging to the Society. When these pictures are characterized as matchless fruits of his talents, and as creating new objects for the contemplation of the philosopher and the admiration of the artist, we are concerned to hear Mr. Barry complaining of the dark designs of interested individuals against his honour, interest, and peace. He refutes a calumnious report of him which he says has been made to his Majesty; and we hope that his declaration will produce a good effect, and that the mysterious opposition of which he complains will entirely subside.

We cannot dismiss this volume without congratulating the Society on the addition of two hundred new members, and assuring it of our cordial wishes for its growing prosperity.

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ART. VIII. *The History and Antiquities of the Parish of St. David, South Wales;* the most ancient Documents collected from the Bodleian Library. To which is annexed, a Correct List of the Archbishops, Bishops, &c. who have filled that See. Embellished with Plates in Aquatinta, from Drawings made on the Spot, by the Author, George W. Manby, Esq. 8vo. pp. 206. 10s. 6d. Boards. Harding. 1801.

THIS handsome work claims the attention of the inhabitants of the principality, and of those who have visited this famed spot in particular, or who contemplate such an excursion; and none should make the tour of South Wales without undergoing this pilgrimage, in spite of the obstructions with which they will meet, from bad roads and homely accommodations. The author's descriptions are correct, and the book forms an useful manual for the curious traveller. We must ask, however, why certain miserable verses, evidently modern, are mentioned in the title-page as antient documents; and why that title is so ostentatious? It leads us to seek for traces of research, which the subsequent pages do not exhibit.

The accounts of the Prelates and Dignitaries of this Cathedral will be interesting, to those who have not access to the learned works whence they have been extracted: but why are not these accounts carried down to the present time? We were surprized to find so little said of Rhees Prichard, author of the work called *Cunwyll y Cymru*, the Lamp of the Welsh; a composition in the true spirit of Welsh poetry, consisting of short poems which touch on all the great heads of moral and religious duty; which was formerly seen lying by the side of the Bible and the Prayer-book in every family in South Wales; and a great portion of which, almost every person could repeat from memory. It abounds with aphorisms, admirably adapted for the conduct of life; and there is great reason for believing that it had contributed considerably towards the civilization of that part of the island. Laud, when bishop of St. David's, made Prichard chancellor of the diocese.—We lament to add that this work, which breathes piety without fanaticism, and which instils the purest morality, is now in no request among the common people; having made way for methodistical hymns which abound in mystic unintelligible jargon.

Respect for the present Bishop of St. David's, to whom the volume is dedicated, ought to have inspired the author with a little more caution than he sometimes manifests. The learned Prelate will hear with some surprize 'that the dignity and power of the druidical tribunals were not in the least abridged until a regular code of laws was formed by Howel Dha.' We apprehend

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apprehend that these tribunals were going out of date as early as the time when Papinian read lectures at York, and when the British youth became captivated with the Roman eloquence. We also suspect that the Bishop will feel slow of belief, when told that Dyvett 'preserved itself as a kingdom till it was wrested from the regal possessors by Earl Strongbow, who subdued that country: for, until the arrival of Strongbow, the county of Dyvett never yielded to the arms of Romans, Saxons, Danes, or Normans; nor were the antient inhabitants disturbed in any of their possessions, although interrupted by skirmishes on land, or by spoilers from the sea.' We suppose that this account is meant to be complimentary: but would it not have been as honorable to have been conquered by the Romans as by Strongbow?

Mr. Manby is completely in an error respecting the orthography of the Welsh word which signifies *woman; Menyw* is the original term; and Fenyw is the word in construction; which is nearly the reverse of what he has laid down.

Every man of taste laments the ravages committed by the fanatics in the age of the reformation, and by those in the civil wars. The present author, alluding to scenes of this sort, in which the rebels under Cromwell were concerned at St. David's, observes that 'a remarkable story concerning them is told, and *fully authenticated:* when the rebels mutilated this tomb, and beat off the heads of these images, they impiously carried one of them to the font, near the west door, attempting there to baptize it, according to the form prescribed in our Liturgy: but, whilst they stood at the font, the head fell upon the toe of him who personated the priest: he complained instantly of the bruise, which gangrened; and, though they took what care of him they could, he died in a day or two after.'

We extract a specimen of Mr. Manby's descriptive talents:

'St. David's has a small quay for shipping, about a mile from the town, called Port Clais, where a small vessel may lie in great safety: from this little harbour you may go to Ramsey island, by crossing its sound running between it and the main land; it is about a mile over, though it was formerly only a small fretum: it requires moderate weather, there being many rocks, and, from the tides, it is both difficult and dangerous to strangers.

'Not far from the south end of the Sound, runs a reef of rocks nearly half way over, called the Bitches: towards the middle is that rock so much dreaded, and on which innumerable vessels have been wrecked, called the Horse; at high water it cannot be seen, and the tide setting directly on it, makes it very dangerous, particularly in a calm: the rapidity of the current through the Sound is said to be, on a spring tide, seven or eight knots an hour; the velocity of discharging

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charging itself, particularly if opposed by wind, causes a shot of most tremendous appearance; there are six different eddy tides, and it flows considerably longer than it does at the back of the island.

'This island is now in the form of a triangle, about two miles long, and one in its extreme breadth in the centre: there formerly was a wall run across it; but its traces, and for what purpose, are not known: antiently it was called Ptolemeus Lymen; and on it were two chapels, but now no vestige of them is to be seen: one was dedicated to Saint David; and the other, named Ynis Dcvanog, dedicated to a saint of that name, who, with Faganus, was sent by Bishop Elutherius to preach the word of life to the Britons, in the year 186 after the ascension of our Saviour Jesus Christ. The last-mentioned chapel, with great part of the island, has been swallowed up by the sea, as far as the rocky excrescences to the westward of it. The island, it is said, was formerly inhabited by saints; and that no less than 20,000 have been buried there: it keeps many cattle, sheep, and rabbits; but the latter are nearly extirpated by the rats, that periodically swim across the Sound during the summer. Great part of the soil is fertile, and yields good grain: but this host of vermin convert it to their own use, denying the benefit of the cultivation to its occupiers.

'To this island, and the rocks adjoining, yearly resort such an immense number of migrating sea birds, of several sorts, as none but those who have been eye-witnesses thereof can be prevailed upon to believe, the cliffs being nearly covered by them: they chiefly consist of the Elyug, the Razor-bill, which is the Merc of Cornwall; the Puffin, which is the arctic duck of Clusius, and a variety of gulls. Here they all come to deposit their eggs, and rear their young; in places so high and rugged, as to make it almost inaccessible to the foot of plunder or hand of violence: their visits and returns are very precipitate; for, after the breeding season, they depart in the night: in the previous evening the rocks are covered, and the next morning not a bird is to be seen: in like manner, on their return in the evening, not a bird will be seen, and the next morning the rocks will be full of them. They also visit commonly for a week about Christmas, and then finally take their departure until the following breeding season. The Eligug and Razor-bill lay but one egg each, on the bare rock; never leaving it until it is hatched, and their offspring able to follow them; either from instinctive fondness, or for fear of the gulls, their greatest enemies. The Puffin much resembles the Parrot, with an arched red beak: they breed in holes vacated by the rabbits. The vast number of eggs laid on these rocks are, when in season, the principal subsistence of the poorer sort of inhabitants about Saint David's: the eggs are about the size of a duck's, beautifully spotted and variegated with many colours; all vary much, and they say there are not two alike.

'From this island, it is said, was formerly the direct place of embarkation to Ireland; but those who are conversant with the tides do not give the tradition that evidence which it merits: the high rocks upon it were famed for breeding the most celebrated falcons for hawking, but there has not been any seen for some centuries past.

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These falcons were preferred to all others by King Henry the Second, and are of that sort which were called by sporstmen Peregrines, and which Augustus Thuanus, of Esmer, in his excellent piece on Falconry, termed Hieracosophion.

> 'Depressus capitis vertex, oblongaque toto
> Corpore pennarum series, pallentia aura,
> Et graciles digiti ac sparsi, naresque rotundæ.
>
> 'Low is the crest, the body oblong rows
> Of plumage grace, pale colour'd legs, whose toes
> Are thin and wide, round beak ———.'

'North-west of this island are six rocks, supposed to have been formerly part of the same; they are called the Bishop and Clerks, well known and dreaded by all seamen who pass St. George's Channel: they are thus spoken of by an author, about the time of the Spanish invasion in 1588:—"They are stout sturdy fellows, and will not budge a foot; are able to resist the King of Spain's great navy, and put her Majesty to no charge at all." One of them, most to the southward, is called Carreg Escob, or the Bishop's Rock; the second, Carreg-yr-Rossan; the third, Gwen Carreg, or White Rock; the fourth, Deveck; the fifth, Carreg Hawloe; the sixth, Emscar. These rocks are watchfully looked after by all passing this sea, as this bishop and his clerks preach such deadly doctrine to their winter audience.

'Saint David's Head is a rock, visible a great distance at sea, and has a very bluff shore of an immense depth. Tradition reports, that one Adam Samson, a notorious pirate in King Henry the Seventh's time, was taken in Saint George's Channel, after having done much mischief; the ship, which had him on board, was driven this way, when Samson took the opportunity of persuading the master to keep close to the rock to avoid shoals, when he leaped upon it and made his escape. On the top of the rock, above the Head, are the remains of an old Roman fortification, formed by a barrier of piled stones running across the peninsula of the Head, celebrated for the sequestered and venerable situation of the Druids. At the foot of this rampart is the foundation of a square building of considerable size, not improbable to have been the residence of that fraternity, who lived a collegiate or monastic life; it requiring many of them to perform the sacred rites of their religion, as well as other duties: near it, are the remains of seven monuments of antiquity, said to be Druidical temples; five of them are circular, about six yards diameter; another of the same form, though much smaller; and one elliptical, ten yards by six.

'Various have been the opinions of their intention; some say they are temples erected for the exercise of their religious functions: they are formed by stones set perpendicularly; as it appears by an article in their religious creed, that it was unlawful to worship under roofs.—Others have supposed them Orsedde or Orsedde-fianira, Druidical judgment-seats; where they heard causes, and pronounced judgment. Their courts of justice were in the open air, seated on a conspicuous

epicuous eminence, in an unfrequented and retired situation: the sanctity and austerity of their manners induced veneration for, and acquiescence in, their decrees. Nor was their dignity or power in the least abridged, until a regular code of laws was formed by Howel Dha, or the Good: till then their laws consisted of a few oral, traditional precepts, not reduced to writing, but committed to memory. Thus the breast of the Druid was the repository of the laws.—Others have imagined they were for astronomical studies; the situation answering every purpose of a fine observatory: and as they were chiefly devoted to that science, all affairs of the greatest importance were influenced by the revolutions of the great fountains of light; but scrupulously avoided while the moon was in the wane. Others say they were erected to the honour of the Deity, or for receptacles of the dead.

'A little lower than where these are seen, is a deep recess in the rock, called the Goat's Cave; it seems as if formed by art, about twenty yards by six in width: it now is very low, owing to a vast quantity of soil being left by the sheep, sheltering from the fury of the elements.

'The Druids always had, near their venerable residences, a spot in a most secret situation; where they performed such incantations as related to their secret doctrines, concealing them from all the world but their own society: they usually chose a cave for that purpose, as they observed the most impenetrable secrecy in delivering their opinions, and the greatest caution that they might not be known to others: they made an inviolable rule never to communicate any of their secrets to a woman.

'About the Head are found the Saint David's diamonds, or pellucid crystals; some are procured from the interstices of the rock, while others are found encompassed with a dark earth, their points appearing upward: they have a beautiful effect when well set; are very hard, and, when first found, resemble the amethyst.'

The plates add greatly to the interest of this volume.

ART. IX. *Illustrations of the Truth of the Christian Religion.* By Edward Maltby, B. D. Domestic Chaplain to the Lord Bishop of Lincoln. 8vo. pp. 448. 5s. 6d. Boards. Rivingtons, &c. 1802.

THE title of this volume must not induce the reader to expect an ample statement of the chief evidences of the truth of Revealed Religion, but an examination of what may be called its collateral and auxiliary testimonies. Of these aids, the Christian champion has a full right to avail himself; for, since revelation is addressed to us through the medium of human testimony, its origin must, in course, be continually receding from us; and from this very circumstance, its history and antiquities, if not repeatedly illustrated, will become a source of perplexity and misapprehension. Hence, then, will result

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the necessity of various inquiries into its merits: which, when conducted by learned and able men, will have a tendency to counteract the operations of time; and to produce, if not an absolute multiplication or progression of evidence, at least such a minuteness of discussion as must bring the whole forwards into a strong light, and enable distant ages to judge of the credibility of Revelation. In this respect, the efforts of Infidelity have aided the cause of truth; since they have stimulated the Christian scholar to exertions which otherwise might not have been made, however important to the interests of religion. Every age will witness defences of Christianity adapted to its particular character and circumstances; and each succeeding advocate can for the most part only work up and newly arrange old materials: but, if he performs this task with skill, he is intitled to considerable praise. Mr. Maltby has manifested a laudable zeal in undertaking an illustration of the truth of Christianity, and his design is executed with ability and success.

In eight chapters, the author discusses—the internal Evidence of the Genuineness and Authenticity of the Books of the N. T.—the Proofs arising from the Prejudices of the Jews—the Conduct of the Disciples of Christ—the Miracles wrought by the Disciples during the Life of our Lord—the Gospel Scheme—the Character of Jesus—Mr. Godwin's Misrepresentation of this Character, in his Enquirer;—and, lastly, the Defects of the Evidence in favour of the Mahometan Religion.

On the subject of the first chapter, it will not be expected, after what has been so frequently and ably advanced by others, that much new light should now be diffused. The merit, therefore, here consists principally in the use and arrangement of matter already furnished to the author's hand; and this commendation Mr. M. will deservedly obtain from his readers.—The following quotation will give them an idea of his talents as a Christian Apologist:

'The grand exemplification of the preceding remarks is to be noticed in the character of our Lord himself, which is at once so peculiar, that it could scarcely be copied, yet so natural, that it could not be feigned. In the very minute delineation of his actions and sentiments, we cannot fail to trace one and the same dignified, and virtuous, and benevolent Being. In the various, and seemingly opposite, excellencies which are pourtrayed, of dignity and of humility, of just resentment and of submissive patience, of fortitude and meekness, not once do we discover any marks of inconsistency, not one action or one word do we remark, that does not seem appropriate to the new and sublime pretensions of the Son of God. In

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those of the disciples, who come more particularly forward to observation, each individual is distinguished by some peculiarity of manner, yet that manner is invariably and exactly preserved. The characters of St. Paul and St. Peter are both marked by a warmth and eagerness of disposition, yet they are so represented, as to appear each possessed of his own discriminating qualities. In both we observe indelible traces of a peculiar conformation of temper and of habits; yet the actions of the one are not liable to be mistaken for those of the other. In St. Paul we see an ardent inflexible zeal; knowing no fear, and defying every danger, when pursuing what his conviction pronounced to be truth. In him too we discover intellectual powers of a more than ordinary size,—fervid, full, and comprehensive. In St. Peter's conduct, plain traces of a ready impetuous zeal are discernible; but it is a zeal mixed with a degree of timorous selfishness, and more easily bent from it's purpose, than that of his fellow-apostle. A difference also is very observable in the cast of his understanding, which is neither so quick nor so vigorous, as that of St. Paul. As in the former, we distinguish the same individual impelled by similar motives, though placed in very different situations; equally bold and impatient, whether persecuting Christianity, or preaching in it's support: so in the Apostle, who temporized at Antioch, we recognize at once an identity with him, who had denied his Master.'—

'From the style and contents of these volumes, we have the strongest reasons for concluding, that the authors of them were Jews, in an humble way of life, unacquainted with the arts of composition. Now it seems inconceivable, that any writers of this description should gain such an accurate and complete knowledge of human nature, and be so thoroughly acquainted with the characters and transactions of the times, as to introduce so many distinguished actors, in a variety of feigned situations, and yet betray no symptoms of inconsistency, nor, by any lapse of memory or judgement, shock our belief of the reality of the incidents, or the identity of the characters. The difficulty is greatly increased, when we consider, that it is not a single writer, whose veracity is called in question; but that a variety of writers, upon the supposition of a fraud, must have agreed to relate different particulars of the same imaginary transactions, and to introduce the same character in different fictitious situations. For, if a story be really untrue, the chance of discovering it's fallacy must be increased in exact proportion to the minuteness of the detail, and the number of persons who relate it separately. Where such a story is told very circumstantially, and by a variety of witnesses, the probability of some palpable contradiction is so great, that it seems scarcely possible to escape detection. Yet surely it will be owned by every careful enquirer, that the difference observable in the accounts of the sacred historians, whether we regard character, or incident, is no other than what might naturally be expected, when writers, of different parts and dispositions, give an account of the same transactions: nor is it such, as would be thought to impeach the credibility of any other historian, in any other subject.

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'It seems therefore plainly impossible, that these writers should have concurred in inventing the narratives which appear under their names: it seems equally difficult to believe, that they should have been prevailed upon by any other person to record that, which they adopted only upon the credit of their informer. And certainly these narratives, whether examined separately, or compared with each other, preserve so invariably such an uniformity of character in the same individual, and throw such vivid colours of discrimination into the actions and manners of the various personages, whom they undertake to record, that it requires a more than ordinary share of sceptical prejudice, to restrain us from believing that they drew from the life, and described actions as they saw them performed, and recorded discourses as they heard them delivered.'

This chapter concludes with a well drawn comparison between the spurious and genuine Gospels, and with a recommendation of Mr. Jones's admirable work on the Canon of Scripture.

In chapter 2d, we meet with many just reflections on the dissimilarity between the *expected* and the *real* character of the Messiah; and pointing out in particular the impolicy of his conduct, if he had been either an enthusiast or an impostor.—The rejection of Christ by the Jews is here well shewn to have been the natural result of the early prejudices which they had imbibed:

'If any one, after viewing the deep root which national pride and prejudice had taken in the minds of the Jews, after examining the nature of the expectations they had formed, and the manner in which they were disappointed, can still consider the rejection of Jesus by the Jews as a matter incredible or unaccountable, he must have accustomed himself to view the relation of cause and effect with no very accurate eye. Certainly, it was impossible for him to appear in a way more contradictory to their expectations, and to propagate doctrines more distasteful to their wishes. An enthusiast could not conceive such a scheme; an impostor could not adopt it: consequently, the Gospel, if preached by a Jew among the Jews, could not originate in human artifice or errour, but must have had it's source in the unsearchable wisdom, and comprehensive benevolence, of the Almighty Governour of the universe.'

The author strengthens this remark by a long quotation from Lardner, which is farther enriched by Mr. M.'s judicious notes. If it be objected to the credibility of the Gospel narrative of our Saviour's Crucifixion, that it is not easy to account for the brutal and outrageous act of the multitude in compelling the governor to release a murderer, and to consign to a cruel death one who was, so lately, an object of their veneration, Mr. Maltby observes:

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'The classical reader will not fail to call to mind the striking description of the change, produced in the expression of the sentiments of the Roman populace at the fall of Sejanus. See Juvenal, Sat. x. 67. 76. &c. But the change was only in the expression of their sentiments, since this insolent favourite was as much the object of their real hatred, when in the height of his power, as in the degradation of his fall. The animated picture, drawn by the satirist, makes us some amends for the interruption, which time and accident have caused in the Annals of Tacitus, at this very interesting period of history. Yet Brotier has caught successfully the manner of his original. Supplem. ad Lib. V. Annal. capp. xxiv. xxxviii.'

From the 3d chapter, we could wish to make many extracts, if our limits permitted; particularly from that part which states the inconsistency of the Disciples' behaviour subsequently to the Resurrection of Jesus, when compared with their previous views and sentiments, unless they had become fully and awfully convinced of the truth of his pretensions.—This argument has always appeared to us of the greatest weight and importance.

Chapter 4th, on the power of the Apostles to work miracles, we must confess, carries with it less the appearance of a solid and convincing *proof*, than that of an ingenious and able *defence*. The author, it must be allowed, here treads on slippery ground; and before this point can be cleared up to the satisfaction of all parties, a previous question seems requisite to be determined, respecting the actual existence of *Dæmons*.

Chapter 5th enters into a consideration of 'the scheme of the gospel.' Mr. M. undertakes to refute the objections which have been urged against Christianity by Chubb and Lord Bolingbroke, as being differently represented by Christ and his Apostles; and here he shews much strength of argument. It may be admitted, perhaps, that Jesus himself was not aware of the extent of his mission at an early period of his ministry; or he might have many strong reasons for concealing it for a time from his disciples. In either case, the difficulty will vanish.—This chapter concludes with the following explanation of the conduct of the Disciples subsequently to Christ's resurrection; and it is an explanation equally solid and satisfactory:

'It appears therefore, that they, who have urged against the Christian religion the objections before stated, have extremely mistaken the grounds, upon which their arguments are rested. The only improbability in this case can be, that the disciples should promote with so much ardour the enlarged and comprehensive views of their Master, although, whenever those views were intimated at an earlier period, they either "did not understand," or "could not

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bear" them. The only explanation, which can be given of this fact, as all satisfactory to my mind, is, that they were fully persuaded of his resurrection from the dead; and that his authority then, and not till then, had the effect of making them submit their thoughts, and their actions, implicitly to his direction. Nothing short of this can sufficiently account for their proceeding to propagate the Gospel doctrines after the death of Jesus; and particularly, for propagating them in the manner, and to the extent, which are stated in the sacred history.'

In chapter 6th, we meet with a variety of judicious remarks on the character of Christ: a character attested by all parties, his enemies as well as his friends, to have been conspicuous for morality, piety, justice, and benevolence. Rousseau himself, indeed, has asserted "that, if the life and death of Socrates be those of a philosopher, the life and death of Jesus Christ are those of a God."—This comparison brings to our recollection an expression used by Mr. Maltby in his fourth chapter, where he speaks of Jesus as appearing in a more offensive light to those who rejected him, because *they* thought it 'glaringly absurd' to *deify a malefactor*.—We do not conceive that such a thought ever occurred to them; nor that they ever suspected that his warmest friends would be guilty of such a 'glaring absurdity.' They rejected him on other grounds.

Chapter 7th contains a reply to Mr. Godwin's attack on the Christian religion and the character of its founder.

'The substance (says Mr. M.) of the accusations brought by this writer against the Gospel, and its blessed Author, may be comprized under three heads, viz.

'1. The bigotry and intolerance, sanctioned by the doctrines of the Christian religion.

'2. The improper and unwarrantable stress laid upon faith.

'3. Certain moral defects in the character and temper of Jesus.'

To each of these accusations, Mr. M. replies with much force; and the chapter closes with this exhortation to Mr. Godwin:

'Let me, in conclusion, warn this writer, who professes himself the friend of truth, and the determined enemy of prejudice, to conduct his inquiries after the former with more candour, and to guard against the effects of the latter with more circumspection. If, in thus pursuing his researches, he cannot bring himself to admit the credibility of the Gospel history, let him at least abstain from invectives, so gross and unfounded, against a character, which *almost all* its enemies have confessed themselves bound to revere.'

The term "θεους," in the passage of Pindar quoted by Mr M. immediately afterward, if applied by Mr. Godwin, must be considered to import not *divinities*, but *characters divinely good*.

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The 8th and last chapter presents a view of the defects of the evidence in favor of the Mohammedan Religion.—After having offered many pertinent remarks on this subject, and having shewn, by quotations from Gibbon and the Koran, the futility of Mohammed's pretensions, Mr. M. sums up in an eloquent manner the preponderating evidence in favor of Christianity, and terminates with these impressive words:

'It is impossible to close this account of the doctrines and conduct of the celebrated Impostor, without remarking the fatal and decisive evidence which the circumstances of his death supply, in direct contradiction to his pretensions. A Jewish female of Chaibar, being desirous to ascertain the truth of these pretensions, placed before him at supper a poisoned dish, of which one of his companions, eating greedily, immediately died. The pretended Prophet, who partook of it in less abundance, nevertheless only found his fate deferred. His health was so much injured by this successful essay of curiosity and revenge, that, after languishing three years, he died in consequence of thus failing to realize his claim to that prophetic knowledge, which he so arrogantly asserted. These facts, which are confessed by his warmest admirers, surely place in the clearest point of view the fallacy of his declarations; and expose that imposture, which he had been labouring but too successfully to place beyond the reach of human discernment.

'If therefore we fairly consider the circumstances under which the religion of Mahomet prospered, taking into account the manner in which it was propagated, and the form it continues to assume, surely it does not appear, that any argument can be derived from it's success, to affect in the slightest degree the Christian religion; but as certainly it does appear, that an Impostor of the most acknowledged abilities and the most undaunted courage, undertaking his designs at a juncture the most favourable, could not plan a scheme of such a nature and extent, without betraying tokens of fraud the most gross and palpable; nor without laying himself open to the view of all, who unite a spirit of candour with a desire of accurate investigation.

'Christianity appeared in a most enlightened age; it has attracted the notice, and challenged the scrutiny, of the acute and intelligent; yet in the space of eighteen centuries, no one decisive mark of fraud has been fixed upon as affecting the conduct or doctrines of it's founder. On the contrary, the more accurate the search, and the more piercing the scrutiny, into it's authority, the characters of truth have appeared with undiminished, nay, increased, lustre.

'If the revolution of so many ages has failed to reveal one indubitable trace of fallacy in the origin of our Holy religion; if the labours of so many intellects have been baffled in the attempt to stigmatize it as indebted to fraud or enthusiasm for it's success, is it probable that a few more ages rolling on shall unfold the hitherto undiscovered secret of it's human birth? Are the sages yet unborn, who shall probe to the quick the latent wound, which has so long rankled, without betraying one symptom of unsoundness?

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'Until such exalted spirits shall appear, and such wondrous ages arrive, why may we not content ourselves with believing that, which is so far from having been proved incredible, that it has on the contrary been found to possess all the marks of credibility, which in any similar question the human understanding can require?

'Surely, in the religion of Jesus, there is sufficient evidence to warrant our faith, sufficient authority to regulate our conduct, and sufficient encouragement to elevate and sustain our hope.'

On the whole, we have received great satisfaction from the present work; and we recommend it to all, as a valuable accession of strength to that rock on which the Christian must build his faith.

In the Latin exercises annexed to this treatise, the *Thesis*, and the *Concio ad Clerum*, we were much gratified by observing that Mr. Maltby stands distinguished not only for his attainments in sacred literature, but as a correct and well-informed classical scholar. Such an union of talents and acquirements, therefore, as this volume evinces, cannot fail to give the public a high opinion of the author's merits; and when they find these qualities conspiring in the cause of truth and the promotion of piety, they will wish to see them rewarded as they deserve, and exerted from a station which will give additional consequence to their inherent power.

ART. X. *An Inquiry into the Origin of the Constellations that compose the Zodiac*, and the Uses they were intended to promote. By the Rev. John Barrett, D.D. and Senior Fellow of Trinity College, Dublin. 8vo. pp. 200. 6s. Boards. Mercier and Co., Dublin; Vernor and Hood, London.

IN the preface to this volume, the author mentions some of the motives which induced him to undertake the present investigation; together with the reasons that first led him to suspect the origin of the Zodiac to be older than it is generally supposed to be.

As several authors have given an explanation of the signs of the Zodiac, it was to be presumed that Dr. Barrett would attempt to demolish their theories, before he advanced his own; and accordingly, his first pages contain an examination of the systems of Macrobius, La Pluche, and La Nauze. In opposing these hypotheses, Dr. B. is more happy than in establishing his own; for, though endowed with much learning, and qualified by much research, he has fallen into the wildest and most fanciful conjectures. He has distorted the meaning of the plainest passages; and by the torture of his learning and comment, he has forced the most innocent things to conform to his system.

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system. We shall quote a few examples, and hope to be excused the unnecessary trouble of animadverting on them.

The first passage, in which there appeared to us a manifest contortion of the plain meaning of a sentence, is in page 10; where, in order to confute the opinion of Epiphanius, that the Pharisees translated the names of the signs from the Greek into the Hebrew, Dr. Barrett insists that two of the signs are expressly mentioned by Isaiah; "Behold the nations are as the drop of the bucket, and the small dust of the balance."—To our minds, the bucket and balance here meant are a common bucket and balance; and such must be the acceptation, unless we are desirous of banishing all beauty from the remark.

In the 3d chapter, the author gives his explanation of the signs. *Aries*, the Ram, is with him the symbol of the Divine Being; and the proof, a part of which will probably satisfy our readers, is as follows:

'Scripture every where represents the relation of men to God, as that of his people and the sheep of his pasture, and this where it celebrates him as the Creator of the world and the Lord who hath made us. Vide Ps. xcv. 7, &c. c. 3. In Ps. xxiii. 1, 2. David calls the Lord his shepherd, who makes him lie down in green pastures. And when he goes astray, Ps. cxix. 176. describes himself as a lost sheep. Under which image Isaiah, liii. 6. describes the degenerate Jews; and Christ says the same thing, Matth. x. 6. xv. 24. The Lord is the shepherd of Israel who leads Joseph like a flock, Ps. lxxx. 1. Christ is the shepherd that was to be smitten and his sheep scattered, Zech. xiii. 7.; and that lays down his life for the sheep, John x. And his pastoral office is described by Isaiah in nearly the same words. We ought next to consider who is the *natural* shepherd of the *real* sheep, and whom has the Author of Nature made the Father of the flock and invested with the tender office of leading them to green pastures, and of watching over them; and who is it whom they all naturally follow after, in same manner as the human race ought to observe and obey their father in heaven; and who is this but the RAM? Therefore, in the language of nature and scripture combined together, the relation of the author of nature, the God and Father of us all, to all his creatures, the works of his power and productions of his wisdom, will be the same as that of the ram to the sheep; and consequently the RAM will be the symbol thereof.'

The Bull is the symbol of the Ocean; and the proof is this:

'That the earth was originally in a liquid state in a great measure, is a truth, which revelation assures us of, and all our researches in Natural Philosophy fully discover. Now the attributes of the Ocean are strength, impetuous motion, an immense extension, and a bellowing noise, (Ps. xlvi. 3.—lxv. 7.—Job xxxviii. 8—11.) all of which seem to be properly expressed by the Bull. Virgil has his fortes invertant Tauri: and Horapollo, L. 1. p. 58. witnesses thus of the Egyptians. Fortitudinem innuentes, Taurum pingunt. For the

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Hebrews we find אַבִּיר fortis, et synecdochice Taurus; whence perhaps the God Apis derives his name, only by a change of the last letter. The epithets of the sea generally relate to the noise of its waves, and Neptune is stiled *Μυκητὴς*, i. e. Mugitor.—Plutarch. Quæstiones Græcæ xxxvi. "Poetæ dicunt bubulo pro magno, sic *βοῶπιν* Poeta dicit magnis oculis præditam, *βουγαῖον* qui gloriose se jactat." Here the Bull denotes any thing great; and the Ocean is confessedly the greatest object on the earth.

'The poets paint Oceanus with the head of a Bull, and Euripides styles him *Ταυρόκερως*, Orest. 1380. Both Homer and Hesiod style Ocean *ποταμὸς ταῦρος*; and all poets represent rivers with the heads and horns of Bulls. Horace has Tauriformis Aufidus; and Virgil, Rhenus bicornis. One commentator says, *Ταυρόκερως* vocant flumina Græci, quæ cum cornibus pinguntur, quia mugitum habent velut Boves. And Festus, Taurorum specie simulachra fluminum quia sunt atrocia velut Tauri.—Phurnutus.—Fluvios cornutos et tauricina intuentes pingunt. Pierius.—Cornua fluviis tribuuntur ab eorum lapsibus flexuosis. Hence the Bull is the animal sacred to Neptune and the victim to be sacrificed to him, Homer. Odyss. iii. 4. Iliad xx. 404. Virg. Æn. iii. 118.'

Again; the Doctor asks 'what hieroglyphic (that of the ox butting against an egg in the Temple at Meaco in Japan) could more aptly express the ocean; which, by being subject to alternate flux and reflux, did thus strike on the solid globe, as the bull butts on the egg with his horns,' &c.

Gemini, the Twins, are supposed to mean day and night; *Cancer*, the Crab, is a sign, according to the author, of much importance, and he labours to prove that it means the visible heaven, or starry firmament; and *Leo*, the Lion, denotes the Sun. The third part of the proof of this last conjecture will satisfy most readers:

'From the qualities or attributes of this animal. These are Strength and Watchfulness. Now both these are also with the strictest truth attributed to the Sun, who is styled the Eye of the World by Mart. Capella. Pierius observes of the lion: "Solum hoc animal ex iis qui recurvos habent ungues, simul atque natum est, cernit: somni quoque parcissimi est, ita ut multi insomnes credidérunt, et inter dormiendum oculos splendescentes habet." And as its foreparts are emblematical of strength, so are its hinder parts of weakness; in which it again resembles the departing or setting sun. And as the lion's presence causes the other animals to disappear, so the sun's rising makes the stars to disappear from the heavens.'

Virgo, the Virgin, means the *teeming* Earth; and, as every thing depends, in Dr. Barrett's opinion, on the right interpretation of this symbol, he strenuously endeavours to establish this point:—how ingeniously and learnedly, let the following extracts shew:

'Both

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'Both sacred and profane writers personify the earth. For the scriptures see Deut. xxxii. 1. Jer xxii. 29.—Numb. xvi. 30.—Lev. xviii. 28.—Job xii. 8.—Ps. lxv. 13.—lxxxv. 12. For profane writers we may observe the epithets they bestow on her and the parts they mention of her. These are Gremium, Sinus, Uber, Viscera. Do not all languages impose on the earth a name in the feminine gender, and is she not represented as the mother of all? Hesiod represents Γῆ, the earth, as having produced the Heaven, and every thing else as produced by the mixture of these two. Virgil observes of her: Parturit almus ager: & tum partu terra nefando. Thus the earth by producing from herself the vegetable world, which in the language of things is symbolical of the animal, (thus a tree stands for a man, Ps. i. 3. Matth. iii. 10. &c.) bears an analogy to the female of all animals, by whose means the animal creation is continued; and this analogy is a sufficient ground for making the female to be the symbol of the earth. Let us consider the appellations all languages bestow on certain portions of the earth; they are female, as Hibernia, Britannia, &c. and they use denominations which imply an allusion to the human body, and carry a reference to its several parts. Thus we call projecting points of land, Heads, or Headlands, or Capes; and in many languages they are termed Noss or Ness (from Nasus); Defiles are termed Fauces; and it is familiar with us to talk of the Face of a Country; in Scripture mountains are styled Horns, Is. v. 1. and Heads, Rev. xvii. 9. and Shoulders, Deut. xxxiii. 12. and they are said to be brought forth, Ps. xc. 2. which implies that the Earth was considered as a Female.—And is not man himself termed a Microcosm?—All such expressions betray their origin, and shew that they are founded on a supposition, that the human figure is the proper emblem of the Earth. What can therefore more properly represent her than the figure on the sphere; where she appears with an ear of corn in her hand, to shew that she is mother of the vegetable world. Her being styled a Virgin, plainly denotes the dry land, which on the third day of creation produced fruits without cultivation, and, on the sixth, the various race of animals.

'We have the authority of holy Scripture, when we interpret an ear of corn to be the hieroglyphic of the year. But the year is that space of time, in which the Earth revolves about the Sun. Therefore the figure, which holds the symbol of the year in her hand, must be the Earth. And thus whether we consider the ear of corn in the literal sense as in the last argument, or in the symbolical as here, we are equally led to the same conclusion.'—

'Man having been created the principal Being on Earth, and appointed to rule over it; hence we may infer that a human being may be the proper symbol of the Earth: over which he was invested with dominion, and which he was formed for the purpose of cultivating. Agreeable hereto, John i. 29. the Baptist says of Christ, that he takes away the sins of the World: but what he took away was the sins of Man; therefore the World is substituted here for Man, a mode of expression familiar to ourselves.'

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The last six signs relate to the Fall of Man.—*Libra*, the Balance, denotes the Sabbath; and of the rectitude of this interpretation, Dr. Barrett gives a very curious proof:

'1. From the nature of the symbol. While the effect of all other machines is to produce motion, this alone produces Rest; and as the use of this instrument is to ascertain the exact weight of any body, in such case the body and weight equipoise, and the machine is at rest: the natural state therefore of this instrument is a state of Rest. And when all the parts of any body are in equilibrium, we then say, the body is at rest. Since, therefore, Rest is that which puts a distinction between the balance and every other engine, we are justly warranted in considering the balance as symbolical of Rest, and consequently of the Sabbath. And if we consider the state of our first parents in Paradise, we shall be led to perceive a similitude between their condition and this machine. Unacquainted with Sin and Evil, they were strangers to those storms of passion, which afterwards became incorporate in their nature. Scripture represents them the slaves of no shameful passion, Gen. ii. 25. In their happy state, reason was to command, and passion was to obey; and all this within the limits which their Maker had prescribed; we may therefore consider in them reason and passion as keeping an exact equipoise; a state of which the balance would naturally be the sign.'

The Scorpion designates the chief instrument in the fall of man;—*Sagittarius* is a symbol of the Great Deliverer;—*Capricornus* (at which sign we have more than once wished the present book) means the Devil!!!—*Aqua Aquarius* denotes troubles and miseries;—and what can be more ingenious or logical than the following passage?

'The idea of Water is naturally connected with that of multitude, and consequently with that of immensity; hence the Ocean is the only object to which we attribute immensity. And from its parts being easily divisible, it is connected with the idea of Motion. From these it will follow; First, That waters denote peoples, nations, Rev. xvii. 15. xix. 6. Secondly, That they will denote troubles, sorrows; as a multitude of affairs necessarily implies sorrow; and as a state of trouble is naturally a state opposite to that of rest, i. e. a state of motion.'

Lastly, *Pisces*, the Fishes:—this symbol signifies *death*. Here the author's proof nearly amounts to this; that, since in Scripture the land of the living is somewhere mentioned, the sea *must denote* death, and *fishes must denote* dead men.—We dare not trespass longer on the indulgence of our readers.

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ART. XI. *A Treatise on Astronomy*; in which the Elements of the Science are deduced in a natural Order, from the Appearances of the Heavens to an Observer on the Earth; demonstrated on Mathematical Principles, and explained by an Application to the various Phenomena. By Olinthus Gregory, Teacher of Mathematics, Cambridge. 8vo. pp. 550. and 9 Plates. 15s. Boards. Kearsley. 1802.

MANY astronomers, deeply enamoured of their favourite pursuit, have said that, of all studies, astronomy is the most delightful and enchanting: but, of all occupations into which the discharge of our critical duties forces us, we critics feel the perusal of astronomical treatises to be the most irksome and fatiguing. The subject is indeed full of novelty and variety: but, as the writers of these elementary works are to imagine that those whom they purpose to instruct may even be ignorant that the earth is neither stationary nor a flat surface, and that the sun is bigger than the Peloponnesus, they are obliged to introduce old and tedious matter. An author has many motives for submitting to drudgery: but are not we to be pitied, while patiently enduring to be again and again convinced that the planets move in ellipses, that Venus is an inferior star, and that the curve of aberration is a circle?

Notwithstanding, however, the great abundance of astronomical treatises, Mr. Gregory thinks (and we do not say without reason) that such a work as the one now before us may not be unacceptable; since, although the performances of Bonnycastle, Ferguson, Long, Lacaille, &c. have great merit, they do not suit the advanced state of astronomical science. The recent publication of Mr. Vince, indeed, contains most of the new discoveries: but then it is too voluminous. On these considerations, Mr. G. has endeavoured 'to lay before the public a treatise on Astronomy, which shall in some measure correspond with the advanced state of the science, and at the same time occupy an intermediate station, between those which give merely a concise view of the elements, and those which by their voluminousness and consequent expensiveness, are prevented from obtaining a general circulation among students of mathematics.'

The nature and distribution of this volume cannot be better understood than from the author's own words:

'The work commences with a determination of the figure and dimensions of the earth; which is followed by an explanation of terms relating to some imaginary points, lines, and circles on the earth, and their corresponding ones in the heavens: the apparent diurnal motions of the heavenly bodies are then briefly described, the diurnal and annual apparent motions of the sun are more particularly pointed

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pointed out, and the method of ascertaining the situation of the ecliptic (or circle, in which the sun's annual motion appears to be performed) is explained. This is followed by an elucidation of the seasons, a determination of the length of the year, and an account of the precession of the equinoxes: these are succeeded by a description of the methods by which the relative situations of the fixed stars have been ascertained, the nature and necessity of the artificial distribution of them into constellations is shewn, and an enumeration of the constellations, and the most noted stars in each, is given. The Author then explains the nature of parallax, refraction, and the equation of time, since the corrections depending upon them are of so much consequence; and exemplifies the use of that part of astronomy which determines the apparent motion of the sun, and the relative situation of the fixed stars, by a collection of problems, in which are given the methods of determining the rising, culminating, setting, &c. of both the sun and the stars: this part of the work includes as much of the science as could be known previous to the discovery of the planets, or the determination of the orbit and motions of the moon. After this the astronomy of the planets is commenced: the most striking of their apparent motions are described, and the description is followed by a concise sketch of the most celebrated systems which have been invented, to account for the various phenomena; and reasons are assigned for assuming the system of Copernicus, as improved by Kepler and Newton. The theory of apparent motions is then laid down, and applied to the phenomena of the planetary motions: the law is shewn by which the planets are retained in their orbits, and its conformity with the law of gravity is rendered obvious. To this succeeds the determination of the orbits of the planets, and the various elements of their theory, from observation: in order to effect this in the most natural way, the situation and magnitude of the earth's orbit are first established, as a proper basis for those geometrical operations which lead to the determination of the orbits of the other planets. The apparent and real diameters, the times of rotation of the sun and planets, and the inclinations of their axes, are then ascertained; and the illustration of their phases, stations, and other appearances, is completed. These are followed by the astronomy of the moon and satellites, and the ring of saturn—by the doctrine of solar and lunar eclipses, and occultations of fixed stars by the moon—by an explanation of the nature of the transits of Mercury and Venus over the sun's disc, and the method of deducing the sun's parallax from observations on these transits. After these are given three chapters, on the astronomy of comets, the aberration of light, and the determination of terrestrial latitudes and longitudes. In the last chapter, the contemplation of the fixed stars is resumed; an enquiry is made into their distances, magnitudes, nature, number, and motion; and this naturally suggests some reflections on the immensity of the universe, and some arguments to prove the existence and attributes of the great First Cause: with which the treatise concludes. Throughout the whole, it is supposed that the reader has obtained a previous knowledge of the principles of algebra, plane and spherical geometry and trigonometry, conic sections, mechanics, optics,

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optics, and the projections of the sphere: the doctrine of fluxions is only made use of in one or two instances, and those respecting matters of mere curiosity.'

There is undoubtedly much to commend in this plan: but how is it executed? this is the most important question. We may briefly answer,—with ability. Many of the chapters are written with great perspicuity; some subjects of discussion, which are in general loosely treated, are stated with unusual precision; and those truths, which at most are but probable, are not dogmatically maintained as certain. That the book should contain much new matter could not reasonably be expected; nor does the author rest his claim to distinction on this point: but there are few things in astronomical science which it does not notice. The author seems, with great care and diligence, to have consulted all preceding astronomical treatises, and his selections reflect credit on his judgment. Satisfied, therefore, with this result of his researches and this specimen of his talents, we cannot but wish that to the Improvement of Science, he could devote more time 'than the short intervals of leisure which could be snatched from the employment of a large school; an employment which requires the author's persevering attention for more than eight hours in the day, and leaves him scarcely leisure sufficient to remove, by exercise, the injury done to his health by such close confinement.'

Some inaccuracies have occurred to our observation during the perusal of this work: but they are not sufficiently numerous nor sufficiently momentous to require particular notice. Of the style, however, something is to be said; and we must confess that we wish it had been more simple:—indeed, some parts deserve to be called inflated; and we were occasionally surprised with the intrusion of a learned quotation. It is to be mentioned to the author's praise, that he appears to be a remarkably pious man: yet, notwithstanding great authorities to the contrary, we think that an astronomical book is not peculiarly adapted to the introduction of sentiments of piety, and of arguments in favour of religion. Every thing is beautiful in its season. The 47th Proposition of Euclid, however true and elegant, could not with propriety be introduced into a charity sermon.

We cannot conclude without recommending this performance as, on the whole, valuable and useful; nor without hoping that the author's zeal and indefatigable industry may meet with a suitable reward from the favor of the public.

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ART. XII. *Recreations in Agriculture, Natural History, Arts, and Miscellaneous Literature.* By James Anderson, LL.D. F.R.S. & F.S.A.E. &c. Six Vols. 8vo. pp. about 480 in each Vol. 3l. 7s. Boards; or 6l. 14s. Royal Paper, &c. Wallis.

SCIENCE affords recreations of the most noble and captivating kind, but they are not to be experienced at the very commencement of the pursuit. A steep ascent must be climbed, before its enchanting prospects can burst on the intellectual eye. Men who, like Dr. Anderson, have devoted their days to experiment and their nights to study, and who have exercised their faculties in the regions of speculative and practical philosophy, find in truth that "wisdom's ways are ways of pleasantness;" having conquered every difficulty, literature and science become to them matters of amusement; and they extract a refined species of happiness from the exercise of a cultivated understanding, while they are contributing to the improvement of their fellow-creatures. It requires, however, a portion of their attainments, to participate with them in such recreations; and ignorance must not suppose, from the title of the work before us, that its ingenious author undertakes to convert Agriculture, Natural History, and the Arts, into mere idle playthings. Though he modestly professes to write not so much to convey information to professed readers, as to those in general whose avocations prevent them from perusing many books, yet a degree of previous study is an essential qualification for joining in the amusements here provided.

Agriculture is the first subject on which Dr. A. undertakes to recreate the mind; and, in an introductory essay, he displays the extent and minuteness of his investigations. Of his ability to lecture in this department, few could have entertained a doubt; and from that few all such doubt must be removed, after having read the essays contained in these volumes. A judicious distinction is made, in the prefatory discourse, between the practice and the science of Agriculture; and a reason is assigned why the practice has been so little benefited by the science, and the science by the practice. Dr. A. laments the prejudices which many practical farmers have conceived against books on Husbandry; and while he admits that they have had too much ground furnished them for these prepossessions, by the erroneous theories and vague statements of speculative writers, yet, perceiving the train of bad consequences to which they have led, he endeavours to remove them. He notices also, on the other hand, the contempt which the agricultural amateur is apt to entertain for the practical farmer; and he labours to induce all parties to think better of each other.

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'How ill founded (observes Dr. A.) these prejudices are on both sides when carried thus far, every liberal minded man, who hath adverted particularly to this subject, must know: although he must acknowledge that there is some foundation for it on both sides: he will also acknowledge that few things are more to be regretted than this estrangement; because nothing could possibly tend so effectually to reduce within proper bounds these errors on both sides, as a mutual intercourse of respectful good offices between them. Were this to be the case, we should not have occasion so peculiarly to regret the third, and greatest evil that results from the prejudice of farmers against every kind of literary information in the line of their own profession, which is, that farmers, from the nature of their business, being necessarily detained much at home, the sphere of their observation is of course extremely limited: it follows that they may long remain unacquainted with some beneficial practices that might perfectly apply to their own cases, had they been in a situation that admitted of receiving complete information respecting it.

'To remove these difficulties, and to establish a channel of information that may be as little liable to objection by these two different descriptions of men, as perhaps any other that could be devised, was one of the principal objects that suggested the idea of the following performance. The writer of it was born a farmer, and has followed that employment as a business for the best part of half a century. He hath lived among farmers as companions and as friends, and well knows that solidity of judgment may be deemed a general characteristic of this class of men, in as far as their degree of information extends. He hath also been acquainted from his infancy with literary men, and with those in the higher orders of society, to whose professional foibles (if the phrase may be admitted) although he could not shut his eyes, yet neither could he be blind to that liberality of mind and general benevolence of character which operates powerfully among them, where they can be divested of those prejudices to which their situations in life so strongly expose them on many occasions. Knowing thus as he does, and respecting both these classes of men, whose mutual interest and welfare may be so much augmented by the cordial good wishes of each other, he is in hopes of being able so to conduct his work, as to make it tend to soften some of those asperities on both sides which have produced a lasting estrangement that hath been deeply prejudicial to each. If he should be so fortunate as happily to succeed in this attempt, it will prove a source of much satisfaction to him; as it will enable him to lay the foundation of a plan of inquiry which, if faithfully pursued, will tend to remove many of those obstructions that have so long retarded the progress of agriculture.'

After having stated the purposes which he designs to fulfil; and which will be developed in the course of his work, Dr. A. concludes the introduction to Agriculture with a synopsis of a systematic arrangement of the several objects that ought to be kept in view by an agricultural inquirer; such as—Vegetation in general—Soils—Substances which, when mixed with a Soil, tend

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tend to render it less fertile than it would otherwise have been—Manures, or Substances, that meliorate the Soil, and render it more productive—Obstructions to the Operations of Agriculture, arising from Objects which require to be removed—Operations by Art, upon the Soil, to prepare it for carrying Corn Crops—Operations of Nature for meliorating the Soil—Operations calculated for the Extirpation of Weeds—Operations calculated to guard against Trespasses—Of Implements employed in Agriculture—General Disquisitions concerning Vegetables—General Disquisitions concerning Animals—Of the Culture of Vegetable in general—The Culture of particular Crops—Orchards and Fruit-Trees—Timber-Trees considered as a Crop by the Farmer—On the different Kinds of Live Stock that may be occasionally kept by the Farmer, as Situation and Circumstances may suit—Economical Considerations respecting Live Stock—On the general Management of an arable Farm—On the general Management of a Grass Farm—Of the Choice and Management of an unimproved Farm that is meant to be converted into Tillage—General Disquisitions concerning the Management of Land—Of Buildings necessary for a Farm, and their Appurtenances—Considerations respecting Fuel—Accidents to which the Farmer is liable—Diseases to which particular Crops are subject—On the Diseases of Domestic Animals—Observations on the Weather, and Rules for judging before-hand of the Changes that are likely to happen—General Observations on the Circumstances that tend to retard or accelerate the Progress of Agriculture—Agriculture considered as an Object of Taste and Recreation to a Man of Fortune.

To this enumeration, is subjoined the following concluding remark:

'Such are the objects, in general, that have a relation to, or are closely connected with, agricultural pursuits. No man can be said fully to understand that subject who has not adverted to all the subjects above enumerated; and he who is well acquainted with the greatest number of them, will have the best chance of judging rightly concerning the whole; but, fortunately for the interests of society, it is not necessary that every practical farmer should be intimately acquainted with all of them; for to be a good practitioner requires such an intimate degree of knowledge of the minutiæ of that department which he is to follow as a business, as never could be attained by any one in regard to the whole of them.'

The Introduction to Natural History forms the next paper, and presents an inquiry which, if not so important as that on Agriculture, is at least equally amusing. This Essay merits attention; and we recommend it to be read, as we cannot do justice to it by making extensive quotations: but we shall exhibit a speci-

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a specimen or two. On the subject in general, Dr. A. thus observes:

'Natural objects, for the purpose of classification, have been in general arranged under the three grand divisions of animal, vegetable, and mineral, each of which will admit of many lesser subdivisions, about which we mean not here to treat. One observation, however, upon a general view of the whole, as it cannot fail in time to present itself to every person who engages in this study, may here be introduced: it is, that, however easy it may seem, at the first glance, to discriminate the three classes of objects from each other, yet every class of natural objects will be found to approach so nearly in the extremes to other classes, that it is a matter of difficulty to say with precision where the one ends, and the other begins. The whole are so closely connected, like the links of a chain, that there is no possibility of finding a disjunction in any part. Among animated beings, bats are the connecting link between beasts and birds: the numerous class of amphibia conjoin beasts and fishes; and lizards unite them with reptiles. The humming-bird approaches the nature of insects, and the flying-fish that of birds. The polypus, the sea anemony, and the sea-pen, though of animal origin, have more the habits of vegetables than of animals; while the fly-trap (dionæa muscipula), the sensitive plant, and some other vegetable productions, by their spontaneous movements, or extreme sensibility, seem to participate more of animal origin. Corals and corallines, from the different forms they assume, may be more easily mistaken for mineral or vegetable than animal productions, to which class they are now referred by the unanimous decision of naturalists. The truffle, though a vegetable, assumes rather the appearance of a mineral; and there is reason to believe that the anomalous substance called peat is actually a live vegetable, sui generis, rather than an earthy or mineral substance, as it has been often supposed.'

Hence the author proceeds to a consideration of the mental faculties of animals; and he has most strikingly illustrated the dignity of human nature, or the vast pre-eminence of man over all the other creatures of this world:

'Nor is it with regard to corporeal forms only, and peculiarities of organization, that this disjointed connection subsists between the different objects which inhabit the globe: the same concatenation is observed to take place respecting mind, beginning with man, who forms the highest link of the chain, and descending from him, by an almost imperceptible diminution of mental powers, through an innumerable series of existences, till it ends at last in mere animation alone, with a seeming privation of all mental perception whatever. It is indeed true, that though, in regard to intellect, some of the higher orders of animals appear, in certain points of view, to approximate to the lowest of the human species, yet there can be no doubt that man is much farther exalted above them all, than any one of these excels the next below it; so that if there be any break in the chain at all, it is here that the rupture takes place. For though many of

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the higher orders of animals possess a kind of memory, and the faculty of reasoning in a certain degree; though "the ox knoweth his owner, and the ass his master's crib," yet, unless it be in recollecting their dependence on others for food, and a few circumstances of a similar nature, tending chiefly to the preservation of existence, the intellectual powers of even the highest order of animals are extremely circumscribed. Man alone can reason from consequences to remote causes, and can from the creature trace an idea of the Creator. A sense of religion, then, is the characteristic peculiarity which decisively marks a separation between man and all other animals.

'Nor is it in regard to these higher attainments only that man is exalted above the mere animals on this globe; for, abstracted from the natural impulse called instinct, implanted by the hand of God upon all animated beings, for the preservation and continuation of their existence, and which in many instances we are apt to confound with reason, we shall find that the very highest of these approximations to reason in animals, falls infinitely short of that which is perceptible even among the lowest orders of mankind. The dog is a favoured, and a very sagacious domestic animal; he feels the benign influence of the parlour fire, and enjoys it as much as any of the human species; but he never can be made sensible of the uses to which heat may be applied in changing the nature of bodies which are subjected to its power: he never can be made to conceive how a piece of coal, or a billet of wood, can augment that heat, and continue to support it; and thus he cannot spontaneously feed the fire when occasion shall require it; a degree of reasoning which a child acquires almost before it can walk, and which even an idiot knows. In like manner the elephant, that most sagacious of the brute creation, delights in the sugar-cane, and gives evident indications that this is a food which he relishes in the highest degree, and when he once discovers where it can be found, will expose himself to almost any danger in order to obtain it: but no elephant hath ever yet been able to discover that if the joints of these plants be buried to a certain depth in newly turned up earth, it will there revive, and send up shoots, which in due time will afford abundance of his favourite food, if it be not destroyed before that period. This kind of reasoning, though it be the most obvious to all mankind, is far beyond the limited faculties of the brute creation; on which account they are, and ever must be, subservient to man, whenever he chooses to exert his powers for that purpose.'

Having prepared and instructed his readers in these introductory essays, and informed them that his purpose is to give a series of dissertations, though without following any systematic arrangement, Dr. A. commences his Recreations with an inquiry into the nature of that department of Natural History, which is called Varieties among Animals; with some cursory hints on the same term as applicable to vegetables.

In opposition to M. de Buffon, Dr. Anderson concludes that

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'The division in the classification of animals, which has obtained the name of *varieties*, is not a casual, but a permanent distinction; that it is preserved, without any variation, among wild animals, while in a state of nature, for any length of time: that these varieties, however, while animals are reared by man, admit of being altered by him at pleasure, or of being continued by him unchanged as long as he shall so incline: that if he intend to effect changes in this respect, he can do it at will, and always in such a way as that he can know with certainty what will be the nature of the change even before it is effected; that nothing therefore can be so improper as to denominate these different classes of animals casual varieties, depending upon extraneous circumstances of climate, food, or management: that a change in any of these varieties, whenever it does take place, is always produced by a mixture of blood, and happens alike under every climate and in every variety of circumstances: and that in no case has a new variety of the kind above described ever been produced from any individual animal, either when in a state of nature, or while under the influence of man; all that he can do being merely to make a compound (or mongrel) out of those that have been already known.'

Many curious facts are stated in this dissertation, which deserve the attention of the breeders of animals; and, that idle speculations may be avoided, and facts alone regarded, this practical philosopher speaks of his brother philosophers (does he include F.R.SS. of London and Edinburgh?) as 'a set of beings, against whose speculative opinions, mankind at large cannot be too much on their guard.'

Respecting the varieties in the Vegetable Kingdom, he observes that

'Mongrel varieties among plants, however, differ in several respects from mongrel animals. In the last case the produce participates nearly in an equal degree of the properties of both the parents; but among plants the same uniformity is not observed to take place, because the greater part of vegetables being both male and female in the same flower, of course the pollen of the plant itself must always be blended with that of any other plant that can be brought near to it. In the first crossing, therefore, if the phrase be admitted, the breed is less debased in vegetables than in animals, and a repeated mixture of the mongrel with the pure breed is required before a kind can be obtained that shall participate alike of both sorts, which is directly the reverse with animals. I have never heard of any experiment being made with a view to obtain a mongrel breed of plants of the dioeceous class, where the male and female are distinct plants, and among which it is possible that an exact medium mongrel breed might be obtained at once, as among animals; but this has not as yet, that I know of, been ever attempted.

'There is one peculiarity affecting plants that seems to have no parallel to it among animals, viz. that variation which is observed to take place in some cases respecting the production of double flowers.'

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In several papers of the subsequent volumes, this most amusing and instructive subject is continued.

An account is next given of the mode of making the fine marble-like cement of India, called *Chunam*, communicated to the editor by Dr. Anderson of Madras. We have also, in Vol. I. curious papers on the Phenomena of Frost; on Mr. Forsyth's Mode of managing decayed Fruit-trees; on Hot-walls; on the best Mode of constructing Houses in Warm Climates, &c. &c.: in which essays, the genius and abilities of the author display themselves to advantage.

We could have wished that Dr. Anderson had confined his Recreations to Agriculture, Natural History, and the Arts, omitting altogether the Essays on Miscellaneous Literature; since the papers introduced under the latter head do not harmonize with the prominent features of the work, and in our opinion are the least creditable parts of it. We shall not, therefore, make any farther comment on these divisions of the volumes before us, than by remarking that the effusions of a Mr. *Hairbrain*, had they been perfectly in character, would have ill suited 'a serious work,' such as Dr. A. professes this to be: but, when they only contain unsuccessful attempts at wit and vivacity, such as 'inviting Mr. Zephyrus to have a game at romps with Mrs. Flora,' we have additional reasons for lamenting their insertion.

In Vol. ii. among a variety of matter, Dr. A. commences a Dissertation (prosecuted through several numbers and volumes of his work) on the Origin, Excellence, and Defects of the Grecian and Gothic Styles of Architecture; in which we find many just observations, but to the whole of which we do not subscribe. In the general outline, however, of the discriminating features of the two styles, he is nearly correct, when he terms the Grecian mode of architecture the architecture of *a colonnade*, and the Gothic the architecture of *a church*; since neither of the styles includes a system embracing all that is requisite for duly arranging, distributing, and erecting buildings of every sort. He compares Grecian churches with Gothic, in order to shew the superiority of the latter; and he explains his ideas in the following manner, (vol. iv. p. 385.) illustrated by a wood-cut:

"The most magnificent specimen of the inside of a church, erected on the Grecian system of architecture, that I know of in Britain, is St. Paul's church in London; and, although Westminster Abbey is not so perfect in its kind as many other specimens of that mode of architecture, and is besides so much disfigured by a variety of extraneous incumbrances as to detract greatly from its general effect; yet even in its present corrupted state, though greatly fallen, it still rises proudly

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proudly eminent, and seems to be (as in the language of Milton) "not less than archangel ruined;" so that as those who have not an opportunity of visiting more perfect structures of this kind, may, from it, form some idea of the kind of sensation which that species of structures are calculated to excite, I shall, on account of its proximity to the other, employ it for the purpose of illustration. Let any person, then, who has never thought of such structures, enter the one or the other of these churches by the west door; and, after the first surprise, excited by the novelty and magnitude of the objects, has a little subsided, let him candidly attend to the nature of the sensations that they severally excite. In that case, I shall be very much deceived if he does not confess, that in Westminster he feels a light and exhilarating sensation that tends to elevate and expand the mind, and exalt it to a kind of sublimity of perception that makes him rise, as it were, from the earth, and expand and fill the ample space around him. The eye, whichever way it is turned, sees an amplitude of space so distinctly marked as to be sufficient to enable the mind to measure in idea its extent, without being so much broken as to separate it into parts that cannot be contemplated together. It seems, then, to be one great whole of immense magnitude; which, as it retires backward from the eye, leaves the imagination still to trace, without confusion, an indefinite extent still unseen. In St. Paul's church, on the contrary, on entering by the west door, the lowness of the roof compared to what the exterior of the building made you expect, and the uniform vault-like appearance which that exhibits; the magnitude and solidity of the pillars that support this ponderous vault, with the puerile pilasters stuck upon them; the closeness which these assume at a small distance, so as to convey the idea of a solid wall, which totally cuts off all idea of space behind it; the gloom which results from the smallness of the windows behind, totally excluded from the eye of the beholder, conjoined with the shade of the massy pillars; all these circumstances, combined, tend to depress the mind with a chilling sensation of a burial vault, more fitted for the repose of the dead than the reception of the living. Nor is this sensation abated when the eye is directed to the farther end, where the small window, from the great distance, is contracted into a point; and from the closeness, parallelism, and darkness of the sides, it conveys more truly the idea of looking through a telescope than any thing else; though the light from the dome appears to be a kind of something that is not easy to be accounted for, the parts of it appearing from that view so indistinct as not to be easily recognized.'

This *monument* of Sir Christopher Wren's glory is farther criticized, with much severity.

To return from columns, pilasters, domes, &c. to agriculture and rural affairs, we must briefly notice the chief contents of vol. ii., which are Hints on Experimental Agriculture—on obtaining Green-houses and Hot-houses, &c. without much expence—on an improved Mode of Horse-hoeing, (illustrated with figures)—on the Uses of Beech-mast—on the Breed of Sheep, &c.

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Vol. iii. includes, among much useful matter, some valuable experiments on Milk, and various information relative to the conduct of the Dairy. All who keep cows ought to peruse these dissertations. Some of the remarks, however, have already been published in the Bath Society Papers.—Our country readers will probably thank us for transcribing the general aphorisms:

'First Aphorism.—Of the milk that is drawn from any cow at one time, that part which comes off at the first is always thinner, and of a much worse quality for the purpose of making butter, than that which comes afterward; and the richness goes on continually increasing to the very last drop that can be drawn from the udder at that time.'

'Second Aphorism.—If milk be put into a dish, and allowed to stand till it throws up cream, that portion of cream which rises first to the surface is richer in quality, and greater in quantity, than what rises in a second equal portion of time; and the cream that rises in the second interval of time is greater in quantity, and richer in quality, than what rises in a third equal space of time; and that of the third than the fourth; and so on: the cream that rises decreases in quantity, and declines in quality continually, as long as any rises to the surface.'

'Third Aphorism.—Thick milk always throws up a much smaller proportion of the cream that it actually contains, than milk that is thinner; but that cream is of a richer quality: and if water be added to that thick milk, it will afford a considerably greater quantity of cream, and consequently more butter, than it would have done if allowed to remain pure; but its quality is at the same time greatly debased.'

'Fourth Aphorism.—Milk which is put into a bucket, or other proper vessel, and carried in it to a considerable distance, so as to be much agitated, and in part cooled before it be put into the milk-pans to settle for cream, never throws up either so much or so rich cream, as if the same milk had been put into the milk-pans directly after it was milked.'

Dr. A.'s plan for the construction of a Milk-house proceeds on those scientific principles which must insure to it the approbation of all men of discernment.

Among the papers in vol. iv. the author discusses an important question, on the comparative influence of agriculture and manufactures over the morals and happiness of a people, and on the improvement and stability of states. His view of this subject would encroach too much on space otherwise allotted, but it must not be altogether omitted:

'There is one very striking difference that must occur to every one who views the same number of persons as employed in agriculture, or in manufactures, viz. the great fluctuation in the earnings of the people, in the last class, in comparison of those in the other. Manufactures are subjected to great variations in the demand at market.'

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ket.—No such changes can ever be experienced by men who follow agriculture. Neither the encouragement, nor the discouragement, are nearly so great. So that this political malady, which is one of the severest that can affect a state, is never experienced.'

He endeavours to solve a difficulty which has much puzzled some of our legislators; viz. to reconcile the idea of the prosperous state of agriculture in this country, for some years past, with the facts which they discovered, that the actual produce in corn has been diminished during that period; by shewing that, as manufactures have raised the price of wages, this circumstance has induced the agriculturist to employ fewer hands, and in course to raise more animal and less human sustenance: or, in other words, to convert arable into grass land, which he finds more profitable.

'After this manner does an undue demand for manufactures necessarily induce a kind of temporary prosperity which excites a spirit of wantonness that tends to sap the foundations of the stable prosperity of a state. The *first* consequence of this extraordinary spirit is wealth to all. The *next* is the deterioration of the soil; for I call every thing a deterioration that diminishes the gross produce of the fields. A *third* consequence is the diminution of labour; for, when men can earn much more than will furnish for their daily subsistence, they abandon their work at pleasure: a consequence of this is a want of hands, and an increase of wages in every case. A rise in the price of every article of necessary consumption is then unavoidable. Hence, at present, the rise in the price of grain, so severely felt in every part of this country. These things may continue for a time to be felt, and complained of as a hardship; but so long as the demand for manufactures continues brisk, these inconveniencies can be borne. But if ever a permanent slackening in that demand should take place, the consequences would be dreadful.—Men, who had been used to fare luxuriously, being turned out of employment, would find it a matter of the utmost difficulty to subsist in any other way;—the farmer who found a slackening demand for the articles he used to rear, and on which he made his rent, would be compelled to reduce the price below what he could afford. The consequences might be traced minutely; but it is an ungracious task. They are too obvious.

'I conclude, that the prosperity that results from an extraordinary demand for manufactures is a political disease of the most dangerous tendency. It is a poison that produces a pleasing delirium, which, like that from opium, must end in a miserable death. Sober minded persons, therefore, will look upon this general intoxication without participating in the phrenzy it produces; and will regret that circumstances should here so unfortunately concur to cherish it.'

Having already extended this article to some length, we must dismiss the remaining volumes with briefly observing that they contain equal evidences of Dr. A.'s fertility of mind; and that they contain, among other matter, (in vol. v,) a statement of

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the principles of the author's Patent Hot-house; and (in the 6th) a Dissertation on the Natural History of Fishes, including an account of their Food and Migrations, exemplified in those of the Salmon, Eel, and Herring.

On the whole, the public are obliged to this indefatigable philosopher for a rich fund of entertaining instruction.—The papers here collected were originally published in periodical numbers; and they are embellished with various engravings on wood, inserted in the letter-press, illustrative of different subjects in Natural History and the Arts.

ART. XIII. *Letters on Education.* By Elizabeth Hamilton. 8vo. 2 Vols. 15s. Boards. Robinsons.

WE are happy in having this new opportunity of introducing to our readers a fair author, who has already merited the public attention by her ingenious "Letters of a Hindoo Rajah," and her "Memoirs of Modern Philosophers:"—of which works we have given accounts in our 21st and 34th vols.—The subject of the present performance is of a more serious and important nature. The education of youth, if it could be conducted so as to preclude all erroneous and vicious impressions on the tender mind, familiarizing it from infancy to maturity with trains of virtuous reflection and with just perceptions of truth, would produce a most desirable revolution in the state of the world, and cause a wonderful change in the knowlege, opinions, and habits of mankind. The difference, indeed, would be so great, that a future generation would probably look back on the ignorance, folly, and bigotry of their forefathers with surprize; and would scarcely be persuaded that so much prejudice and blindness could be succeeded, without the miracle of a new creation, by the unfettered exercise of reason and the free discernment of truth.

In the hope of facilitating our progression towards this great change, Miss Hamilton devotes the first series of these letters to the consideration of 'the infinite importance of watching over the early associations of good and evil;'—and the second part contains reflections on 'the cultivation of the understanding.'

Writers in general, who have treated on the subject of education, have made the *practical* part the chief object of their attention; and although it be true that theory is of no avail unless it can be reduced to practice, yet, before positive rules are laid down, it seems requisite to examine, and to establish on a solid foundation, the *principles* on which the rules are grounded

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grounded. It is owing to the neglect of this caution, in Miss Hamilton's opinion, that the science of education has been so little advanced. Departing, therefore, from the systematic plan of former writers, who have laid down practical rules, (and those generally adapted, also, to the education of the higher classes,) Miss Hamilton's aim is to inculcate such *principles*, as may furnish parents with the means of regulating the passions and directing the affections of their children, in every rank and condition of society. Since, in the earliest and most important period of life, this task devolves more particularly on the maternal character, Miss H. chiefly addresses herself to the female parent, and in *the first letter* prefaces some excellent advice with this admonition;—'that the woman, who would educate her children with success, must begin by educating herself.'—The next point of inquiry is, what do we really propose to accomplish by education? Is it merely to make our children shine in circles of fashion, or is it to correct their passions and to mould their hearts? If the latter be, as it ought to be, the main purpose, we must take care what early *associations* children are suffered to form; lest, by fixing their attention, hopes, and fears, on false pleasures and unworthy desires, they learn to associate the idea of evil with good, and good with evil.

Such is the great object of the present work. It will readily be perceived that Miss Hamilton, in adopting the principle of *association*, has availed herself of Hartley's invaluable Observations on Man.

Letter 2d shews *the permanent Effect of early Impressions on the Mind.*—Although it may be argued that the ideas which children imbibe are slight and transient, yet, Miss H. observes, the permanency of associations depends on the strength of the original impression; and, secondly, on the frequency of the repetition. This remark is well illustrated by the 'terrors of darkness;' which sometimes continue through life, from an early association of ghosts and hobgoblins. In this case, the terrible idea is strongly impressed at first; and Miss H. might have added that every succeeding night impresses it deeper, by *repeating* the association. This and a variety of other instances sufficiently manifest the importance of watching over the early associations of children:—but we cannot repress our doubts that few female parents in the common walks of life, at least, are competent to such a task; and the voice of sound philosophy can hardly be expected to reach the ears of the multitude. In the mean time, however, we may hope that there are many who can receive it; and "they that have ears," let them hear and apply the lesson.

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Letter 3d, *on Associations producing the Passion of Fear.*—The evil consequences resulting from the use of terror, employed to bring children to a quiet submission under the decrees of the purse, have been ably explained in a late celebrated treatise *. Miss H. is justly of opinion that such a practice tends not only to hurt the temper, but to debilitate the mind, and to introduce malevolent and selfish affections; and she very judiciously controverts the opinion that *timidity* and an *amiable weakness* are graceful in the female character; instead of which she would implant *humility* and *diffidence*. She observes also that 'the *timid seldom will be found sincere*;' a remark which is exemplified in the character of St. Peter.—The following passage deserves attention:

'And here it may be worthy of consideration how far the moral as well as physical faculties may be injured by the common mode of nursery education. To allure or to frighten them into a compliance with our will, we equally employ a system of falsehood, and then we expect them to speak the truth! If symptoms of a contrary disposition appear at an early period, we never advert to the thousand lies they have from the cradle heard us utter, many of which were too palpable to escape the detection of even infantine sagacity; we never consider the associations we have thus excited, but immediately lay all the blame upon poor human nature!'

We cannot so perfectly accord with Miss Hamilton's method of obviating the effects of terror on children, by allowing them, without warning of their danger, to try the experiment of a sharp knife, of fire, or of boiling water. It appears to us that it would be better, in these cases, to impress on their minds a sufficient though not exaggerated idea of danger, than to leave them the probable chance of associating a much stronger idea of horror, by painful and perhaps fatal experience. To tell them that *a china cup will bite*, or to excite fear where there is no cause for it, is surely wrong: but to warn them seriously and calmly of *real* danger is no more than to fulfill the obligations of parents to speak truth to their children; and those can scarcely be considered as proper guardians over them, who neglect it. Nor can we agree with Miss H. that the 'slavish fear of death' is the result of early association. From observation, we are inclined to think that children are seldom much afraid of death; and that this fear, though it may by accident be early impressed, is in general the result of a love of the world, and of religious notions acquired in maturer life.

Letter 4th, *on the Nature of Antipathies, on Aversion, and Prejudice.*—It is customary to consider certain antipathies and

* See Edgeworth on Education. Rev. vols. xxx. and xxxii. N. S.

aversions

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aversions as *natural*: but Miss Hamilton is of opinion that the fear of a frog, of a black beetle, and other common aversions, are the fruits of early association. There can be no doubt that this is *frequently*, but we do not think that it is *always* the case. We, who with Miss H. lean to the doctrine of Hartley on the mechanism of the human mind, are disposed to go a step farther than our fair *associate*, and to believe that there are certain *vibrations* of the mind *inherited*, like the features of the face. If this were denied, we might still contend that many impressions of aversion, &c. may be derived to the mind of the child from its mother, previously to its birth. However this may be, we much approve Miss H.'s plan of avoiding whatever may encourage and increase such prepossessions.—In this letter, though the subject is not pursued with philosophical precision, we meet with some valuable reflections on *religious* and *political aversions*, and on the *contempt* which children are early taught to feel for certain individuals, and particularly for *servants*. To prevent the ill-effects of pride and self-importance, Miss H. would not (with Locke and Miss Edgeworth) have children, if possible, secluded from the presence of servants, but would have domestics first well selected, and children taught to accept their services with meekness and gratitude. It would be well if heads of families in general were willing to attend to the following remark on the treatment of servants:

'Whatever may be our own opinions concerning religion, we all agree that a notion of a Deity, and a fear of future punishment, is necessary to the vulgar; and yet who in this age of philosophy and refinement makes the religious instruction of their servants any part of their concern? Pride prevents us from undertaking what policy would dictate. We feel it too mortifying to represent to beings so much beneath us that we are the creatures of the same GOD; that we are to be judged by the same laws; and that in a few fleeting years no other distinction shall be found between us except that of virtue! The moral precepts of our religion it may not indeed be convenient to dwell upon, as we must blush to recommend rules to their practice which seldom govern our own. The golden precept of *doing as we would be done by* may, perhaps, sometimes occur to us in our transactions with our equals, but it seems as if we had some clause of exception with regard to our behaviour to those of an inferior station. We consider not them as beings endowed with passions and feelings similar to our own. Wrapt up in our prerogative, we provoke the one with impunity, and insult the other without remorse. If we cannot read a chapter of the New Testament in their presence that does not libel our conduct, it is no wonder that we decline the task of religious instruction; but why, after this, declaim against the ignorance and depravity of servants?'

Perhaps,

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Perhaps, however, this censure should not have been so comprehensive. We are well assured that there are many exceptions to be found.

Letter 5th, *on Religion.*—Having stated that she is neither an enthusiast nor an infidel, Miss H. proceeds to give the following account of her religious sentiments;

'I have no wish to make converts to any particular creed; but I have an earnest, a zealous wish that all who are fully convinced of the truth of the Gospel would unite in brotherly love and pure affection; being fully persuaded, that were the true spirit of christian charity to become, as it ought, the distinguishing characteristic of the christian church, the shafts of infidelity would fall harmless to the ground. Variety of opinion is the inevitable consequence of that variety of intellect which GOD has been pleased to bestow on mankind. In the infinite variety that appears to the human countenance, every pious person acknowledges the wonder-working hand of the great Creator; and is it not the same hand who has mixed and modified the mental powers to the production of a variety as infinite? This arrogant desire of uniformity in sentiment and opinion seems early to have made its way into the christian church; and may easily be accounted for in the Jewish converts, from habit and association. It is, however, nowhere countenanced in the apostolical writings, but is often and effectually combated by the conclusive reasonings of St. Paul, and by the more simple eloquence of the other apostles. Far be it then from me presumptuously to impose my particular creed as the only passport to the favour of the Eternal. Religion I consider as essential to the happiness of mankind; not only to future but to present happiness. And when I speak of religion, I do certainly mean the Christian Religion; not however confining the term exclusively to the church of which I am a member, but extending it to all who have "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, in whom all the building fitly framed together groweth unto an holy temple in the LORD."

With respect to the education of children, Miss H. admits it to be of the utmost importance to inculcate religious principles; and she observes that the argument against this practice, which has been drawn from children religiously educated becoming afterward immoral and profane, arises not from the natural tendency of true religion, but from the gloom and horror which injudicious parents too often mingle with religious instruction. We shall only add this remark: that, as long as the prevailing religion of a country is blended with gloom, it will be no easy matter to induce parents to bring up their children under impressions contrary to their own convictions.

Letter 6th, *continuation of the same subject.*—The author is decidedly against the custom of loading the young memory

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with creeds and catechisms which are *totally* beyond their comprehension. Where that is the case, we cordially assent; and certainly much that is taught in catechisms is, to say the least of it, too abstruse for young minds: but we must think that the commandments, and some moral rules taken from the New Testament, may be learnt, by way of catechism, with much good effect.—The objection to this mode of teaching appears to us to arise from the importance which creed-makers attach to speculative points; and which had better be kept altogether out of view till a riper age.—We much approve the plan of giving children *select portions* of scripture to read; and the following caution against bigotry may with much propriety be offered to young persons:

'Instead of labouring to impress upon the tender mind an idea that salvation depends upon any metaphysical definition that forms a peculiar tenet of our particular church, we should, when he is of an age to have its tenets explained, be careful to inform him, that many pious Christians entertain opinions different from ours; and that though those we have adopted appear to us most consonant to truth, we presume not to condemn those who differ from us.'

Letter 7th, *on the Cultivation of Benevolence.*—The great importance of restraining the will and curbing the irregular desires of children, which tend, if indulged, to foster the malignant passions, is here judiciously laid down, and strikingly illustrated: while the advantages of a mind trained to benevolence are thus ably enforced on the watchful parent:

'The longer the mind has enjoyed the sweet tranquillity of benevolence, the more unwilling will it be to give admission to the turbulent passions which are destructive of peace; and the more frequently it has rejoiced in the consciousness of having conferred felicity on others, the more will it be disposed to a repetition of acts of beneficence, charity, and mercy. Of what importance, then, is the early management of children; since upon it, in a great measure, depends the vice and virtue, the happiness and misery, of the world! And yet this is the period consigned to the care of ignorance and folly!'

Letter 8th, *on the Means employed to counteract the Effects of injudicious Indulgence.*—Children are sent to school to be untaught those lessons of indulgence, which they had learnt at home: but Miss H. is of opinion that much of the discipline of schools for either sex is worthy of reprehension. An Etonian, perhaps, would not readily admit her objections to the custom of *fagging* their juniors: but certainly the *slavery*, which formerly (for we believe it is much abated,) pervaded the discipline of schools, must have a tendency to eradicate the benevolent and to implant tyrannical affections.—We find, in this

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this letter, a repetition of some observations which were made before.—Will the disciples of Dr. Knox be pleased with the following picture of Miss H.'s "Christian Philosophy?"

'The sovereign efficacy of religion in changing the heart I readily admit, and while I bow with reverence and gratitude to the Throne of Grace, join my feeble voice to the emphatic conclusion of the Apostle, and "thank GOD, through Jesus Christ our LORD." But while I profess my confidence in the power of Divine Grace, I avail myself of the high authority already quoted to condemn the conduct of those who, by early fostering the seeds of passion, suffer their children to "abide in sin, in hopes that grace may abound."'

Letter 9th, *on Parental Partiality.*—The impropriety and injustice of treating children with unequal regard, from some capricious attachment and preference, is here properly shewn; and this subject is succeeded by an eloquent vindication of the female character, from the alleged inferiority under which the sex is, by some partial parents and by men in general, supposed to labour.

Letter 10th, *on Self Denial.*—By encouraging children in habits of self-indulgence, parents introduce into their minds that licentiousness and those uncontrollable desires, which are alike inimical to every social and every patriotic virtue.

'Nor is it the pleasures of the palate alone to which a human being ought to be made superior. Many are the evils arising from ill-judging tenderness, which, from an anxiety to avert all present suffering, lays up woes innumerable as the portion of futurity.

'By the great attention that is paid to their accommodation in every trifling particular, children learn to attach an idea of importance to every personal indulgence, and consider ease and freedom from pain as their birth-right. They are thus enfeebled by luxury from the very cradle; and rendered totally unable to cope with those hardships and difficulties, which they may have to encounter in their after-life. Should neither hardships nor difficulties be their lot, the evil will be still more serious; for the dispositions and habits of mind, engendered by this attention to personal indulgence, will then have nothing to counteract them, and complete selfishness must be the consequence.'

Letter 11th, *on Objects of Sense.*—To guard against associations which create esteem for useless or improper objects is, in the author's opinion, another material office of education: on which account she would forbid the use of the rattle, the jingle of bells on the coral, &c.; and from infancy accustom the minds of children to dwell rather on what is *useful*, than on objects producing merely a pleasureable sensation at the moment. How far this may be practicable in the nursery, we must leave better judges to decide: but we fear that there must first be a school to train and educate *nurses.*

Letter

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Letter 12. *Love of Wealth.*—The valuable reflections, which occur in this letter, on those early associations which lead us to connect the idea of happiness with the possession of wealth, power, and fame, well deserve the attention of parents, and of individuals in general. The desire of wealth is not, in Miss H.'s judgment, the result of considering riches as the *means* of procuring certain gratifications, which has been asserted by several writers: she thinks that it arises rather from the idea of honour and respectability, which young minds are early taught to associate with it. This position is supported by detailing the effects of the *income tax*; which, in many cases, is said to have made discoveries that were much more acutely felt than any mere pecuniary sacrifice would have been.—We think that this observation is so far just, as it relates to the desire of distinction: but experience shews that the real love and affection for wealth is not, generally speaking, so strong in young persons, as in those who have tasted the joys which life can afford; which would lead us to think that the attractions of wealth are more the effect of *repeated impressions*, presenting the idea of the *means*, than of early association.

We were much gratified by the author's remarks in this letter on the decay of an independent spirit, and the annihilation of the *middling classes*;—evils produced by the present inordinate love of wealth and emulation of greatness!—evils '*to be deprecated by every generous soul, abhorrent at the ideas of vice and slavery.*' Let parents reflect on these things.

The folly of seeking pleasure in the present fashion of crowds and dissipated circles is also ably exposed, and shewn to arise from the wish of *appearing* happy, rather than of *really* being so. Addison made the same remark.—We shall close our notice of this letter, with the author's illustration of the vanity of appearing to be what we are not, in the conduct of deluded youth:

'How often from this pernicious association, does the juvenile candidate for distinction assume the appearance of a degree of depravity at which his heart revolts? How often is he prompted by fashion to the commission of sins, for which he cannot plead the call of appetite, or the urgency of temptation? How often is he led to mistake the spirit of selfishness for manly independence, to smother the best affections of his heart as symptoms of weakness, and to assert opinions which his understanding condemns, because they are the opinions of those whom his perverted judgment has been taught to admire and to imitate?'

Letter 13th. *Objections answered.*—Some farther excellent observations are here made on the love of power and distinction; on the pernicious principle of educating youth of either sex in

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the desire of praise and admiration; and on inspiring, in females in particular, the love of dress and finery: teaching them (says the author,) 'to approve themselves neither by the laws of God nor conscience, but by the applause of a vain and foolish world!' We extract Miss H.'s admirable sentiment on the love of glory:

'The love of glory gives birth, it is true, to many splendid, and it may sometimes chance, to useful actions. But if it be not regulated by principle, if the praise of man be *all*, and the approbation of God and conscience nothing, may it not frequently impel to actions that are highly criminal? False ideas of glory have made heroes the scourges of the human race. Hearts that were formed for benevolence have by the love of glory been hardened to the commission of deeds at which humanity revolts. Murder and devastation have been made the insignia of honour; and the widow's and the orphan's tears have constituted the precious pearls that form the hero's wreath.'

Letter 14th, which concludes the first volume, gives a review of the principles of association adopted in this work; and the author declares that, convinced of the superiority of the Christian doctrines over every system of philosophy, she has invariably followed as her guide, in these letters on education, '*the precepts of the Gospel.*' This letter terminates with many just remarks on the dangerous tendency of instilling, into young minds, notions of family-pride and self-importance; with some observations on the choice of books for children, in which Miss H. and Miss Edgeworth do not entirely agree.—At a future opportunity, we shall present our readers with a view of the second volume.

[*To be continued.*]

ART. XIV. *The Beauties of Wiltshire*, displayed in Statistical, Historical, and Descriptive Sketches; illustrated by Views of the principal Seats, &c. With Anecdotes of the Arts. &c. 2 Vols. 11. 4s. Boards. Vernor and Hood, &c. 1801.

A COUNTY which is so rich in subjects that are worthy of description, as Wiltshire is known to be, furnishes a field which the united labours of the pen and the pencil, though they were employed only on its beauties, could not soon exhaust. In the present work, much of this attention has been paid: but the author, Mr. Britton, does not claim the character of a good topographer; and indeed, according to his catalogue of the requisites, where is to be found the individual who can support such a pretension? 'The topographer, (he says,) above all others, should

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should be possessed of undeviating perseverance.—His intellects should be unclouded, his talents pre-eminent, his acquirements universal. He should possess a knowlege of the languages, be familiar with the sciences, and acquainted intimately with history, agriculture, mineralogy, biography, and the *belles lettres*:—his judgment should be endowed with those comprehensive powers which result from the study and comparison of the opinions of every age, and of every nation.' In order to select beauties, however, such perfection of attainments is not demanded; though a just taste, which is a qualification that comprises many others, is indispensable; and in this respect, the present author has not shewn himself deficient.

The most prominent feature of this publication is its assemblage of views, which are beautiful, and generally executed with great delicacy. Indeed, in several of them, delicacy appears to have been too much studied. The author has quoted some lines from Mr. Knight's Poem on Landscape, designed to characterize an evening scene, which might be applied to some of the views in these volumes:

'——— Claude extends his prospects wide,
O'er Rome's Campagnia to the Tyrrhene tide,
Where tow'rs and temples, mould'ring to decay,
In *pearly air* appear to die away;
And the soft distance, melting from the eye,
Dissolves its forms into the azure sky.'

This method of softening, when carried so far as to make the objects indistinct, is produced too much at the expence of information in a work of topographical description; and another effect, which it is likely to cause, is that of giving the idea of a watery atmosphere, which detracts from the beauty of the scene.

In the preface, Mr. B. very handsomely acknowleges the obligations which have been conferred on him, by communications and assistance in the progress of his design. It is perhaps to be regretted that he was not satisfied with the performance of so graceful a duty, and that he did not refrain from the expression of his resentments. 'I have been honoured,' he says, 'with many interesting communications relative to my native county; yet I cannot but reflect with *indignation* on those *indolent*, *haughty*, or *ignorantly despicable* beings, who refused me information to solicitous inquiry,—who treated my humble efforts with contumely, or silent scorn. They are as much beneath my serious attention in the wide scale of public importance, as their arrogant notions might induce them to consider me in the vortex of their own abode.'

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We are sorry that men who are engaged in laudable and ingenious undertakings should meet with such disappointments; but they do not justify the strong language in which the author has here indulged his anger. The refusals of which he complains were not denials of any claim of right, and therefore are not to be received as injuries. Where the object solicited is merely matter of favour, the option of granting or withholding it is always to be esteemed perfect.

The information conveyed in these volumes is of so miscellaneous a nature, (as may be supposed from the title,) that it is impossible for us to give an adequate idea of their contents; and it often relates to objects which have been so frequently described, that it is difficult to select what is perfectly novel. Sometimes the author writes in the character of a tourist, and he gives the usual accounts of villas, paintings, statues, &c. His language, when he does not aim at ornament or something higher, is easy, and his subjects are in general interesting. An extract from his description of Fonthill, the magnificent seat of Mr. Beckford, may entertain our readers, and exemplify his talents and his manner. Many of them will probably be able, also, to appreciate the *justice* of the account; because, since it was written, the splendid decorations of some of the apartments have been exposed to sale, and attracted great crowds of spectators:

'Fonthill is supposed to derive its name from *font*, a *spring*, or *fountain*, and *hill*: an etymology which peculiarly characterizes the place. It belonged, for several centuries, to the ancient family of the Mervins; from whom, through his maternal grandmother, its present possessor is lineally descended.

'There are two regular approaches to the house; one from Salisbury, through the village of Fonthill-Bishop, the other from the south, by Fonthill-Gifford. At the latter place is an inn, where the generality of company leave their carriages and horses while they visit the house.

'As the way to Fonthill is by the public road, Mr. Beckford has neglected to make any *exclusive* entrance to his place. I approached it from Salisbury; and on entering the grounds, passed under an arch, with lodges on either side, built after a design of Inigo Jones. From this spot, I beheld the north, or principal front of the house, which forms a grand façade, nearly four hundred feet in length. On the right, and immediately contiguous to the house, rises a knoll, or hill, whose sides and summit are thickly mantled with lofty groves, of ancient growth and luxuriant foliage.

'Behind the house, and apparently connected with this side-screen, an undulating belt forms a kind of amphitheatric back ground, and leads the eye to a distant ridge of Salisbury plain, which terminates the prospect eastward. On the left, a noble river,

or

or lake*, expands its pellucid waters, and after passing the east wing of the house in a gentle curve, seems to lose itself among woody islands.

'The house is built with fine white freestone, obtained from quarries within half a mile of its scite, so that the stoical † builder was at little expence either for carriage or materials.

'The centre or body of the house is in the same grand style, and nearly in the same form as Houghton-Hall, in Norfolk.

'Two uniform square wings are connected with it, by light elliptical colonnades; supported in front by Doric pillars, with a characteristic frieze above the architrave.

'The basement story, which is rusticated, and thirteen feet six inches in height, contains an arched Egyptian Hall, eighty-five feet ten inches, by thirty-eight six inches; supported by immense piers of solid stone. Two large fire-places, and two stoves in the shape of urns, diffuse a comfortable warmth over this vast and solemn space.

'To the right we enter an anti-room; the chimney-piece, by Bacon, is most delicately sculptured, after a design by Wyatt. This room, which is also arched and characterized by an air of snugness and comfort, opens into a library, containing a rare and choice collection of English and classical books. Mr. Beckford has evinced an unwearied zeal in selecting, not only the best books, but the best editions of every book, and the most perfect copies of those editions. The bindings are superb. In the centre of the library stands a large Amber-cabinet, which displays every variety of this precious material, from the deepest orange to the palest yellow; many of the ornaments approach very nearly to red, others to green and white. This valuable curiosity, which is in high preservation, and absolutely without a flaw or blemish, belonged to the Queen of Bohemia, daughter of James the First. Her portrait, and that of her husband, are carved in white amber on one of the drawers, with great neatness and accuracy. Adjoining the library, is an apartment called the Turkish room, as splendid and sumptuous as those magical recesses of enchanted palaces we read of in the Arabian Nights Entertainments.

'The ground of the vaulted ceiling is entirely gold, upon which the most beautiful arabesques and wreathes of flowers are delineated,

'* The words river and lake are often used indiscriminately. Most pieces of water in gentlemen's parks partake of the nature of both; being *rivers*, from having progressive motion, and *lakes*, because they generally spread beyond the original channels. The characteristical beauties of each are united at Fonthill.'

'† The old house was burnt down in the year 1755; when the late Mr. Beckford sustained a loss that was estimated at 30,000l.; 6000l. only of which was insured. When this accident happened, Mr. B. was in London; and on being informed of the event, he took out his pocket-book, and, with true philosophical composure, began to write. The messenger asked him what he was doing, "only calculating," he replied, "the expence of rebuilding it."

in the vivid colours of nature, by the pencil of those distinguished French artists, Boileau and Feuglet. The whole room is hung round with ample curtains of the richest orange satin, with deep fringes of silk and gold. Between the folds of this drapery, mirrors of uncommon size appear as openings leading to other apartments. The carpet, of a reddish etruscan brown, contrasts admirably with the tints of the hangings. The windows are screened by blinds of orange silk, admitting a warm glow of summer light. Opposite to these apertures, an altar of the finest verde-antique contains the fire-place, secured by a grate-work of gilt bronze. On each side are two cabinets, of an elegant and novel form, sculptured and gilt in a very magnificent style. The upper pannels, painted by Smirke, are very inferior to the generality of this artist's productions; but the drawers, by Hamilton, in imitation of antique cameos, are designed with the utmost grace, and executed with spirit and correctness. Candelabra, vases of japan, cassolets, and piles of cushions, are distributed about the apartment, which combines more splendor, singularity, and effect, than any room of its size in the kingdom. The space is not large, not above twenty-six by twenty-three; but the whole is so managed, by the aid of mirrors, as to appear boundless, and to seize most powerfully upon the imagination.

'We now return to the Egyptian Hall. On the left are two apartments, the first, twenty-five by nineteen, the second, thirty-one by twenty-seven; much in the style of the terreno of an Italian palace. The ceilings white, enriched with gold, and tablets painted in chiaro oscuro, are designed by Wyatt, with much elegance; and the chimney-pieces, by Banks and Flaxman, merit notice. From these rooms, we ascend by a stair-case, neither light nor commodious, to the Organ hall, so called from an instrument of extraordinary dimensions built by a German of the name of Crang. This room, a cube of thirty-six feet, is paved with marble, and has an imposing air of grandeur, though the ornaments are in no good taste; the ceiling, painted by Cazali, is a proof of the wretched state of the arts about forty years ago. The chimney-piece, by Moore, is equally reprehensible. Leaving the hall, we pass into an anti-room covered with pictures.

'Mr. Beckford, who is an enthusiastic lover of the arts, and a liberal patron of able artists, has ornamented his collection with many choice productions of the *English school*. This example deserves praise, and I hope will be followed by other opulent and distinguished personages in the country. We have many artists of great abilities; men, who *combine genius, talent, and learning; whose works are an honour to the kingdom*, and deserving of every encouragement. Yet the performances of these persons are too often thrown aside through the artifices of imposing dealers, to make room for pieces of inferior merit, and questionable originality.

'The *extravagant prices* that are often given for the productions of an old master, for no other reason, but because they are scarce, whilst the *excellent* paintings of an *English artist*, are suffered to crowd the walls of a broker's shop, instead of the gallery of a nobleman, cannot fail to excite the most sorrowful sensations in the man who wishes

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wishes to see *living merit* and *talents patronized* and *rewarded*, independent of national customs, and national prejudices. Yet I fear that the arguments of a Cicero, and the eloquence of a Burke, would be ineffectually exerted, to correct *that taste*, which prefers an old, dry, hard, monotonous painting of the Flemish school, to one by an Englishman, though possessing truth of colouring, grandness of effect, correctness of drawing, harmony of tones, and all other essential requisites of a good picture. But whilst connoisseurs, or *would-be connoisseurs, judge* by proxy, and regulate their *opinions* by fickle fashion, instead of *reason* and *sound judgment*, such will be the case, in spite of any arguments or animadversions that *sincerity* can dictate, and *energy* enforce. That *Englishmen* have neither *capacity* nor *genius* to excel, or even *shine*, in the fine arts, are the *assertions* (I will not call them *arguments*) of many writers, particularly, Du Bos, Montesquieu, and Winkelman. If the evidence of facts were not sufficient to refute their unwarrantable remarks, I would refer the reader to a learned and ingenious work by Mr. Barry *, which is well calculated to exalt this polite art, and rescue English artists from the unjust opprobrium of misjudging foreigners.

'To describe every picture in this cabinet, its curious porphyry tables, and other embellishments, which it shares in common with almost every room in the mansion, would not only require a variety of talent and information more than I pretend to possess, but also exceed the limits of this publication; and though it is a task I should be ambitious to accomplish, yet I must content myself, *at present*, with giving a brief account of the principal paintings.'

Mr. Britton then proceeds to give a list of these pictures, interspersed with short remarks and occasional criticisms, which may be interesting to *connoisseurs* and *amateurs*. This detail, however, is probably not altogether new; nor should we obtain the thanks of the generality of our readers, if we were to follow the author through his enumeration and his discussions.

The general remarks on painting, in the preceding extract, will perhaps be differently appreciated by different readers. We think that they are not devoid of justice, nor undeserving of attention.

Salisbury Cathedral in course attracts Mr. Britton's notice and descriptive powers; and in the course of his account, we find an anecdote of his present Majesty's generosity and pleasantry, which is worthy of quotation:

'The choir is finely terminated by the organ, which, from the elegance of the design, and being made to correspond in its structure with the fashion of the cathedral, produces a grand effect. This instrument was a present from his Majesty: it bears the following inscription:

* An *Inquiry* into the real and imaginary *Obstructions* to the *Acquisition of the Arts in England.*'

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'MUNIFICENTIA
GEORGII TERTII,
PRINCIPIS
CLEMENTISSIMI, PIENTISSIMI, OPTIMI,
PATRIS PATRIÆ,
ET
HUJUSCE DIOECESEOS
INCOLÆ AUGUSTISSIMI.'

During the improvements which emanated from the designs and patronage of Bishop Barrington, his Majesty inquired of that Prelate the particulars of the intended alterations, and the means by which the expence was to be defrayed: The Bishop, in answering, stated the want of a new organ, and his fears lest the cost should exceed the funds which arose solely from the voluntary contributions of the gentlemen of the diocese: The King immediately replied, "I desire that you will accept of a New Organ for your Cathedral, being my contribution as a Berkshire gentleman."

In the account of Downton, a small town near Salisbury, memorable for having had a castle belonging to King John, we are told that

'In this town was born Dr. Raleigh, elder brother to the famous Sir Walter, and son of Sir Carew Raleigh, a man who experienced a distressing transition of fortune; after being well educated, and serving as a regular commoner in the university of Oxford, he was appointed not only chaplain to Lord Pembroke, but received many other honours and preferments. He became a minor prebendary in the church of Wells, rector of Streat in the same county, chaplain to Charles the First, and at length dean of Wells. From this pinnacle of preferment he was thrown by the convulsive rebellion which then broke out; he was stripped of all his property, forced to fly for safety, forsaking his wife and family, and leaving his comfortable home as a fearful wanderer. He was taken at Bridgewater in 1645, sent to Banwell as a prisoner, and afterwards given to the custody of a cruel shoe-maker, who, upon being refused the sight of a letter he had written to his wife, stabbed him in the groin, of which wound he died. His wife and children were deserted, and left destitute of subsistence. His murderer was tried; but such was the chicanery and vice of the times, that he was acquitted. May a knowledge of this circumstance operate, in some degree, as a warning example to living revolutionists, and deter them from concerting, in word or deed, those horrors which certainly await anarchy and rebellion!'

Since the appearance of these volumes, Mr. Britton, in conjunction with Mr. Brayley, has published another work of a similar nature, but more comprehensive in its design; '*The Beauties of England and Wales*,' 2 vols.; of which we shall give a farther account at a future opportunity.

Art.

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ART. XV. *Annals of Insanity;* comprising a Variety of Select Cases, in the different Species of Insanity, Lunacy, or Madness, with the Modes of Practice, as adopted in the Treatment of each. By William Perfect, M. D., of West-Malling, in Kent. The second Edition, revised, corrected, and considerably enlarged. 8vo. pp. 420. 8s. Boards. Murray and Highley. 1801.

THE former edition of this work was noticed in our 77th vol. p. 216.:—we now find it materially augmented; and, since cases of insanity are not so frequently described as other diseases, we consider the present volume as an useful addition to the former treatises on this subject. The value of the work would have been much increased, however, had the author favoured us with some general view of the motives of his practice, deduced from the particular cases here inserted. It is necessary, for the improvement of students, to point out the general results from individual facts; and it is gratifying to practitioners, to know the principles on which the management of so difficult a disease is conducted. Dr. Perfect seems to have treated his patients, like most physicians, according to the analogy which their different species of insanity bore to other diseases, either in their causes or symptoms; and he appears to have depended much on the effect of setons in the neck, which generally exert a powerful influence on irritations of the brain.

We observe, also, that general bleeding has been much employed by Dr. Perfect; and the *kali tartarizatum* has commonly made a part of the course, for the purpose of keeping the bowels open, and of cooling the general habit. Camphor has been exhibited to several of these patients, and Dr. Perfect thinks with advantage.—Musk has proved useful in some cases.

The following note occurs at p. 377; which we give to our readers, without hazarding an opinion respecting the practice mentioned in it: we shall only say that the cases in question are generally found to baffle rational modes of treatment:

'In some cases of obstinate abstinence, where the lives of the patients have been in imminent danger from *famine*, I have been well informed by a practitioner, whose peculiar province affords him frequent opportunities of seeing patients in all the different stages of mania, that he has found nothing succeed better than strong *drastic purges* repeated at proper intervals, and that in some instances of this kind he has even given half an ounce of jalap at a dose, with the best effect.'

From the particular detail of symptoms, and the variety of practice exhibited in this volume, it will naturally be much consulted by practitioners who are not in the daily habit of seeing lunatics. Dr. Perfect's method of treatment seems in

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general to have been judicious; though he occasionally ascribes a greater degree of efficacy to some medicines, especially to musk and camphor, than seems to be warranted by general experience.

We are sorry to conclude our account with a remark on the style of this performance: it is not merely inelegant, but incorrect: witness the following passage:—'such was her devoted purpose, that she effected it in a manner that would appear *incredulous* to those who are unacquainted with the almost supernatural cunning and contrivance attached to *dementated* human nature.'

Other instances of equally strange incorrectness might be produced, if we were solicitous to point out faults.

Art. XVI. *A Defence of Public Education*, addressed to the Most Reverend the Lord Bishop of Meath. By William Vincent, D. D. 8vo. 1s. 6d. Cadell jun. and Davies. 1802.

The decision of Aristotle in favour of a public education, though sanctioned by other great names in antiquity, has been controverted by many antients and many moderns, and particularly by Mr. Locke, in his celebrated treatise on the subject. This opinion of the great Stagirite, however, will perhaps appear in no instance better confirmed than by the experience of our own country; and by the numerous distinguished scholars in every department of literature, who have become the ornament of their age, after having received their education at our public schools. The author of the Defence now before us, which has already passed through several editions, is well known by the respectable station which he lately held as Head Master of Westminster School; by the character which he so eminently sustained in that office, as a scholar of superior talents and attainments; and by several publications with which he has enriched our literature. Since the appearance of this pamphlet, Dr. V. has been promoted to the Deanery of Westminster.

It appears that Dr. Vincent was induced to write a Defence of Westminster School, in vindication of himself among others who are engaged in superintending the education of youth; on account of certain charges which had been brought forwards, though not directed particularly against that seminary, by Dr. Rennell, and afterward repeated by the Bishop of Meath, in their sermons preached at St. Paul's before the Society for promoting Christian Knowlege, and published by that Society. To the latter personage, this pamphlet is addressed. A passage, which the Doctor quotes from a note subjoined to the

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Bishop's sermon, will explain to our readers the nature of the Charge:

"I had proposed to say a few words on the sad degeneracy of our Public Schools, in this most important part of Education, and their systematic neglect of that religious instruction which in the earlier parts of the Reformation, and even to a much later date, was so carefully provided for the higher and wealthier classes of the British youth; but I found the subject anticipated by Dr. Rennell, in his Sermon on this anniversary, and I could add nothing to what that zealous and eloquent preacher had there urged, to call the public attention to this portentous evil."

Under this severe accusation, the learned author proceeds to remark the cruelty and unfairness of condemning all public schools in general, in 'one sweeping clause,' for degeneracy and systematic neglect. Admitting that defects must unavoidably be found in all public institutions, the Doctor enters on the controversy with a full assurance of confuting his opponents, and proving to the public the fallacy of their accusation.

The specific charges advanced by Dr. Rennell, and to which the Bishop of Meath alluded, are here comprized under three separate heads:

First, That the *religious* education in charity-schools is better conducted than in public seminaries. This charge, which Dr. V. considers as levelled at the Universities as well as at public schools, he endeavours to refute, by alleging the number of learned productions in Theology which have of late issued from the press of the Universities, and by the following remarks:

'But in Public Schools, wherein does this lamentable and notorious *defectiveness* consist? and why is a preference given to the Teachers of Charity Schools rather than to the Instructors in a higher sphere? Could not a popular audience be sufficiently flattered without levelling all above them? Could not the educators of the lowest be consoled under their laborious duty without detracting from those whom the public voice, and the discernment of their nominators or electors, had appointed to the management of the first Seminaries in the kingdom? Are not these men of the same profession as their accuser? And does Dr. Rennell deny faith and ability to every Churchman but himself?—No, not ability but will; *that* shall be answered in its place. But why are men, bred to the instruction of youth by an apprenticeship, supposed more willing to execute their trust than those who have received the most liberal education known in Europe? This is no vain-glorious boast. Foreigners subscribe to it; they allow the palm of general information to English travellers above all others. Where did they acquire it? In English Schools, in English Universities; and in nineteen instances out of twenty from the English Clergy. Why are these foundations to be decried? Why are these men to be degraded by a comparison with those who have never had similar

similar means of acquiring knowledge, or equal advantage in life, manners, and education?'

'This species of reply, we must confess, borders somewhat on declamation. It is very true that the directors of public schools are likely to be more *learned* than those who preside over charity-schools: but does it follow that they must therefore *necessarily* be more *religious?* We do not deny the fact; we only observe that the argument is not conclusive. Dr. V.'s statement respecting the attendance on Divinity-lectures in the Universities, as indispensably required, we fear may be found inaccurate; and were it altogether true, we might borrow a scriptural phrase, and inquire—"What doth it?" If the religion taught in the Universities be conveyed merely through the channel of a dry Divinity-lecture, how little will the pupils understand the true spirit of piety and charity! or, if the religion here taught consist merely in requiring a formal attendance at chapel, it is but an empty form.

A personal reflection is here made on Dr. Rennell, respecting his great negligence in the care of a charity-school in his parish;—as it is here stated, this charge would tend to lessen our confidence in his zeal and sincerity as an advocate for the general diffusion of religious knowlege: but we must add that it had been better omitted by Dr. V., since it will lead some of his readers to accuse him of bitterness and the *Odium Theologicum.*

The *second Charge*, brought by Dr. Rennell against public schools, is the *Paganism* there taught.—The subsequent paragraph will shew how ably and acutely Dr. Vincent replies to this accusation:

'The first point I have to complain of, is, that the reading of Pagan Authors is converted into a Pagan Education; a perversion of terms that conceals a fallacy under a most invidious assumption. For who is a disciple of Fo, because he learns Chinese? or a Bhuddist, because he reads Sanscreet? If the wild mythology of Hindostan is thought an object worthy of the labours of a Sir W. Jones, Wilkins, or a Maurice, to explore; if some men of the most consummate learning have dedicated their lives to investigate the extravagancies of the Egyptian, Persian, Peruvian, or Druidical system; does it follow that they are tainted with the respective superstitions?—But it will be said these are men, and we teach children; be it so. Yet I assert, that I never yet found a child of ten years old, who believed in the transformation of Jupiter into a bull, or a swan, or a shower of gold; nor a child, in the nursery, convinced that crows sung, or trees talked, or asses played on the fiddle. The scruples of Dr. Rennell, after banishing the abominable heathen Poets out of our schools, may wish to discard Æsop and Pilpay from our families. He has read Rousseau,—Rousseau complains, that in La Fontaine, foxes

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foxes lie;' and his *elève* must not suspect that there is such a thing as a lie in the world. Sweet innocence! he will find plenty of lies, and falsehood, and deception too, when he shall enter upon the scene of life; and perhaps it were better that he should learn the distinctions in theory, before he suffers from them by experience. But children of five years old are not deceived by fables, more than by the parables in scripture. If Jotham makes a bramble talk, why may not Æsop? And children of ten are no more misled by the Gods of Ovid, than men are by the miracles of Apollonius or Creeshna.'

These sentiments had been formerly stated by the author to the late well-known Mr. Jones of Nayland, who was among the number of those who wished to see a reform in our public schools; and Mr. Jones fully admitted their force. Dr. V. properly observes that the charge substitutes *Pagan* for *Classical* instruction; and that no evil consequences are likely to result from the use of Pagan authors, if the Master be careful to point out the defects of their moral system, and to shew how infinitely their religious notions fall short of the word of God. A remark which we shall now quote appears to us to carry great weight in favour of the Doctor's argument:

'The luminaries of the Church in all ages, from Bede to Roger Bacon, from Bacon to the Reformation, and from the Reformation to the present hour, were all formed upon classical instruction. And if the writings of our English Divines stood higher than all others in the estimation of Europe, for solidity of reasoning, and superiority of composition, what other cause can be assigned for it, but the excellence of the models by which their style was formed, and their judgment corrected?'

The question which now presents itself is, whether, in the midst of these false notions of religion impressed by Pagan authors on juvenile minds, a sufficient provision be made to engrave, more deeply, a knowlege of true religion; and Dr. Vincent's reply to the third Charge will, we are persuaded, satisfactorily resolve this doubt.

The *third Charge* states that public schools are guilty of a systematic neglect of all religious instruction.—In answer Dr. V. observes that, according to the statutes of Westminster School, prayers are performed, including *graces*, ten times a day: comprehending nearly the whole service of the Church, and as attentively observed as the levity of youth will admit.—Since the statutes enjoin this frequent compliance with the *outward* duties of religion, they cannot well be omitted: but we are of opinion that a revision of the statutes on these points would be a salutary undertaking; because we cannot help thinking that the piety of our ancestors, in making so bountiful a provision for the external ordinances of religion, tends, though sincerely designed

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designed to the contrary, to choak the good seed, rather than to aid it in yielding fruits of increase.—Surely it cannot be urged that there is any deficiency of religious instruction at Westminster School, when we hear of the sacred exercises which are performed, of the attention exerted in teaching and explaining the Scriptures, and of the solemn preparation and serious instruction which take place previously to the celebration of the Lord's Supper;

'This is a duty, my Lord, most painfully and energetically performed; prayers are selected for the purpose; and, in addition to the other offices of the day, performed, during the whole week previous, in the master's house; and upon one day in that week, a lecture or rather affectionate address, is delivered to them, in a manner which I wish your Lordship or Dr. Rennell could attest. I have, with very little exception, personally, for thirty years, executed this office, four times in every year; and I have every reason to believe, that it is acceptable, salutary, and efficacious.'

From what has been advanced by Dr. Vincent in this defence, his readers cannot but be convinced that there is *not a systematic neglect* of religious instruction at Westminster School; and, if Masters in general are as attentive and as able in discharging the sacred duties of their office as Dr. V. confessedly is, the public will not easily be induced to withdraw their confidence, or to doubt the propriety of intrusting children to their care.—Whether, generally speaking, many points of discipline in our public schools might not be better regulated and enforced; whether the general conduct of youth in these days, their great expences, their morals, the liberty allowed to them, &c. &c. might not be laid under greater restraint with much advantage to the rising generation; we shall leave others to decide. We would neither, on the one hand, train them up *puritons* and *fanatics*, nor, on the other, rest satisfied with teaching them religion merely as a branch of human science: but we would have them accustomed to see, in their Masters, an exemplary pattern of piety, meekness, and charity; and in their own persons they should be required to render due obedience to the rules prescribed, and to *practise* as well as to learn the *obligation to practise* those moral duties which, in our acceptation, constitute the sum and substance of what is called *Vital Religion.*

ART.

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ART. XVII. *Remarks on the Rev. Dr. Vincent's Defence of Public Education*: With an Attempt to state fairly The Question, Whether the Religious Instruction and Moral Conduct of the Rising Generation are sufficiently provided for, and effectually secured, in our Schools and Universities; Together with the Sentiments of several late Writers, and others, on this important Subject. By a Layman. 8vo. 2s. Hatchard.

SINCE an advocate, who takes a personal interest in the cause for which he pleads, may reasonably be expected to intermix his *own feelings* with the question, as well as to state it in the most favorable manner; it becomes those who are the umpires to beware, lest, by sympathizing with the defendant, they espouse and patronize his very faults and imperfections; and before they pass sentence, they ought to weigh, with care and impartiality, the arguments which may be adduced on the opposite side. The candid, serious, and respectful manner, in which the author of these *Remarks* ventures to offer his objections, intitles him to this indulgence:

'Awed (he says) by the superior fame of him, on whose work I am about to comment; and aware of my own inability to do justice to my subject, I have long waited in the vain hope of seeing the task undertaken by some abler hand; and similar motives induce me still to withhold my *name*. Should *my* observations be weakened by my insignificance, in the same proportion, in which *his* have derived force and effect from his station and character; the plainest truths must sink under such accumulated disadvantages.

'But though I fight in a mask, I will endeavour to fight fairly, nor have I any inducement to do otherwise. A stranger alike to Dr. Vincent and his opponents; if I *respect them* for their talents, *I honour him* for his long and unremitted exertions, in a most laborious and arduous office. And though my plan will compel me to state objections to several passages in his tract, I hope no one will suppose me insensible to its beauties; or capable of perusing without admiration the pious praise of that able champion of our faith, Mr. Jones of Nayland; the eloquent and grateful testimony of the talents and admonitions of the venerable Metropolitan of York; or other passages no less worthy of their author.—But I must quit this pleasant path for one beset with thorns and briers.'

He then proceeds to point out the personal reflections which Dr. Vincent has made in various passages of his defence.—The Doctor's vindication of the use of Pagan authors is next canvassed with much ability; and though the Layman is as unwilling as Dr. V. to exclude those excellent models, to substitute Prudentius for Virgil, or Gregory Nazianzen for Homer, yet he justly remarks that Pagan authors contain many objectionable parts in a moral and religious point of view; and he judiciously adds, "*Maxima debetur pueris reverentia.*"

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The valuable hints, which this author has suggested on the above subject, are well worth the attention of all superintendants of schools. We would on no account exclude the beautiful models of Greece and Rome; to which, we are persuaded, the moderns are indebted for whatever they possess of classical taste, as well as for the critical knowlege of the force and meaning of various passages in the sacred Scriptures, to which they have attained: but how far an *index expurgatorius* might be employed with success, in pointing out to the editors of school-editions of the classics certain passages for omission, deserves much deliberation.

In our review of Dr. Vincent's defence, we mentioned but slightly the unguarded expressions and the warmth of temper which he betrayed; and we shall allow the reader of the present pamphlet to form a judgment for himself, from the full and able discussion which they have here undergone. A single extract will be sufficient to shew whether there be any force in these strictures, and whether they be written with discrimination:

'But let us now advert to what is in fact the pith and marrow of the Work—I mean Dr. Vincent's defence of himself, and of that School over which he so ably presides.

'Of himself he says, "I am too old for reformation;" "I cannot now change my method, my habits, or my opinions;" "I acknowlege no delinquency or neglect."

'Perhaps this might as well have been omitted; perhaps a different declaration would have better become the servant of a Master, who was meek and lowly in heart, and who exhorts his disciples to learn of him.

'Dr. Vincent admits, that *Neglect*, *Vice*, and *Evils* of various sorts, exist in his School.—Can none of these be *avoided*? Can none of them be *diminished*? Surely, while such exist, a resolute resistance to all reformation cannot be justified. Surely, at the close of the scene, to have remedied one evil, or checked one vice, will produce more comfort and conscious satisfaction, than any defence of Public Education.'

Leaving Dr. Vincent, the author now examines the question, whether or not a sufficient provision be made for the religious instruction of youth in our public schools.—By quotations from several eminent writers on the subject, and by observations of his own, which evince much good sense and judgment, he determines this inquiry in the negative.

From the consideration of schools, he next proceeds to remark on the religious discipline of the Universities; and there, also, he discovers material defects in the little regard which is paid to religious education; although he admits that *outward forms* of religion are not neglected in those seats of learning.—

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On Cambridge he is particularly severe. We shall leave it to some able member of that learned body, to convince the world of the erroneous statement of this author:

'Should we inquire whether the religious instruction afforded at School is continued at College, and the deficiencies of the former supplied by the latter; we shall too often receive a most painful answer. In this (as in most respects) Colleges vary; but in some, and those not the smallest or least noted, I fear it will be found, that from the day the Students enter, to that on which they quit the University, they are not required, or even recommended, to read a single book, either on the doctrines, or the duties of Christianity. Its evidences are perhaps laid before them; but having proved its truth, instead of explaining its tenets, and enforcing its precepts, shewing its nature, its importance, and its proper application as the *rule of life*; the Teachers suffer it to remain unknown; while the whole time of the young men is engrossed by the unauthorized assertions of the Moralist, the visionary speculations of the Metaphysician, and the barren demonstrations of Mathematics. If at Cambridge a Student were to burn his Bible, and banish from his mind every idea of Religion, he would not be thereby impeded in the public examinations, or obstructed in taking his Degree: subscription to the articles might formerly have staggered him, but Dr. Paley has taken care to obviate all such objections. Does not this disease call aloud for a remedy, and is it not high time that the study of Christianity should have some attention paid to it, and that a certain proficiency in it should be required, in order to the attainment of Academical honours?'

Our readers will probably be convinced, by the manly spirit and temper in which this pamphlet is written, that the author is far from being prompted by animosity against an individual, or by party zeal, in what he has stated. Whether the defects which he has indicated, either in Dr. Vincent's Defence or in the regulations of our Schools and Universities, really exist or not, it is not to be doubted that this writer believes them to be as he has stated them; and that he has no other object in pointing them out, than that of guarding the public against the spirit of a Controversialist in the one case, and of suggesting to them, in the other, the expediency of some better provision to defend and maintain the Citadel of our faith.

We have not heard who this *Layman* is, nor whether that denomination be real or assumed: but no Minister of our Church can display more zeal in its support, nor manifest himself a more orthodox believer. Several of his assertions are open to controversy, and some of his expressions obnoxious to censure: but we are not disposed to become parties in this dispute, nor to wander from the direct question in our report of it.

Other pamphlets on this subject will be found in the succeeding page.

MONTHLY

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MONTHLY CATALOGUE,

For AUGUST, 1802.

EDUCATION.

Art. 18. *Hints for a Plan of General National Education*, and a Legislative Revision of the present System, &c. By David Morrice. 8vo. 1s. Rivingtons.

An establishment of the kind here recommended is, in Mr. Morrice's opinion, a great desideratum in this country; and he wishes the legislature to institute an inquiry into the defects of our public schools.

'Revealed Religion, (he says) the grand principle and basis of all right education, being not only too little interwoven into the system of our schools and academies, but, what is of far greater importance, into that of our HIGHER SEATS of learning, also, which in reality draw their chief sources of instruction from Pagan writers, and from the records of republican Rome.'

Mr. M. then proceeds to consider 'the sort of education necessary to the three several classes of the Sons of the *Nobility* and *Gentry*, the *Middling* Classes, and the *Poor*, and how the defects and errors in the present system may be best remedied.'

On each of these heads he offers several remarks, and some which we much approve; although we cannot agree with him in wishing to have our schools put on the *Spartan plan*; and to have a Greek or Latin version of Thomson's Seasons, or Pope's Messiah, substituted for what he calls the republican models of Greece and Rome.

Art. 19. *An attempted Reply to the Master of Westminster School* *; or, Reflections suggested by his Defence of Public Education. By David Morrice. 8vo. 1s. Symonds.

This reply, if it may be so called, consists rather in assertions of the author respecting the defects of public education in general, than of any direct attack on the learned author of the Defence of Westminster School: but it contains some observations which are well-founded, and deserve attention. Mr. Morrice seems to have had more particularly in view the state of *Academies* in this country; and in defence of them Dr. Vincent has not undertaken to wield the pen.

Art. 20. *The Family Budget*, or Game of Knowledge. A Box, and a small Volume. Sold by Ridgway, &c.

Budget, which we have always understood to signify a *Bag*, is here applied to a *Box*; which is divided into seven compartments, the centre being called the *Pool*, and the six which surround it being inscribed *Arithmetic*, *Grammar*, *History*, *Mythology*, *Vegetables*, *Musick*. Cards containing Questions and Answers relative to these subjects are dealt out, and the Game is played like that of Pope Joan.

Mrs. Partridge, the widow of an officer who fell in the West Indies, is the inventor of this Game; and her design is to smooth

* See p. 424. of this Review.

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the path of wisdom by blending amusement with instruction, and to fix on the memory, by a kind of recreation, the lessons which are usually received from the preceptor. If the cards be judiciously composed, which is the case with the present set, the play recommended with them may be of use in families and schools.—With the box is given a small volume called an *Appendix*, containing Directions for playing the Game, and the Lessons which some of the Card Pieces require the holder to repeat, or to forfeit.

New sets of cards are also prepared, by which this game, intended as a tablet of memory, may be prosecuted to any extent. These are furnished in numbers by the author's bookseller.

POLITICS.

Art. 21. *Considerations on the Debt on the Civil List.* By the Right Hon. George Rose, M. P. 8vo. 1s. 6d. Hatchard. 1802.

These considerations present a clear view of a subject on which much misconception has prevailed. Mr. Rose gives a history of the Civil List, by which it is shewn that his Majesty made a bad bargain at his accession; and he particularly explains the items exhibited in the account submitted to Parliament. The Debt of the Civil List, from 1786 to 1802, lately discharged by a vote of the House of Commons, was 1,283,000 l. On the statement of particulars designed to shew how this debt arose, Mr. Rose makes such remarks as, we think, ought to be submitted to the reader:

'This, on the first view, appears to be a very large sum, by which the estimate, made in 1786, of the Civil List expences, was exceeded in sixteen years, equal to about 80,000 l. per annum; but it will be seen, by looking at the statement of the expence in each year, laid before the Committee, and printed at the end of this Pamphlet, that the exceedings were inconsiderable during the first seven years while we were at peace; they increased afterwards largely, under heads (with the exception of tradesmens' bills) connected principally with the War, or with the internal state of the country. It is not necessary to enumerate the particulars again: it will be sufficient to remind our readers, that they arose chiefly in the Department of the Secretaries of State; messengers' bills, from expences incurred by Ministers at Foreign Courts (except the augmentation of their salaries), including presents to Foreign Ministers here on signing Conventions, &c.; and from the charge incurred for Law Proceedings and Police Establishments. These, with the Tradesmens' Bills, above alluded to, will account for nearly the whole excess; and when the increased price of almost every article included in these bills is adverted to, it must be a matter of considerable surprize, that the exceedings were not much greater, for the reason already suggested in the observation on that head.

'If any one has imagined, that the debt incurred on the Civil List has arisen, in the remotest possible degree, from any expences of his Majesty, that could have been avoided, he will see how entirely he has been mistaken; and that, instead of a want of due attention to œconomy, it is manifest, that his Majesty's personal arrangement, and strict injunctions to his servants, could alone have kept down the ex-

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pences of his household; without which, they must have borne a much larger proportion to those of individuals than they do; for it may safely be stated, that there is hardly a private gentleman in the kingdom, whose expences of living have not increased, within the period alluded to, in a much greater degree than those of his Majesty. In the fixed allowances to the Royal Family, there is but a trifling excess; they have varied only as circumstances rendered that variation indispensibly necessary. On the head of Pensions, respecting which a jealousy would most naturally be entertained, there was an actual saving to a considerable amount: of those indeed that were granted, it would be seen, on a close investigation, how few were likely to have been given from pure favour: and all the gifts of Royal bounty, in the sixteen years, were under 30,000*l.*—not one shilling of which was for any concealed purpose, as the names of the parties who received the same, and the services, are entered in the book which was before the Committee, composed of gentlemen of different political connections; and no suggestion was heard of the most trifling sum having been bestowed improperly.'

Hence it appears that the exceedings in the Civil List Department are to be enumerated among the expences of the war.—We cannot subscribe to Mr. Rose's subsequent assertion, that the Minister is without the means of influence, except it be by an inconsiderable patronage in the disposal of livings.

Art. 22. *Thoughts on the Internal Situation of Great Britain in the Month of May* 1802. By a Magistrate. 8vo. 1*s.* 6*d.* Spilsbury.

Our discernment is not sufficiently acute to perceive the appropriateness of these thoughts to the situation of Great Britain in the month of *May*, any more than to its situation in June, or any other month in the year; since they consist of general and loose reflections on subjects, of late, frequently discussed. They are announced as introductory to a work of more importance, on the topics of political economy so slightly treated in these pages.

RELIGIOUS.

Art. 23. *Two Sermons preached at Dominica,* 11th and 13th of April 1800, and officially noticed by his Majesty's Privy Council in that Island. To which is added, an Appendix, containing Minutes of Three Trials which occurred at Roseau in the Spring of the preceding Year; Together with Remarks on the Issue of those Trials; as well as on the Slave Trade, &c. By the Rev. C. Peters, A. M. Fellow of Queen's College, Oxford, and late Rector of St. George's and Roseau, in Dominica. 8vo. 3*s.* Hatchard.

The zeal of a Christian, even when pleading the cause of the oppressed, should be tempered with prudence and moderation. It should be a "zeal according to knowledge." Incautiously to rouse the indignation of the injured party is often to add strength to the tyrant's arm, and to furnish a new plea for his oppression. Such was the result of these two sermons, which were preached by Mr. Peters at Roseau in the Island of Dominica, in behalf of the unhappy slaves.

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His zeal broke out into intemperate language; and, whatever might be the effect on the slaves, it incensed the proprietors, and, in consequence of their remonstrance, Mr P. has retired from his pastoral office.—We are sorry that we cannot bestow on the sermons that 'unqualified approbation' which the author expects. The Appendix, and the general Remarks on the Slave-trade, are much better intitled to commendation. The one is affecting from the picture which it draws of the sufferings of the slaves; the other abounds in sensible, humane, and valuable reflections.

We truly sympathise with Mr. Peters, in pitying and wishing to end the slavery of our African brethren: but, if we had been appointed to preach in their presence, we should have followed up our exhortations to lenity in the owners with the soothing voice of religious consolation to the slaves; and we would have exhorted them, even in bondage, to remember their *Christian* freedom, and to look forwards to a period in which "they that sow in tears shall reap in joy."

Art. 24. *Divine Authority of the Bible*; or, Revelation and Reason opposed to Sophistry and Ridicule: Being a Refutation of Paine's Age of Reason, Part First and Second. By Robert Thomson. 12mo. 2s. Higham, Matthews, &c.

Mr. Paine having treated Revelation and its advocates with little ceremony, he cannot expect much politeness in return. The present champion for the divine authority of the Bible recollects the proverb, *Answer a Fool according to his Folly*, and often gives coarseness for coarseness. Paine is likened to a goose, is said to be an antient fixture in the school of Deism, and to have chosen the place of blacksmith to the deistical regiment; and his "Age of Reason" is pronounced to be 'the very frenzy of atheism.' Though, however, he is to be reprobated for the indecent manner in which he attacks the Scriptures, we do not approve of the Christian who adopts the same mode in their defence. His cause does not require and cannot be graced by a warfare so conducted.—Speaking of the work before us, Mr. T. says, 'I flatter myself I shall be able to prove that Paine, far from knowing any thing of the controversy, in which he has the temerity to venture as an author, has never once examined the subject, has never once read the Bible to this day.' This may be undertaking rather too much. The first part of Mr. T.'s Refutation, which is all that is now published, examines Paine's Creed—the Necessity of Revelation in general—the Authenticity of the Pentateuch—the supposed Cruelty of God in the Scriptures—Vindication of the Character of Moses—the remaining Books of the O. T.—Paine's Letter to Mr. Erskine—the N. T., particularly the Genealogies of Matthew and Luke—and the Canon of Scripture.

This effort of a Layman may perhaps be treated by Mr. Paine with more attention than similar exertions made by Priests. Mr. T. is equally zealous with himself, though on the opposite side; and in their hatred of Priests they are perfectly agreed.

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POETRY.

Art. 25. *Alonzo and Cora*, with other original Poems, principally elegiac. By Elizabeth Scot, a Native of Edinburgh. To which are added, Letters in Verse, by Blacklock and Burns. 8vo. 10s. 6d. Boards. Rivingtons. 1801.

From the short history of this lady, prefixed to her poems, and from the amiable spirit disclosed in her productions, we can entertain no doubt that Mrs. Scot was an interesting object to her friends: but the virtues of domestic life do not constitute the merit of a writer; and the slight verses now brought before the Public would have been more respectably stationed, had they still dwelt in a private bureau.

To prevent an unfavourable impression, which might otherwise be occasioned by the title-page, we ought to observe that the story of Alonzo and Cora was versified from Marmontel, long before it was burlesqued by Kotzebue, or his translators.

The editor of this volume, moved undoubtedly by friendly zeal for the author, has anticipated the labours of the critic, by characterizing almost every composition in a note. We shall quote a few stanzas from the piece called *Edwin and Edith*, because he says that 'the author's talents no-where shew themselves to greater advantage than in this little poem.' We are of the same opinion, and shall leave the reader to judge of her powers from this example:

'Adown yon fair sequester'd vale
A silver stream meandering flows;
Thick on its banks the primrose pale,
And sweet the azure violet blows.

'Around yon rock's high pointed side
Its arms the fragrant woodbine twines;
The briar-rose in blushing pride
To paint the fairy scene combines.

'Fierce Boreas' rage was all unknown,
That blasts the hope of infant spring;
Far to less favour'd regions flown,
He spreads not here his dusky wing.

'A simple, but a spacious dome
The traveller's eye delighted view'd;
'Twas oft the weary wanderer's home,
Whom want and wretchedness pursu'd.

'Twas guarded by an ancient wood,
That stately rais'd it's rev'rend head;
The boast of ages long had stood,
And wide its friendly shelter spread.

'An aged chieftain there abode,
Safe from the storms of public strife:
He long had left ambition's road,
To taste the sweets of rural life.

'His

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'His youth, for gallant feats renown'd,
Had earn'd sweet peace to gild his age;
And wove the victor's wreath, that crown'd
The hoary temples of the sage.

'As the young blossom's roseate hue
Adorns the apple's wither'd arms,
Thus by his side a daughter shew,
Fair as the dawn, her opening charms.

'Ah! wherefore was thy polish'd cheek
Ting'd with the rose's softest die?
Why shone in beams so heavenly meek
The star of morning in thine eye?'

The third line in the last stanza but one,

'Thus by his side a daughter shew;'

is not intelligible in point of grammar, and is totally indefensible as a rhyme to *hue*. Had such a passage occurred in a work that required emendatory criticism, we should have restored it as follows:

"Thus by his side his daughter's shoe
Display'd it's ribband's purple charms."

It is surely incumbent on those who attempt poetical composition, to understand the leading principles of style in the language which they design to immortalize.

Art. 26. *Poems*, by the Rev. Wm. Lisle Bowles. Vol. II. Small 8vo. 6s. Boards. Cadell jun. and Davies. 1801.

Having repeatedly paid our compliments to Mr. Bowles, we shall hope to be excused if, pleading the privilege of old acquaintance, we treat him less ceremoniously on the present occasion than we should do on a first introduction. Some of the pieces, comprized in the elegant little volume which he here presents to us, have demanded our notice as separate publications; and to those accounts we beg leave to refer our readers. Our remarks on the *Song of the Battle of the Nile*, the first poem in this collection, will be found in M. R. vol. xxviii. p. 110. N. S., and those on the other principal poems, intitled *St. Michael's Mount* and *Coombe Ellen*, in M. R. vol. xxix. p. 237. and 239. N. S. Here, as in other places of our journal, we have so fully appreciated Mr. Bowles's rank as a poet, that little more is requisite for us now than to announce this second volume of his works; and to assure the many lovers of his Muse that they will find in it those specimens, sometimes of bold description and at others of elegant simplicity, which their knowlege of the powers of his mind and the character of his genius will have taught them to expect.

Besides the poems already named, this volume includes, Inscriptive Pieces, *Calpe Obsessa*, On an Unfortunate Woman, Hymn to Woden, Gilimer, Summer Evening at Home, Winter Evening at Home, the Spirit of Navigation Discovery, Water Party on Beaulieu River, Fairy Sketch, the Snow Drop, and Monody on the Death of Dr. Warton. We shall copy Gilimer.

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'GILIMER was the last of the Vandal kings of Africa, conquered by BELISARIUS; he retired to the heights of Pappua, when his army was entirely beaten.—His answer to the message sent to him there by BELISARIUS is well known. He desired the conqueror to send him a Loaf of Bread, a Sponge, and a Lute; this request was thus explained—that the king had not tasted any baked bread since his arrival on that mountain, and earnestly longed to eat a morsel of it before he died; the sponge he wanted to allay a tumour that was fallen upon one of his eyes; and the lute, on which he had learnt to play, was to assist him in setting some elegiac verses he had composed on the subject of his misfortunes.

" Hence, soldier, to thy plumed chief;
Tell him that Afric's king,
Broken by years, and bow'd with grief,
Asks but a lute, that he may sing
His sorrows to the moon; or (if he weep)
A sponge, which he in tears may steep;
And let his pity spare a little bread!"

'Such, GILIMER, was thy last pray'r
To him, who o'er thy realm his gay host led,
When thou forlorn, and frozen with despair,
Did'st sit on Pappua's heights alone,
Mourning thy fortune lost, thy crown, thy kingdom gone.

'When 'twas still night, and on the mountain vast
The moon her tranquil glimmer cast,
From tent to tent, remotely spread around,
He heard the murm'ring army's hostile sound,
And swell'd from his sad lute a solemn tone,
Whilst the lone vallies echo'd—"All is gone!"

'The sun from darkness rose,
Illumining the landscape wide,
The tents, the far-off ships, and the pale morning tide;
Now the prophetick song indignant flows—

"Thine, Roman, is the victory—
Roman, the wide world is thine—
In every clime thy eagles fly,
And the gay squadron's length'ning line,
That flashes far and near,
Its flouting banners as in scorn displays,—
Trump answers trump, to war-horse war-horse neighs.

"I sink forsaken here—
This rugged rock my empire, and this seat
Of solitude, my glory's last retreat!
Yet boast not thou,
Soldier, the laurels on thy victor brow;
They shall wither, and thy fate,
Leave thee, like me, despairing, desolate!

"With

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"With haggard beard, and bleeding eyes,
The conqueror of Afric lies *—
Where now his glory's crested helm?
Where now his marshall'd legions thronging bright,
His steeds, his trumpets, clanging to the fight,
That spread dismay through Persia's bleeding realm?

"Now see him poorly led,
Begging in age his scanty bread!
Proud victor, do our fates agree?
Dost thou now REMEMBER ME—
Me, of every hope bereft;
Me, to scorn and ruin left?

"So may despair thy last lone hours attend!—
That thou too, in thy turn, may'st know,
How doubly sharp the woe—
When from fortune's summit hurl'd,
We gaze around on all the world,
And find in all the world NO FRIEND!"

This volume is embellished with neat engravings.

Art. 27. *Elegy to the Memory of Francis late Duke of Bedford.* By H. Steers, Gent. 4to. 6d. Printed at Driffield.

We do not perceive the necessity which Mr. S. states to have impelled his Muse to leave 'its humble scene and artless lay,' in order to engage in the sublime employment of embalming in gorgeous verse the memory of the late Duke of Bedford: but, if the Fates have urged him to the attempt, we can only say that it is unfortunate that they did not at the same time equip him with adequate powers. We transcribe one stanza, as an evidence of his poetic abilities:

'Nor unlamented shall such goodness fall,
All wail his loss, it is the loss of all;
For other's use he stor'd his gen'rous mind,
His study was the welfare of mankind.'

Art. 28. *The Conflagration, and Soliloquy.* A Poem. Second Edition; with Notes. By T. Wood. 8vo. pp. 32. White. 1802.

About two or three years ago, we perused two small publications in prose, by this writer; whom we commended for his good sense. Had we seen only his *verses*, we could not have expressed ourselves so much in favour of his literary abilities.—Indeed, we cannot honestly encourage him to persist in the culture of this branch of study.

As Mr. W. seems, *as far as we may conclude from his writings*, to be a respectable character, we hope that his feelings will not be too sensibly impressed by our non-admiration of his poetry; and that he will bear in mind the common quotation of *Non omnia possumus omnes*.

* 'Alluding to the supposed miserable state of Belisarius in his old age.'

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MATHEMATICS.

Art. 29. *Reflections on the Theory of the Infinitesimal Calculus* (the Method of Fluxions.) By C. Carnot, Ex-director of the French Republic, Minister of War, &c. Translated from the French, and illustrated with Notes, by William Dickson, LL.D. 8vo. 2s. Richardsons. 1801.

The original of this work possessed so much merit, in our opinion, that we made it the subject of an ample discussion *. One or two points, indeed, appeared to us objectionable: but its general character is that of perspicuity; and previously to the attempt of Dr. Dickson, we should have thought it difficult to misunderstand the meaning of the author. Nothing, however, is impossible to a commentator; especially to such an one as the present, who, with a success beyond calculation, has explained away the meaning of his author, and has involved in deep gloom and obscurity, by the power of his illustrations, that which before was sufficiently evident.

The preface and notes of Dr. D. are not composed with very conspicuous modesty: 'He trusts he understands something of Newton's fluxionary theory;'—'he *decidedly* prefers the fluxional notation,' &c. He has not condescended, however, to bring proof of his assertions, and we must doubt whether he could make them good: but, reduced to an alternative, we would rather grant that he understands what he *has not* than what he *has* expressed.

It would be a misapplication of time to note all the defective reasonings and errors which strike our apprehension in this pamphlet: but we must remark that it is rather curious that Dr. D. has ventured to make a petty attack on Leibnitz for his mode of explanation, and afterward adopts that mode in its most faulty parts. He explains the *delicate* theory of the infinitesimal calculus, by saying that $dx \cdot dy$, dx^n, &c. may be safely neglected relatively to x, dx, &c. for the same reason that .000001 &c. may be neglected relatively to 1. Surely the commentator was determined to shew the world how completely he could misunderstand the meaning of his author, and offend against reason.

"*Criticis haud paucis mos est*, (says Lord Bacon,) *ubi incidunt in quidpiam quod non intelligunt, vitium statim in exemplari supponere.*" So Dr. Dickson, in an unlucky moment, supposed an expression of Carnot to be erroneous, and in a long note has attempted to correct it, but has thus in reality vitiated the text. Our mathematical readers will be astonished when they learn that Dr. D. and his friend Mons. Buée were led to expose themselves, the one in a note and the other in a letter, purely from ignorance that two expressions, such as, $a - \frac{b+c-d}{n}$, $a - \frac{b}{n} - \frac{c}{n} + \frac{d}{n}$, are equivalent!

Dr. D., however, needs not want such consolation as example and precedent afford him. He is one of a numerous host of commentators who have mistaken the meaning of their authors; and, as to the multitude of books by which truth has been obscured, the present pamphlet must bear a very small proportion to that enormous mass.

* See M. R. Vol. xxxiv. N. S. p. 463, *Appendix.*

Art.

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Art. 30. *Animadversions on Dr. Dickson's Translation of Reflections on the Theory of Infinitesimal Calculus*, &c. By Henry Clarke, Lecturer in Natural and Experimental Philosophy, &c. 8vo. 6d. Hurst.

Mr. Clarke has sufficiently, and more than sufficiently, pointed out the mistakes in algebraical calculation, into which Dr. D. and his friend the French Clergyman at Bath have fallen. We could have forgiven Dr. D. this error, had he not perverted the meaning of Carnot; and had he not, in laying down the principles of the differential Calculus, violated the rules of good metaphysics and sound logic. As a literary combatant, Mr. Clarke may be described as possessing nerve, zeal, and some judgment. He is also shrewd and severe: but, to use Dryden's expression, there is "too much horse play in his raillery."

MEDICAL, &c.

Art. 31. *Gottfried Christian Reich*, M. D. &c. *on Fever, and its Treatment in general.* Published, by Command of the King of Prussia, by the Higher College of Medicine and Health of Berlin. Translated from the German by Charles Henry Parry, ordinary Member of the Physical Society of Göttingen. To which are added, a Preface by the Translator, and an Appendix, by Caleb Hillier Parry, M.D. F.R.S. &c. 8vo. 3s. 6d. sewed. Cadell jun. and Davies. 1801.

From the short account of Dr. Reich, prefixed to this pamphlet, we learn that he is a professor at Erlang, a Prussian University in Franconia. In 1799, he announced to the world that he had discovered remedies which would remove all danger, in small pox and general fevers, in the course of a few hours. The Doctor was immediately pressed, by numerous correspondents, to disclose his medicines, but he refused to impart the secret, without a valuable consideration. He was invited at length to Berlin, where his method was tried, before a committee of physicians, on some fever-patients in the Hospital of La Charité: but his success was not striking:

'From December 26, 1799, to Jan. 24, 1800, Reich treated in this Hospital twenty-eight patients; of whom twenty-three recovered; three, refusing to take the medicines, remained uncured, and two others died. Of the two who died, one was a beggar, on the fifth day, of a relapse of a Nervous Fever; and the other, a consumptive patient, with a sudden Ulceration of the Lungs.'

The report of the committee, however, was sufficiently favourable to procure the Doctor a considerable pension from the monarch; and, in this pamphlet, we are presented with the precious secret.

The beginning of the work is most unpromising. After a parade of a new chemical pathology, the author plunges us into the old theory of fermentation, which he assigns as the morbid state constituting fever: but, on proceeding a little farther, we are told that the generic character, or essence of fever, consists in a diminution of oxygen. As a short specimen of the extraordinary style of this performance, and of the author's mode of reasoning, we shall quote his own account of the proximate cause of fever:

'The

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'The Proximate Cause of all Fevers lies, therefore, in a Defective Reception, or the Anti-natural application, of Oxygen; or in the Excessive Accumulation and Developement of Azot, Hydrogen, Carbon, Sulphur, Phosphorus, or any of the other ingredients of the human body, which are considered as Simple; or in the various possible Anti-natural Combinations, Binary, Ternary, Quaternary, Quinquenary, &c. of these substances, either with each other, or with those which modify them, and which are conveyed to us from without under the names of Caloric, Matter of Light, Magnetic and Electric Matter, &c.'

Oxygen, therefore, we are informed, must be the only sure remedy against fever: but oxygen is not yet accessible as an officinal article;—the author, then, employs it in the form of acid;—and now we arrive at the *Arcanum Magnum*, which is nothing more than the copious use of some of the mineral acids; a practice which, we apprehend, was perfectly familiar to the physicians of this country long before the year 1799. It will occur to every experienced medical reader, that Dr. Reich's view of the practice requisite, even in simple fever, is extremely narrow. The mineral acids can only be useful as tonics, and certainly possess no febrifuge power that amounts to chemical action. We speak from considerable experience of their effect in fever. Dr. Reich's practice would certainly have appeared to more advantage, if it had been announced with less pretension, and if he had defined more accurately the stages of fever in which it is admissible. In the commencement of Synochus, his plan would often prove highly detrimental to the patients.

We cannot dismiss this pamphlet without noticing the great barbarisms of its style. Much, no doubt, must be charged to the peculiarities of the original: but we fear that the translator is not always exempt from blame. The manner reminds us strongly of Dr. Walter Charleton's *Ternary of Paradoxes*.

The concluding remarks, by Dr. Parry, of Bath, are sensible and judicious; though he seems a little prejudiced in favour of this *new-found old invention* *. He has, however, given a case of epilepsy which deserves attention, since the patient derived more relief from the internal use of the muriatic acid than from any other remedy.

Art. 32. *An Account of a new Mode of Operation for the Removal of the Opacity in the Eye, called Cataract.* By Sir James Earle, F.R.S. Surgeon Extraordinary to the King, &c. 8vo. 3s. Johnson. 1801.

After having stated several objections to the common methods of operating, either in couching or extracting, Sir James Earle proposes his own plan for the extraction of the cataract. A general idea of it may be collected from the following account of the instrument invented by Sir James, and of the mode of using it:

'It consists of a small spear-pointed lancet, of a proper breadth, which introduces a pair of fine forceps into the globe of the eye, and, when sufficiently inserted, the sharp or spear point, by means of a spring, is withdrawn, leaving the forceps behind; with these the

* Hudibras.

cataract

cataract may be gently seized, made to quit its connexions, and be brought away through the opening; and thus is completed the whole of the operation.

'To use this instrument properly, it is necessary to observe that it should be passed in through the coats of the eye, just behind the iris: when it has passed, and the forceps are sufficiently introduced, the lancet is to be made to retire, and the forceps are to be carried on till the blades appear behind the pupil, when they are to be retracted a little, then gently opened, and the cataract to be seized with as small compression as may be without suffering it to escape; the forceps are then, together with the cataract, to be brought out of the eye.'

This operation has been performed with success in three cases, of which we have a particular account in the pamphlet. We have not yet seen it executed, but it bids fair to be an improvement of great consequence, in a very delicate and often unsuccessful operation.

Art. 33. *The Medical Assistant; or Jamaica Practice of Physic*: Designed chiefly for the Use of Families and Plantations. By Thomas Dancer, M.D. 4to. 1l. 1s. Boards. Printed at Jamaica, and sold in London by Murray and Co.

This work is intended rather for a domestic system of practice, than for the use of the faculty; and the author seems to have formed his compilation with care, and to have consulted the best modern authorities.—We perused, with some curiosity, Dr. Dancer's history of Yellow Fever, but we do not meet with any new information in it. He recommends, for the cure, purgatives and mercurial friction; and he seems to pursue Dr. Chisholm's method of treatment, with little variation.—Several remedies peculiar to Jamaica are directed, in different complaints: but they are simply indicated, without any explanation of their qualities that can be useful to strangers; at least, on this side of the Atlantic.

The forms of medicines are given in English, and may thus prove useful in the hands of sensible parents and masters: but we should apprehend that the descriptions of symptoms, and of the indications of cure, are not written in a style sufficiently popular to produce the benefits intended by the author; while they are too slight to merit particular attention from medical readers. The composition of a work of this nature is, indeed, extremely difficult; and we have some doubt whether persons, who are precluded from access to the assistance of respectable professional men, are not safer without any of these supplementary guides: which, though written with the best intentions, are very liable to be abused.

Art. 34. *First Lines of Physiology*. By Albert Von Haller. Translated from the Third Latin Edition. 8vo. pp. 500. 10s. 6d. Boards. Murray and Co. 1801.

The editor professes to have corrected the translation of Haller's First Lines in many passages, and to have amended the language.—In these respects, he has done an important service to students; and, from the references which we have made, we believe his pretensions to be well-founded. Respecting a book so well-known as the original, it is unnecessary to make any observation.

Art.

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Art. 35. *Veterinary Pathology:* or a Treatise on the Cause and Progress of the Diseases of the Horse, together with the most approved Methods of Prevention and Cure: &c. &c. By William Ryding, Veterinary Surgeon to the 18th Light Dragoons. 8vo. 5s. Boards. Egerton. 1801.

We are now frequently required to give an opinion of works composed in this new department of science; and, as it is our wish to encourage pursuits of this nature, we always speak as favourably of them as justice will permit. The author before us appears well-informed, and there is a considerable quantity of interesting matter in his book: but there is an evident deficiency of general knowlege, which might have been supplied if the work had been submitted, before its publication, to the inspection of any intelligent friend. With all its blemishes, however, we are persuaded that many readers will derive information from Mr. Ryding's performance, which possesses the advantage of brevity;—no small recommendation to the good graces of a Reviewer!

Art. 36. *Supplement to Practical Observations on the Natural History and Cure of Lues Venerea,* &c. By John Howard, Member of the Court of Assistants of the Royal College of Surgeons, and F.A.S. 8vo. 2s. Baldwin. 1801.

This pamphlet relates chiefly to the practice of applying caustic to strictures in the Urethra. Mr. Howard's opinions on this subject are so similar to those of Mr. Whately, which we have already noticed, (see Review for last month,) that it is unnecessary to enter into a particular detail of them.—As his parting advice to his professional brethren, Mr. H. inculcates the necessity of making the mouth sore, in every case of Lues. In this recommendation we heartily join: great mischief and irreparable misery have been occasioned by the slight alterative method of giving mercury, which has obtained among many practitioners, and which may be reckoned the most fatal error of modern times. We trust that the discussions, which have lately taken place, will recall the bolder use of mercury, but supported by tonics (the mineral acids, &c.) in such a manner as to occasion less inconvenience to the patient, and to prevent the disagreeable consequences of a severe course of the remedy.

We have no doubt that Mr. Howard's sentiments will meet with proper attention and respect.

Art. 37. *New Inventions and Directions for Ruptured Persons,* &c. By W.H.T., Esq. Second Edition, with Additions. 8vo. 2s. Hurst.

Art. 38. *Appendix to a Publication, intitled New Inventions and Directions,* &c. 8vo. 1s. 6d. Hurst. 1802.

We have already noticed the first edition of this pamphlet; and we have now only to say that, in our opinion, the directions contained in this new impression will contribute much to the comfort of persons who are afflicted with hernia, especially as they will place the means of relief in the patient's own hands.

A Letter

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A Letter from Mr. Blair, Surgeon of the Lock Hospital, &c. recommending the benevolent author's improvement of the truss, is prefixed to this edition.

Art. 39. *An Essay on the Plague:* Also a Sketch of a Plan of internal Police, proposed as a Means of preventing the Spreading of the Plague, should it be introduced into this Country. By William Falconer, M. D. F. R. S., Physician to the Bath Hospital. 8vo. pp. 72. Robinsons. 1801.

The danger of infection from patients, or families, in pestilential diseases, seems to have been much overrated. It does not appear that our troops in Egypt suffered from these causes; nor have they, in returning to their native country, imported this dreaded visitant. Dr. Falconer's remarks, however, on the means of preventing so terrible a scourge from returning among us, are judicious, as far as they go: but we are surprized to find that he stops short of the most effectual precaution; viz. that of removing persons, or even families, on the first appearance of the disease, into proper receiving houses, cut off from all communication with others. This omission is the more remarkable, because Dr. Falconer has referred to the benefits experienced from the fever-ward at Manchester; and because he might have seen, in Dr. de Mertens's account of the plague at Moscow, that this plan was actually adopted in Russia, with the effect of stopping the progress of a most destructive pestilence. When the efficacy of this method has been so completely demonstrated, it is mere trifling to recommend less decisive modes of prevention.

Art. 40. *Melancholy*, as it proceeds from the Disposition and Habits; the Passion of Love; and the Influence of Religion. Drawn chiefly from the celebrated Work intitled Burton's Anatomy of Melancholy. 12mo. 5s. 6d. Boards. Vernor and Hood. 1801.

The work, from which this selection is made, is too well known to require any character from us. Those who would be repelled by the systematic arrangement, and the numerous quotations, of the original, may in this compilation enjoy the best passages of the author, collected in rather a desultory manner; and forming a volume which is laudably designed to promote the best interests of virtue and religion, and the truest happiness of mankind.

Art. 41. *A Compendious Medical Dictionary*, &c. By Robert Hooper, M. D. Second Edition. 8vo. 7s. Boards. Murray and Highley. 1801.

We noticed the former impression of this work in the Review, vol. xxviii. p. 461. (N. S.).—The present edition is considerably enlarged, and will be found to contain an useful nomenclature; especially since our worthy old friend Quincey is now become obsolete in so many respects.

Art. 42. *A Short Account of the Royal Artillery Hospital at Woolwich:* With some Observations on the Management of Artillery Soldiers, respecting the Preservation of Health. Addressed to the Officers of the Regiment, and dedicated to the Master General and Board

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of Ordnance. By John Rollo, M.D. Surgeon General, Royal Artillery. 8vo. 5s. Half Bound. Mawman. 1801.

The Hospital at Woolwich appears, from this account, to be conducted on an excellent plan, and with every possible attention to the comfort and benefit of the patients. Indeed, a system of active benevolence seems to pervade the whole establishment of the Royal Regiment of Artillery, which does infinite credit to the Board, and to the officers of all ranks.

Art. 43. *A Description of the Arteries of the Human Body*, reduced into the Form of Tables, by Addlphus Murray, M. D., Professor of Anatomy and Surgery at Upsal. Translated from the Latin, under the Inspection of James Macartney, Lecturer upon Comparative Anatomy and Physiology at St. Bartholomew's Hospital. 8vo. 5s. Boards. Debrett. 1801.

The convenience of Tabular arrangement, in the elementary parts of science, needs no explanation. The tables before us appear well adapted to the purpose of instruction, and will probably be found in the hands of most anatomical students.

Art. 44. *A Practical Essay on the Art of recovering suspended Animation:* Together with a Review of the 'most proper and effectual Means to be adopted in Cases of imminent Danger. Translated from the German of Christian Augustus Struve, M. D. 12mo. 3s. 6d. sewed. Murray and Highley. 1801.

This publication seems to contain a distinct yet abridged account of every useful fact which has been collected on the subject. After the laudable pains, however, which have been employed, by the Humane Society in this country, to diffuse a knowlege of the best modes of treatment, it would be superfluous to enter into much detail respecting the contents of Dr. Struve's book. We shall only remark that the translation appears to be well executed; and that, by the arrangement of the materials, a reference to any particular object of inquiry is greatly facilitated.

THANKSGIVING SERMONS.

Art. 45. Preached at the Cathedral Church of Winchester. By the Rev. John Garnett, A. M. Prebendary of Winchester, &c. 4to. 1s. 6d. Cadell jun. and Davies.

"Heart-felt joy being Virtue's prize," the preacher endeavours to make the national conscience feel light on the subject of the late war, by urging its justice and necessity, before he proceeds to compliment his countrymen on the unanimity and vigour with which it was prosecuted, and to congratulate them on the conclusion to which it is happily brought. This sermon is not so much an eulogy on the peace, as a justification of the war; from the retrospect of which, it is contended, we have no reason to shrink. Mr. G. thinks that a *tendency seems* to be indicated, of a progress towards the establishment of the peaceful kingdom of Christ.

Art. 46. *Reflections and Exhortations adapted to the State of the Times.* Preached to the Unitarian Congregation at Hackney. By Thomas Belsham. 8vo. 1s. Johnson.

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This is rather a political treatise than a sermon, and is not ill adapted to form a supplement to Mr. William Belsham's Observations on the Definitive Treaty. The preacher is animated, yet not violent; energetic, yet temperate and discriminating. His reflections are truly admirable, and tend to put us in good humour with our Country, our Constitution, and the Peace.

Art. 47. *The Prospect of Future, Universal Peace.* Preached at the Baptist Chapel, Taunton. By Joshua Toulmin, D. D. 8vo. 1s. Johnson.

An ingenious discourse, and in character with a minister of the religion of divine benevolence. Without endeavouring, however, to appreciate the precise amount of those Eastern figurative expressions, on which Dr. T. erects the doctrine of his sermon, we shall observe that, in a war singularly rancorous, extended, and bloody, we can perceive no symptoms of advancement towards the desirable event which he describes. We doubt not the tendency of Christian principles to ameliorate the world: but the contest, now happily terminated, so far from illustrating this truth, and proving that men are growing wiser and better, would rather incline us to exclaim, with the author of "Civilized War,"

"How long shall it be thus? Say, Reason, say,
When shall thy long minority expire?"

Art. 48. Preached at Mill Hill Chapel in Leeds. By William Wood, F.L.S. 8vo. 1s. Johnson.

A well drawn and affecting picture of the horrors and miseries of war in general, and of the last contest in particular; with consolatory reflections on the superintendance of Divine Providence.

Art. 49. *An Estimate of the Peace:* delivered at Newbury. By J. Bicheno, M. A. 8vo. 1s. Johnson.

This preacher does not contemplate the peace with unmingled complacency, for he pronounces it to be mortifying, hollow, and precarious; and he is of opinion that, if we have many causes for *rejoicing*, we have also many reasons for *trembling*. Mr. B.'s joy, like the drop forming the icicle, freezes as it flows.

Art. 50. *The only Security for Peace.* Preached at the Meeting-House of the Protestant Dissenters, Sidmouth. By Edmund Butcher. 8vo. 1s. Johnson.

The animated effusions of an amiable and pious mind, on the embrace of righteousness and peace, after their long separation.

Art. 51. *Reflections on War.* Preached at the Baptist Meeting, Cambridge. By Robert Hall, A. M. 8vo. 1s. Button.

A well-executed and consequently a very striking picture of the horrors and calamities which constitute the essence of war, and of its unspeakably grievous operation in subverting the happiness and virtue of mankind. A poet could scarcely have given to the description more force than it receives from the eloquence of this distinguished preacher; and we have only to regret that, however ready nations may be to subscribe to the justice of such reflections on the *termination* of a most sanguinary conflict, they rarely occur to check the

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the passions of men at the *commencement*. 'Real war (says Mr. Hall,) is a very different thing from that painted image of it which we see on a parade or at a review: it is the most awful scourge which Providence employs for the chastisement of men.' It is not only the parent of the most complicated and extensive misery, but it also 'reverses, with respect to its objects, all the rules of morality. It is nothing less than a temporary repeal of the principles of virtue.'

Of all the parts of Mr. Hall's sermon, however, we do not approve. What reason has he for ascribing the bloody revolutionary horrors of France, to a judgment hanging over it for the massacre of St. Bartholomew? Modesty, if not piety, ought to restrain us from such interpretations of the hidden motives of Providence. There was vice enough in the existing race of Frenchmen, to account for the violence and ferocity displayed towards each other at the breaking out of the Revolution, without recurring to the crimes of their ancestors. We concur with him, however, in rejoicing that our Constitution is preserved; as also in those observations on Charity with which this well composed discourse concludes; and we particularly unite with him in reprobating that sickly sensibility and affectation of feeling, which it is now become a kind of fashion to substitute for rational and active benevolence.

CORRESPONDENCE.

We apprehend that between us and *a Country Gentleman* there is no dissonance of opinion, on general principles: but respecting their application in the instance in question, we have differed from others, and may perhaps not altogether agree with our Correspondent. The question, however, is not now before us, and we must decline any farther discussion of it.

Questor has our thanks for his polite suggestions. The former of his two propositions has frequently occurred to us, and perhaps it would have been carried into effect if we could have found leisure for the undertaking: yet there are objections to it, of some weight, which we cannot state in this place.—With regard to the second, the adoption of it might be beneficial in the point of view in which *Questor* places it, but would be wholly foreign to our plan and incompatible with it.

The Letter from Edgeworthstown is received, and due attention shall be paid to it.

The *Juvenile Travellers* will probably take their passage in our next Monthly Packet.

An answer has been sent by the post to the letter from Drogheda.

*** In the last Review, p. 259. line 1. read *elaborate philological*. P. 323. l. 22. for '*Ill thank*' r. *I'll thank*.

☞ The APPENDIX to Vol. XXXVIII. of the Monthly Review will be published with the Number for September.

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APPENDIX

TO THE

THIRTY-EIGHTH VOLUME

OF THE

MONTHLY REVIEW

ENLARGED.

FOREIGN LITERATURE.

ART. I. *Voyage Pittoresque et Historique*, &c.; *i. e.* A Picturesque and Historical Tour through Istria and Dalmatia, composed, from the Itinerary of L. F. CASSAS, by JOSEPH LAVALLÉE. Ornamented with Plates, Charts, and Plans, designed and taken on the Spot by CASSAS, Painter and Architect, Author and Editor of the Picturesque Tour through Syria, Phenicia, Palestine, and Lower Egypt *; and engraven by the best Artists, under the Direction of NÉE, Engraver, and sole Editor of the Work. Imperial Folio. Paris. 1802. Imported by De Boffe, London. Price twelve Guineas in Boards.

THE inventions of Printing, and of its sister art Engraving, have given to modern travellers an inestimable advantage over those of antiquity: since by these aids they can not only entertain a greater number of readers with their descriptions, but can as it were transport them to the very scenes which they endeavour to describe. Places and monuments which deserve observation, whether in Italy, Greece, or Egypt, are thus submitted to the eye of the indolent and the infirm; and money to purchase such books is alone necessary to enable them to contemplate amphitheatres, temples, triumphal arches, pillars, and pyramids, without moving from their great chairs. When the painter and the engraver assist the historian or verbal narrator, a peculiar pleasure is derived from accompanying the tourist in his details; and, when the whole is executed with fidelity, the work may for ages be consulted with improvement: since, by strongly marking the vicissitudes

* See Rev. Vol. xxviii. N. S. p. 567., and Vol. xxix. p. 586. We have not heard whether this work be yet completed.

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of human affairs, it may vividly impress lessons of wisdom. Such undertakings as that now before us are honourable to the age and country in which they are projected and executed; and it gives us pleasure to find that, notwithstanding the horrors of the Revolution and the distresses of war, the arts are still in a flourishing state in France, and are still most liberally patronized. To this very superb and expensive volume, is prefixed a most flattering list of subscribers; at the head of which are seen *Bonaparte*, the first consul, together with his two *sleeping partners*, *Cambaceres* and *Lebrun*, *Maret*, secretary of state, and the *Council of State*, for 31 copies each: besides the other ministers, the constituted authorities, and the Generals of the armies.—Among the foreign princes, who are subscribers, are H. R. H. the Duke of York, and the reigning Duke of Brunswick.

The first four numbers of this work were announced in M. R. Vol. xxviii. N. S. p. 568. as containing plates, without letter-press. We have now the pleasure of receiving a complete copy; and, as it is probable that not many of our readers will have an opportunity of enjoying a similar satisfaction, we shall exert ourselves to afford them as much gratification as it is in our power to convey.

The volume consists of two parts: the first exhibiting the political history of Istria and Dalmatia, from the earliest records in the pages of antient writers down to the period of the treaty of Campo Formio, when that country was annexed to the dominions of the House of Austria: the latter detailing the tour of M. Cassas, which was undertaken to explore these classic regions. An Introduction precedes the whole; in which the editor observes that 'Monuments respected for ages, and of which the fragments yet load the surface of the earth with melancholy grandeur, are the tombs of nations, among which the philosopher in silent meditation speculates on the origin of their power, on the progress and decline of their genius, on the simplicity or corruption of their manners, on the stability or evanescence of their glory. The monuments of antiquity are the history of the illustrious dead; and, after twenty ages, they still read lectures to man, on the vices which degrade and on the virtues which immortalize him.' As there are few who are insensible to the force of local impressions, so there are few who will be inclined to controvert the truth of this remark. Dr. Johnson was of opinion that "the man was not to be envied, who could traverse with indifference ground which had been dignified by wisdom, bravery, or virtue; whose patriotism would not gain force on the plains of Marathon, or whose piety would not grow warmer among the ruins of Iona." The

traveller,

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traveller, who, with an amiable enthusiasm in literature and science, roams over the traces of fallen magnificence, and explores the fragments of departed greatness, must experience the most lively sensations; and those feelings are increased by the contrast, which he is often forced to draw between the MEN who must originally have erected those structures, and the *poor beings* who now only crawl and vegetate around them.

In these two points of view, few countries offer more curious and striking scenes than Istria and Dalmatia; a region which on one side displays the skeleton of the Roman Empire, and on the other a people degraded to an almost savage state. Here we contemplate the proud remnants of the masters of the world, there the obscure penury of a few ignorant tribes:—here we see the broken columns and pediments of palaces belonging to the Cæsars, there the smoky huts of the worthless Heyduks:—here we view the luxurious bath of the Roman Patrician, and there the filthy pallet of the Dalmatian boor. Thus, continues the editor, if we study the Antiquities, we call to our recollection the crimes and the errors of a great people: if we study the present inhabitants, we are depressed with scenes of misery and stupidity; and the heart sighs on finding man in all ages a stranger to happiness.

Such are the reflections by which we are prepared for accompanying M. CASSAS in his tour: but, before we actually embark with him, the editor entertains us with a sketch of the geographical and political history of the countries which we are about to visit.

Istria is a peninsula in the northern part of the Adriatic gulf; and, reckoning from Paris, it is situated between 11° 55′ and 12° 30′ of longitude East, and between 44° 55′ and 45° 50′ of latitude.

Dalmatia, including the number of small islands which belong to it, forms, with the contiguous parts of Hungary and Turkey in Europe, that district which by antient geographers was called Illyricum, Illiris, or Illyria. It is situated towards the Eastern shore of the Adriatic, and extends from 12° 10′ to 16° 40′ of longitude East, and from 42° 25′ to 45° 35′ of latitude: but its figure is very irregular; and though it is much larger than Istria, it would not measure so much in square miles as this statement might lead persons to suppose.

Of the history of these countries, little is known before the time of the Romans; who, irritated by the murder of their ambassadors, sent to Teuta, the queen-mother, to complain of the piracies committed by her subjects; then invaded Illyria; inflicted signal vengeance for this cruel breach of the law of nations; and, after having deprived the queen of her power, and

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received the city of Dyrrachium and some of the islands, to remunerate them for the expences of the war; proclaimed the rest of Illyria tributary to the Republic. From this event, its history is included in that of Rome; of which empire it now formed a part. We shall not, however, pursue the detail here given of the various fortunes of Dalmatia, under Augustus, Tiberius, and the succeeding Emperors: but, as Dioclesian was born in this province, and retired to it after he had thrown off the imperial purple, and as some stupendous remains of his magnificence still exist, we must not entirely pass over the sketch of his character which here occurs.

'If (it is remarked) education had refused to him the amiable virtues of a Trajan and the philosophy of Marcus Aurelius, nature had lavished on him, as on them, the qualities requisite for a ruler.—The memory of Dioclesian has been aspersed: but it is singular that he has never been accused of the only crime which may be clearly proved against him, viz. an indifference to his country; or rather a positive enmity towards it, for such in fact was his assignment of it to Galerius Cæsar, the vilest of men. How much to be pitied is that man, whose eyes, during the course of a long life, are never turned with tender emotion towards the place where they first saw the light? and how criminal is that sovereign, who, when elevated to a throne, does not cause the streams of his bounty to flow towards those citizens who were the companions of his youth! Dioclesian thought not about Dalmatia, till old age, infirmities, and misfortune, made him remember that he was a man before he was an emperor; and he came, in his distress, to seek an asylum in those regions which he had forgotten in the hour of his grandeur. This was his crime. To his native country, however, after having abdicated the empire and resumed the situation of a private citizen, he at last retired; and then he shewed himself greater than he had been on the throne. Hither he brought the same taste for building, which he had so much indulged during his reign; and he who had covered Nicomedia with circuses, palaces, and temples; who had surrounded the empire with fortresses; and who had erected in Rome those celebrated Baths, the very ruins of which at the present day excite our admiration; when he had relinquished the reins of the Government of the World, built the immense Palace of Spalatro, of which the walls, after the lapse of so many ages, are still standing, and form an area too vast for the city which they inclose. It was in that palace, the last of his works, that this man, truly great and heroical, starved himself to death, at the age of sixty-eight, to escape the poniards of his successors, whom he himself had raised to the summit of fortune.'

The character of Constantine obtains no partial delineation from the present writer. He is of opinion that this much extolled Emperor was governed merely by the love of singularity; that he embraced Christianity for no other reason than because his predecessors were Pagans; that he hated

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philosophy, because Trajan, Marcus Aurelius, and Antonine had been philosophers; and that he removed the seat of empire to Constantinople, less from resentment to Rome than because that city had enjoyed this honour for a thousand years.

As a component part of the Roman dominion, the history of Dalmatia is carried down to the lower Empire, and through the middle ages, till it fell into the hands of the Venetians, and lastly of the House of Austria; and the chief object of the editor, in relating the changes which this province underwent, is to account for the degeneracy of its present inhabitants. He supposes that the antient race of Dalmatians is entirely extinct; and that, by admixtures with Goths, Scythians, and others, they have been degraded to their present condition, which bears no feature of resemblance to men who once nobly contended with the Romans.

Passing over the account of the Heyduks, who live in the mountains and deserts, and who form one class of the present miserable inhabitants of this part of the globe, we shall exhibit a more pleasing, though still far from enviable, picture of the Morlachians.

'These people carry the virtue of hospitality to an excess. If a stranger brings with him the slightest recommendation, he is sure of being received by them as a brother; they not only lavish on him all that their house affords, but, if apprized of his coming, they meet him on the road with their horses and an escort; and on his departure they present him with provisions for his journey, accompanying him to a certain distance with their children and servants. The poor as well as the rich give the same warm reception to strangers; and the only difference consists in the value of the entertainment.

'This hospitality is still more actively exerted if the guest be their countryman. When a Morlachian arrives at the house of a Morlachian, the mother of the family, and her eldest or last married daughter, go before to embrace him; a favour which the stranger does not obtain; since custom requires that, on the contrary, the females should be concealed from his sight during his visit. A Morlachian is never under the necessity of begging. He enters his neighbour's house, sets himself down at his table, eats, stays as long as he likes, and never wearies the cordiality of his host. Having no anxious thoughtfulness for the morrow, they will consume in one day, with their friends and visitors, what would suffice for months; and it is not unusual on the road to see shepherds, farmers, and workmen, voluntarily presenting to the traveller their own daily provisions. They appear not to know what economy is, except in their clothes, where it is most ridiculously displayed. If they have to pass any dirty spot, they will take off their shoes to save them; and if caught in a storm, they will strip themselves of their coats and bonnets to prevent them from being wetted.

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'To generosity and disinterestedness, they add unusual fidelity in the fulfilment of their engagements. The word of a Morlachian is sacred, and there is no instance of its being violated. If he contracts a debt, and finds himself unable to discharge it at the appointed day, he always makes a present of nearly equal value to his creditor, merely as an acknowlegement for the delay: never failing afterward to repay the whole amount. Nor is their honour only apparent in matters of business; in their friendships they display the warmest enthusiasm. This sentiment, so noble and amiable, is with them a point of religion, and is consecrated by particular ceremonies. When a friendship is formed between two of either sex, they present themselves in the church, accompanied by their different relations; and there the priest blesses the union, which is from that moment inviolable. Women thus united are called *Potestrime*; men, *Pobratimi*. They are inseparable for the remainder of their lives: all is in common with them; and there is nothing which the *Pobratimi* will not share with his companion, and the *Potestrima* with her friend. The sacrifice of life often evinces the strength of these attachments. If a disunion take place between two *Pobratimi*, it is regarded as a public calamity, and as a signal of some national judgment. In antient times, indeed, such a breach was without example: but for two or three ages past, the intercourse of the Italians has changed the purity of their manners; and the introduction also of spirituous liquors having led to drunkenness and quarrels, the *Pobratimus* has not always been distinguished from another man.'

The resentments of these people, however, are as ardent and as unchangeable as their friendships; and we find that, where the rights of hospitality have not been invoked, the Morlachian is an expert and audacious thief. Some of the Morlachians belong to the Greek, and others to the Romish church; and in both the priest alike avails himself of their ignorance and credulity. Accounts are given of their superstitions, with the ceremonies which precede their marriages, and the subsequent wretchedness of the female; of their dress, manners, and mode of life; of which an idea may be formed from the picture of their houses:

'Their houses, or (to speak more properly) their cottages or huts, are entirely blackened on the inside by smoke, which rises from the fire made in the middle, and which has no way of escape but by the door. Their furniture is simple and clumsy. They are rarely so rich as to possess a bed; and they sleep on straw, with coarse coverings over them which they obtain from Turkey. The women invariably sleep on the bare boards, or on the ground; and it is not unusual for the whole family, after having supped around the fire, to fall asleep and pass the night where each had been sitting. In the summer season, they are fond of sleeping in the open air. They lodge with their cattle, and are separated from them only by a partition of reeds. The walls of their cabins are for the most part made of clay intermixed with straw. Instead of oil, they employ butter in their

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their lamps, which is thick and stinking. In short, their clothes, persons, and food, emit such a stench, that to strangers it is insupportable.'

Such is the state of society and manners, among the people inhabiting the country which it was M. Cassas's object to explore; and whither we are now to accompany him, by entering on the Second Part of this Volume, which is employed in detailing the particulars of his tour.

At the solicitation of a society composed of amateurs of the fine arts, M. Cassas performed the journey which is the subject of the remainder of the work, and to which the numerous plates refer. Leaving Rome, where he happened to be when the plan was proposed to him, on the 10th of May 1782, he proceeded to Ancona, embarked at Pesaro, and with a favourable wind reached Venice on the 17th. Here the childish ceremony of the Doge's marriage with the Adriatic (a puerility of which the French have taken good care that the Venetians shall not be guilty in future,) affords him an opportunity for indulging his ridicule. Of the city, however, he does not attempt a description. After having associated with himself a few Frenchmen and Milanese, who were charmed with the project and agreed to accompany him in his voyage, (which he purposed to prosecute to greater extent than the original design of his employers embraced,) he freighted a small felucca with provisions and other necessaries, and sailed on the 27th of May. On the 29th at day break, they came in sight of the coast of Istria, and in the evening entered the port of Trevigno, or Rovigno, a small city situated on a rock in a peninsula on the western coast of Istria. At this place, which is elegantly built with stone, and contains a magnificent Gothic cathedral, constructed after the same design as St. Mark's at Venice, the travellers stayed only a few hours; and, re-embarking, skirted along the coast in order to reach Pola: the approach to which is obstructed by rocks and small islands, though the road, at the bottom of which the city stands, is spacious, commodious, and so well sheltered that vessels are safe in the severest storms. On entering the harbour of Pola, the eye is attracted by the sight of a magnificent amphitheatre, the most entire and beautiful which antiquity has bequeathed to us. The majesty of this colossal pile, the pleasing verdure of the shores which it seems to crown, the calm of the sea which almost washes its walls and reflects its stupendous image, the religious veneration which the hand of time impresses on edifices that have triumphed over the efforts of ages, all contribute at this view to excite in the mind those mingled sentiments of

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pleasure and melancholy, which it is extremely difficult to delineate

After having landed at Pola and undergone an examination at the office of health, the travellers proceeded to investigate this prodigious building. It is described (and the account is assisted by several beautiful engravings) as being three stories high, each consisting of 72 arches, or of 216 in all. Only the shell remains, with four projections or buttresses at the four angles of a supposed square, which distinguish it from all other edifices of the kind, and which render the age of its erection and the name of its architect extremely dubious: but at whatever period it was built, Pola must then have been the scene of festivity and pleasure; and the loud acclamations of the people resounded within these spacious walls. 'Mark, however, the changes which time produces. Now all is silence and melancholy; yet how truly eloquent is this solitude! It seems to read us a lecture on the history of Empires. All the gaudy magnificence, and all the cruel spectacles, which it displayed, have disappeared, and only the naked and mouldering walls without a name are left as a lesson to Ambition.'

The present inhabitants of Istria, so far from attributing this amphitheatre to the Romans, assign it to the age of chivalry and romance. As the Welsh call the scite of an amphitheatre in Monmouthshire *, Arthur's round table, so the modern Istrians denominate the amphitheatre at Pola, *Orlandina*, or the House of Roland.

Pola likewise possesses various other monuments, the inscriptions on which *Spon* has faithfully copied; together with a temple dedicated to Augustus, of the Corinthian order; and a triumphal arch in good preservation, which now forms one of the city gates, and is called *Porta Aurea*. It was erected by a Roman lady named *Salvia Postuma*, in honour of her husband *Sergius Lepidus*.

At this place it was discovered that M. Cassas and his companions were not suited to each other. Wisely, therefore, resolving to part, they embarked; and, sailing by Pirano, they arrived at Trieste on the 1st of July, and there separated. Here our ingenious traveller was very politely received; and here he found other persons who possessed a taste more congenial with his own. With these gentlemen he proceeded, after three days' repose, in the farther execution of his project: but only one of these companions attended him through the journey. Without particularly entering into his description of Trieste, however

* See Coxe's Tour in Monmouthshire, Rev. Vol. xxxvii. N. S. p. 113.

amusing

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amusing and accurate, and which is accompanied with some beautiful views, we shall glance at his picture of the inhabitants; who are said to resemble the Italians less than the people of Carniola: in which country, this city is placed by most geographers. Living in the vicinity of enormous mountains, capped with eternal snow, they possess the strong and vigorous constitutions of mountaineers, and are in the habit of passing without inconvenience from the extremes of cold to those of heat. The adjacent country is represented as excessively fertile, and rich in natural productions, as well as highly picturesque; while the sea is not less liberal in supplying the wants of man. The most striking feature of Istria, however, is the beauty of her forests, which supplied the Venetians with timber for their marine: but their beauty is more than counterbalanced by the insalubrity which they occasion. Thus, in most situations, good and evil will be found mixed up together.

In sailing a second time towards Pola, M. Cassas touched at Citta Nuova, a little town on the then Venetian territory, in order to pay his respects to his friend the bishop, and to procure recommendations to the learned in Dalmatia. Passing by Rovigno, he arrived at Pola at six in the evening. Without staying long here, he next visited Castro Nuovo and Fiume; and quitting the latter place on the 11th of July, having first taken leave of two of his companions, he bent his course towards the island of Veglia or Veggia, but was disappointed at not finding it answer the description which the French Encyclopedists have given of it. In mentioning the quarries which it contains, and the nature of the marble, the editor takes occasion to introduce an opinion of the Abbé *Fortis*, that the Dalmatian islands are the melancholy fragments of a country formerly shivered by one of those convulsions which this globe has repeatedly experienced.

Voyagers in the Adriatic are subject to a variety of perils. M. Cassas and his companions had encountered a violent storm, and, in coasting along its eastern shore, they very narrowly escaped being destroyed by a band of pirates who infested the rocks, and who plundered their vessel while they were concealed on shore. Tempted by the coolness and beauty of the night in these regions, they preferred it for their excursions, and thus subjected themselves to the attack of these lawless and sanguinary wretches: but experience taught them to be more prudent in future, and they sailed afterward in the daytime. Not particularly to mention what is related of the snails of the fertile isle of *Uglian* or *Grosso*, which were delicacies at the Roman tables, according to Pliny and Varro, we shall next

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next announce their arrival at the city of Zara on the Dalmatian coast: to which place some attention is deservedly paid. Its public buildings are magnificent; and its churches, &c. possess some good paintings. To recompense us for reading the dull catalogue of them, we are presented with this most curious information; that the devotees of Zara have been so fortunate as to obtain, inclosed in a rich case, the entire body of old Simeon, the Jew, who chanted in the temple, *Lord, now lettest thou thy servant depart in peace*, &c. How, indeed, old Simeon came here, we are not informed: but the priests and the people assert it to be the body of the true Simeon, and no counterfeit; and he who does not believe must be an incorrigible heretic,

Much regret is expressed by M. Cassas, on the destruction of Roman antiquities at Zara and in its vicinity; particularly at Asseria, since these remains probably contained inscriptions which might have elucidated antient history. He hopes that this and other districts of Dalmatia will be sedulously explored by antiquaries who do not regard labour and expence, and that governments will aid them in these researches. Owing to the culpable avarice of certain amateurs, who refused to pay the inhabitants, for having assisted them in getting to the shore some curious fragments the people in general are more disposed to destroy than to make discoveries of antiquities.

The course of our travellers was still among the Dalmatian isles; and the striking variety of prospect which they present is thus described:

'Some of the isles, which form this Archipelago, are sandy and barren, and so completely burnt up by the rays of a scorching sun, that they perfectly resemble the deserts of Africa; others are clothed in the most brilliant vegetation, shaded with trees, enamelled with verdure and flowers, recalling at every moment to the imagination all that the poets have sung of Tempe's vale;—while others, again, consist of mountains which stretch their enormous bases to the very edge of the sea, and, with intervening valleys, extend their blue summits to the horizon. Here, amid the miserable huts of people little better than savages, we perceive the proud and solitary remains of structures erected by the conquerors of the world; and there, large pieces of stagnant water, the gloomy surface of which reflects the dark masses of immense forests: while land, sea, and air, are filled with birds of various kinds. At remote intervals, a few flocks are seen, and occasionally a labourer, a monk, or an officer of police: but rarely is a man to be found under this sky, though it is so truly enchanting. Such is the faithful picture of a scene always moving and always interesting, which passes before the eyes of those who navigate these coasts.'

Sebenico,

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Sebenico, the next place which M. Cassas visited, is more strongly fortified than any town in Dalmatia. Next to Zara, it is desirable as a place of residence; and it is inhabited by many noble families, whose houses are rich and elegant. The cathedral is noticed on account of its singular marble roof. Here a very ludicrous custom still prevails (i. e. in 1782, but many changes have happened since) of choosing at Christmas a king of the city, whose power and dignity exist only fifteen days. This ephemeral monarch was formerly elected from among the respectable inhabitants, but now they decline the honour, and he is selected from the dregs of the people. During his short-lived reign, he is in many respects treated as a sovereign: but, after fifteen days, his pomp and homage are at an end; and his Majesty, despoiled of his crown and robes, quits his palace and returns to his hut. While the editor properly ridicules this practice, he sagely hints that it may have its use as a picture of the instability of all human grandeur. Another singular custom is mentioned, which, though the writer modestly refuses to relate it in French, is sufficiently explained in Latin.

In his way to Scardona, M. Cassas remarked, on a bank between two rivers, some Roman remains; among which were a Mosaic pavement and the ruins of a temple. He directed his visit to this last mentioned place, however, not so much for the sake of antiquities, as to see and take drawings of the cascade of the Kirka, the magnificence of which is only surpassed by the falls of Niagara, and perhaps even these do not exceed it in beauty. Our traveller could not trace this river, on which there are five cascades, to its source: but that which he beheld and designed is the most noble and striking. We cannot give the copper-plates; one exhibiting a distant and the other a nearer view of this series of waterfalls (as it may be called): but we shall transcribe the author's florid description, which may assist our readers to sketch the scene in imagination:

'As the narrow valley, through which the Kirka flows, sinks diagonally to the right, the mountains, which hem in the two shores, appear to unite behind the cascade, forming one half circle, to serve as a base to the vast theatre of this hydraulic scene.—The tufted shrubs, the willows, and the poplars, embellishing the fore-ground, and shooting up on the banks or terraces which run parallel with the edges of the rocks over which the waters of the cascade are precipitated, prevent the eye from perceiving the course of the river before it reaches the fall; though this is pointed out by the gradation of colours and tints of variegated light, or rather by a species of refulgent vapour which the transparency of the water, reflecting the celestial blue, throws horizontally on the bottom of the mountains.

'Beyond

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'Beyond the dazzling verdure of these trees and shrubs, grouped with elegance and scattered in profusion on the immense and rugged sloping banks which cross the valley throughout its vast extent, we see enormous hills piled on each other; whose unequal surface, barrenness, and naked blueness, exhibit a sublime contrast to the vigorous and brilliant verdure in the front of the picture. Towards the left of this glacis, and on the most elevated of its rocks, genuine devotion has raised the solitary roof of a small and humble oratory. The aspect of this little chapel is calculated to inspire the heart of a philosopher with sentiments of true piety; since this is a place so well calculated for man to adore the God of the universe. The great phænomena of nature are the first apostles which were appointed to proclaim the divinity.—It was not the hand of man which assisted this river to surmount the rocks that seem to conspire to oppose its current. Art, in order to decorate the garden scene, may unite together the little streams over which the timid Naiads are supposed to preside: it may confine them in basons of marble, and pour them over shells of alabaster: but it is God alone who can command this river to force itself through the massy thickness of these trees and bushes, of which the umbrageous front conceals the long chain of rocks so fruitlessly disputing its passage. This immense body of waters seems to come down from the summit of these groves, to roll their light foam on the vaulted roof of this forest, and to spread out their billows, sparkling with light, on the deep curtain of the mysterious woods. On a sudden, they lose themselves, and sink into the dark profound of this wild *dodona*. If we direct the eye to the left of this sublime scene, there we see the whole river (as it should seem) disdaining to call back that multitude of streams which had deserted from it, and which, meandering through the immense valley, appear obliquely to furrow the verdant carpet which opposes its course; and collecting its full strength, it descends in all its majesty down the enormous steps of its savage capitol, leaping from the first to a second, from a second to a third. The moving surface of the stream obtains, also, from the velocity of its fall, a polish that rivals the purest crystal; rounding itself on the angles into long steps, formed by the hand of nature, and resembling at a distance enormous silvered cylinders. At the bottom of the first three steps, the reunited tops of some trees, the stems of which are hidden by the masses of objects more nearly drawn together in the fore ground, cut the cascade by a line of verdure extending its whole breadth. As the river approaches, the sheet of water spreads itself still more; a terrace of an horse-shoe form makes its Colossal projection over the abyss below: here the waters lose all restraint, and no more opposition is made to their impetuous course. The immense volume of their unfettered waves embraces the noble extent of the long and massive terrace; the earth trembles at a distance under the pressure of their fall; convulsed with the shock of waters, the air vibrates and groans! Magnificent fall! horrible sound! Our senses are inadequate to its sublimity; the ear suffices not to hear it, the eye wants power to behold, the heart to feel, and the soul to admire.'

Doubling

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Doubling the Eastern point of the isle of Bua, M. CASSAS soon came in sight of Spalatro, which is the key of Venetian Dalmatia; and his attention was attracted by the maritime façade of the palace of Dioclesian, as well as by the very noble and picturesque scenery which forms the back ground. As this imperial palace at Spalatro (in Latin *Spalatum*, corrupted from *palatium*, so that the place derives its name from the building,) is one of the noblest fragments of antiquity in Europe, and as little more than its outside walls and colonade remain, (the inside being occupied by modern erections,) M. CASSAS, or his editor, undertakes to give an idea of what it was when it was inhabited by Dioclesian. Its shape is that of a parallelogram, 630 feet long by 510 broad, with the principal front towards the sea; adorned with a noble colonade, in good preservation, consisting originally of fifty pillars, of which forty-two remain. This colonade formed a gallery twenty-five feet broad, running the whole length of the building; and behind this gallery (*dans le double*), were the apartments chiefly occupied by Dioclesian himself. At each angle of the palace, was a square tower; two of them being *four* and two only *three* stories high. A portico or colonade ran along the inside of the walls, facing to the north and the west, only interrupted by the grand entrances, behind which were the stairs leading to the principal lodging rooms, or bed-chambers. On entering the Porta Aurea, a large street presented itself to view, consisting of a vast portico, which led to the peristile of the palace, properly so called. This street was intersected at right angles, nearly in the middle, by another street, formed in the same manner with pillars, and running from east to west. Thus, if we approached by the Porta Aurea, or golden gate, we should have on the right and on the left two noble piles of buildings, of equal size, but differing in internal distribution. Those on the right were designed for the women, and those on the left for the principal officers in the Emperor's service.—Passing beyond the cross street, we come to a superb colonade, terminated by the steps at the front of the pediment; under the colonade is seen on one side the temple of Esculapius, and on the other that of Jupiter, or more probably of Diana. The portico at the entrance of the Emperor's apartments was supported by four pillars, and led to a circular vestibule, lighted from the top, and decorated with statues. This vestibule again opens into the grand hall of the palace, which measured 95 feet by 75: the roof or cieling supported by six immense pillars on either side. This great hall was styled, by the Romans, the Atrium.

The writer then proceeds to particularize the distribution of the other parts of this vast palace, and illustrates his

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his explanations by a ground-plan of the whole: but, as he must have been often guided by conjecture in this undertaking, we shall excuse ourselves from following him farther into the detail. We are not sufficiently acquainted with the private life of the Romans, to arrange the disposition of their apartments.

We must omit also the explanations of various inscriptions and bas-reliefs, in order to accompany the voyager to the end of his tour.

M. Cassas left Spalatro to visit Salone, a place only four miles distant, where Dioclesian was born, and where he resided during the building of his palace. Its present state of ruin and desolation, and especially the confusion in which the sepulchral monuments lie, excite reflections on the dignity of man, and on the immortality of the soul.—Hence we attend him to the great cascade of Cettina, or *Titurus*; the waters of which, being the issue of a subterraneous river, flow, or rather are dashed from rock to rock, in a country singularly wild, broken, and picturesque, and yield trout which were celebrated in the time of the Romans. This cascade, it is observed, bears no resemblance to that of Scardona, or Kirka, above described. Here every thing is terrific and horrible. 'The gloominess of the deep channel through which the waters rush along; the blackness of the abyss into which they precipitate themselves; and the sterile nakedness of the enormous rocks piled perpendicularly one on the other, to a most tremendous height; seem to exhibit the remains of a rebellious effort of the Titans against the Gods; and to give an idea, not of the reign of Nature, but of that of Chaos.'

Towards the middle of July, M. Cassas, fatigued by continued exertions, meditated a return. Having, therefore, gratified his curiosity at Cettina, and at the fortress of Clissa, he came back to Spalatro; where he remained a few days to rest himself, and to make his acknowlegements for the civilities which he had received from the men of learning and others in that city. On the 24th he embarked on his return to Trieste, and to Venice. He touched again at Pola, and staid there some days, in order to finish his drawings of its antiquities; and on the 10th of August 1782, he and M. *Grapin*, the ingenious companion of his voyage, arrived at Trieste. In the neighbourhood of this last mentioned city, his active pencil was employed in sketching the romantic chateau of Lueg or Predjama, the castle of Novoscollio, and the Grotto into which the Ruecca precipitates itself. At the end of the month he returned to Venice and to Rome, where he arranged that rich collection of drawings which is here presented to the public.

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It is impossible not to admire the extreme activity of M. Cassas: who, in so short a space of time, visited so many places, and executed such a number of designs; and while we are disposed to offer every tribute of praise to the indefatigable perseverance of this ingenious artist, we cannot but admire the superb manner in which his labours are exhibited to the world, and acknowlege the abilities of the editor or compiler of the narrative. *Sixty* plates, most beautifully engraven, enrich the volume: but we have extended this article to so great a length, that we must not farther protract it by an enumeration of the subjects which they exhibit.

We need scarcely remark that the editor has availed himself of the works of *Spon* and *Fortis*, since he very ingenuously makes his acknowlegements: but we must observe that he has sufficiently manifested his own erudition and taste; and all who peruse this volume will own themselves greatly indebted to M. Cassas and him, for so large a share of instruction and entertainment.

Art. II. *Traité Théorique et Pratique*, &c. *i. e.* A Theoretical and Practical Treatise on the Culture of the Vine; with the Art of making Wine, Brandy, Ardent Spirits, and simple and compound Vinegar. By M. Chaptal, Minister of the Interior, &c. the Abbé Rozier, Member of several Academies, &c. and MM. Parmentier and Dussieux; the former, Member of the National Institute; and the latter, of the Agricultural Society of Paris. 2d Edit. 2 Vols. 8vo. Paris. 1801. Imported by De Boffe, London. Price 15s. sewed.

The history of an elegant plant, which, under the direction of man, has contributed to his enjoyment, and more or less has influenced his character and institutions, cannot fail to interest the generality of readers. In a country, especially, in which the vine has long formed an object of favourite culture and of commercial resource, all important information concerning it will naturally be received with eagerness. Among the mass of French onologists, *Olivier de Serres* and *Maupin* merited and obtained the suffrages of their countrymen: but it cannot be denied that even the language of the former has become nearly obsolete; and that the latter, though he pointed to much consecrated abuse, and suggested wholesome reforms, attempted to establish positions which experience has proved to be untenable: while neither could avail himself of those lights which may now be derived from the study of chemistry and the physiology of vegetables. Hence, no doubt, the rapidity with which the first edition of the volumes now before

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before us has disappeared, and which has precluded all leisure for correction or alteration in the course of a second impression *.

We learn, from the introduction, that M. Dussieux, who arranged and extended the posthumous notes of the celebrated Abbé Rozier, collected from the printed and manuscript materials of his deceased friend all that portion of the work which relates to the culture of the Vine, the requisite apparatus of the wine cellar, and the practical details of distilling brandy; that M. Chaptal, under the modest title of *essay*, has exhibited a complete system of Wine-making; and that M. Parmentier, whose researches have been uniformly directed to objects of utility, has not disdained to teach the most approved methods of obtaining Vinegar.

The following leading doctrines of the Abbé Rozier are ably discussed and illustrated in the sequel:

'In order to obtain a salutary and desirable wine, which may bear carriage by sea, no trouble must be spared to ensure the maturity of the grape; since, in this state, it abounds with the mucous saccharine principle, that only genuine element of the spirituous quality and flavor of wine. Promote the ebullition of the first fermentation; and, at the critical moment, remove the liquor from the vat, and carefully prevent the evaporation of the superabundant air and oxygene.'

The preliminary observations will be found highly worthy of perusal; yet we must be allowed to question whether the present practice of vine-farming in France, with all its imperfetions, (and they are many,) be really inferior to that of former periods. The eulogy on English agriculture would have afforded us more sincere satisfaction, had we been conscious that it is altogether consistent with fact: but the extraordinary produce of some virgin lands forms no criterion of the general state of husbandry in a country; whereas the average returns throughout England are, we apprehend, extremely moderate; and the routine of old practices reigns triumphant, with an expenditure of animal strength that is altogether inexcusable. In many districts, the winnowing machine, so common on the north side of the Tweed, is unknown; and Berwick may now give lessons to Norfolk.

In chap. I. we meet with some interesting and authentic notices relative to the history of the vine in France. Its total extirpation, in consequence of an order from Domitian, and its partial destruction under Charles IX. are recorded in the

* We state this fact on the authority of the publishers. See the advertisement on the back of the cover.

language

language of merited censure: 'Though,' continues the writer, 'the knowlege of two centuries might have diffused sound principles of political and rural economy, we find Lewis XV. in 1731, issuing a prohibition against new vineyards.—But why have recourse to constraint? why, for ever, discourage the cultivator, and prevent him from turning his fields to the best possible account, that he may ease the burden which weighs him to the ground? Surely he knows the nature of his soil better than others,—statesmen not excepted.'

In this chapter, also, the lover of claret may *freely indulge* in a succinct and well appreciated statement of the most noted varieties of his darling beverage; and he may, perhaps, derive no small comfort from the reflection that *Medoc*, *Grave*, &c. of prime quality, may be more easily procured in London than in Bourdeaux.

In a note subjoined to p. 11. M. ROZIER, or his editor, adverts to the former existence of vineyards in England; and, like most French writers, he makes very free with British names; Chipping-Norton being converted into *Lhippin-Norton*, Madox into *Medoc*, and the Hon. Daines Barrington into a *Dean!* (*le Doyen B.*) This last mistake reminds us of *la Derniere Chemise de l'Amour* (*Love's Last Shift.*)

The 2d chap. is chiefly of a statistical complexion, and exhibits, in a series of tables, the average expence of labour per acre (arpent) of vine ground, and the amount of net produce, in different parts of the country. To these are annexed two particular statements; the first, of the quantity of wine, brandy, *liqueurs*, and vinegar, exported from France in 1778; and the second, the amount of the same articles exported towards the beginning and end of the 18th century. Though such tables are unsusceptible of analysis or abridgement, they become highly interesting in an economical point of view. From the text, we may collect that, in the management of wine crops, the quantity of the produce is increased at the expence of the quality, and *vice versa*; that, in France, the monks possessed the most extensive and most productive vineyards, yielding, usually, from nine to twelve per cent.; and that the annual home consumption and the demand from abroad would require two millions seven hundred and forty-three acres allotted to the vine alone, instead of one million six hundred thousand, the present number. The late Mr. Hume, if we rightly recollect, somewhere insinuates that France will become impoverished in proportion to the multiplication of her vineyards. This we would neither affirm, on the one hand; nor would we presume to set limits to such multiplication, on the other: but we would plead in behalf of the operation of that enlight-

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ened policy, which, when it removes restraints, allows the quantity of produce to be regulated by the demand.

Chap. 3 & 4. As the *physiology* of a plant is not the least important part of its *natural history*, these chapters should have formed only one, or the fourth should have been intitled, *continuation of the same subject.* In the course of the third, a plain and accurate description of the vine is followed by some curious instances of the great size and age to which it is capable of attaining, when allowed to shoot freely in a favourable situation. Strabo makes mention of some stems, which two men could with difficulty embrace.—*We may see*, says Pliny, *at Populonium, a statue of Jupiter, made of one piece of vine, and which, after a lapse of ages, betrays no symptoms of decay.* In another place, he speaks of an individual plant which existed during six hundred years! At this day, the vine is known to shoot into enormous dimensions in some parts of Africa; and Miller, in his Gardener's Dictionary, relates that vineyards have subsisted, in certain districts of Italy, without renewal, during three centuries.

The Abbé Rozier's visionary scheme of settling a correct French nomenclature of the varieties of the vine is explained and confuted, rather with tedious minuteness, by his editor; who suggests, in his turn, the more feasible plan of botanical missions to different quarters of the vine countries. The catalogue of the more common sorts, accompanied with neat engravings by Hulk, will be found abundantly accurate for the purposes of popular reading: while to those who are unacquainted with the history of the currant, we would recommend the perusal of the text and note of pages 188—194.

Under the article *Physiology of the Vine*, some of the most important laws of vegetation are briefly, yet comprehensively, sketched: the anatomical description of the vine, and the functions assigned by nature to its different parts, are likewise detailed with much simplicity and precision: but the limits of our plan necessarily preclude an entire translation, and the matter is already too much condensed to bear additional pressure.—We beg leave only to offer one remark; viz. that, though the regular circulation of the vegetable sap is here assumed as a fact, we much suspect that it yet remains to be proved.

The 5th chapter, *on the Culture of the Vine*, occupies nearly one half of the first volume, and is divided into six sections; the first three of which treat of the proper soil and climate, preparation of the ground, choice of stocks, modes of planting, pruning, propping, dressing, manuring, &c. The accidents and diseases, to which the plant is liable, are particularly

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cularly considered in the fifth. The rearing of the vine on walls, and the method of preserving the grapes, conclude this part of the subject.—A bare enumeration of the important ideas and processes, exhibited under these titles, would lead us beyond our due bounds. We must, therefore, be contented hastily to trace a faint outline.

In sect. 1. the Abbé ROZIER successfully combats the prevalent notion that the vine will thrive in soil destitute of moisture; and, among other facts, he appeals to the practice of irrigation at Ispahan and Teheran. At the latter place, though situated in lat. 38, the cold of winter is so intense as to compel the husbandman to bury his vines. The author is fond of ascribing much of the influence of climate to the nature and disposition of the strata under the surface: but, without following him in this *dark* walk, it may suffice to note that, in the southern departments of France, the vine succeeds best on volcanic grounds, and in the sand of decomposed granite, when blended with mould and a small proportion of aluminous earth;—that its favourite habitation, in the midland districts, is slaty shistus, and that species of calcareous rock of which the stratification is easily deranged by exposure to the atmosphere;—and that, universally, that soil is the best which is most readily percolated by water, and retains a very small portion of moisture. A mixture of quartz, flint, or coarse gravel, is reckoned highly beneficial. It is also worthy of attention, because confirmed by experience, that wherever the fig, almond, and peach trees, yield good fruit without the aid of grafting, especially on gently sloping hills, there the vine will prosper.

Much valuable instruction concerning the most approved methods of planting a vineyard is conveyed in the second section: but we cannot transcribe the whole, nor do we mean to present such important and well connected precepts in a mangled form.

In the course of section the third, we find the relentless Abbé applying a rude hand to the graceful festoons of Italy and Spain; and yet, if profit must be preferred to beauty, reason will approve the blow. With respect to staking, propping, cutting, &c. the reader will here find a system of management explained with perspicuity, and adapted to the various exigencies of soil and climate.

It appears, from section 4th, that the vine is extremely susceptible of receiving particular qualities and flavours from manure, the wild plants in its immediate neighbourhood, the smoke of pit-coal, &c. We are even assured that the celebrated *Rouelle* frequently analyzed, in the presence of his pupils, the wines of Annis, (a maritime district, in which the grapes

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hang on the ground, and sea-weed is used as manure,) and uniformly detected a considerable portion of muriate of soda.—A more permanent flavour, the genuine *goût du terroir*, is derived from the nature of the soil.

The subject of the fifth section would have been introduced with more propriety in chap. 4th: but, wherever placed, it deserves the serious attention of the vine-grower. Among the common enemies of the vine, the snail holds a conspicuous rank; and some curious notices of its economy afford an agreeable relief to the didactic strain of the treatise.—Grafting is particularly recommended, and minutely explained by *Beffroy*; and the defects of existing practices are exposed without reserve.

For the sake of those of our countrymen who grow vines on their walls, we intended to have extracted hints from the concluding section of this volume: but we have already devoted so much room to the preceding parts, that we must refer them to the original.

Though the second volume of this valuable work yields not to the first either in size or importance, two reasons induce us to notice it in a more cursory manner; namely, our previous account of M. CHAPTAL's essay *, and the impossibility of conveying distinct notions of vessels and machines, without references to the plates which accompany the descriptions.

We highly approve the reasons assigned for preferring casks of good oak, in the form of truncated spindles, like those which are common in Spain; and we admire the scrupulous nicety with which the causes of the *taste of the cask* are investigated, and the proper preventives and remedies prescribed. Yet we are not unwilling to descend with our instructor from vessels of huge capacity, to the manufacture of hoops, bottles, bungs, and corks. The thoughtless and the proud may smile or frown: but surely an author, who professes to treat of an extensive subject, is not the less respectable, because he pursues it through all its details. Brewers and butlers, avail yourselves of the Abbé's condescension, and your masters will thank you for your attention and wisdom!—We cannot doubt as to the efficacy of the calking prescribed for leaking tunnels, but we apprehend that it may communicate a disagreeable flavour to the liquor.

The reflection, that more harm than benefit results to society from the use of ardent spirits, has in some measure repressed the eagerness, with which we should otherwise have perused the author's treatise on the distillation of brandy. Yet, if

* See Appendix to vol. xxxiii. of the New Series.

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the evil must exist, the more pure and genuine spirit is to be preferred to that which is counterfeit; and, in this point of view, the labours of a scientific writer may be beneficial. —The Abbé R. first explains the common alembic, and strongly reprobates the want of tinning. The stills of *Richard*, *Beaumé*, *Moline*, &c. next pass under review, and a candid comparison of their advantages and defects is instituted. A considerable quantity of fuel, it appears, might be saved, by a more judicious construction of the furnace, and by conveying the heat, in a spiral direction, under the vessel.

Section 2d explains the best construction and distribution of a distillery, and illustrates the leading topics by an account of the large and complete establishment of the brothers *Argand* at Colombiers, in Languedoc.

In sections 3d and 4th, we meet with many pertinent strictures on the present modes of distilling in France: but we cannot approve municipal interference in any trade, because knaves are not to be checked by a multiplicity of regulations, and the fair dealer should not be subjected to trammels.

The principal merit of the fifth section consists of an explanation of *Hypacie*'s hydrometer, as improved by *Beaumé* and *Perica*, and of *Bories*' areometer, with suitable references to the plates.

M. PARMENTIER's memoir on vinegar should next engage our attention. As it forms a very valuable part of the work, we have to regret that its author has so anxiously studied conciseness; and the rather because *Demachy*'s treatise, to which he refers for more ample information, is not accessible to every reader. The principal requisites in the formation of good vinegar, according to M. PARMENTIER, are, contact with atmospheric air, a temperature not exceeding 18 or 20 of Réaumur's thermometer, the addition of some extraneous vegetable matter to promote the acetous fermentation, and wine abounding in alcohol.—The most simple and least costly method of preserving vinegar, for common domestic purposes, is to cork it up in glass bottles, and to allow them to remain for a quarter of an hour in boiling water; after which, their contents may even be exposed to the air without injury, and will keep sound for some years.—Vinegar adulterated with pimento, or other hot vegetables, will be saturated with 24 grains of potash; whereas, in an unsophisticated state, it will require 60 grains of alkali. The presence of sulphuric acid may be detected by the smell, when the liquor is poured on live coal; and a white precipitate of silver will reveal an addition of the muriatic acid.—Meat of all kinds may be preserved fresh for several days, during the extreme heat of summer, by allowing

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it to macerate in curdled milk; at the same time that it acquires a superior delicacy of flavour, and is rendered more easy of digestion.—The sprinkling of vinegar on the floor will more effectually remove infectious odours from a room, than burning it on a heated shovel, as is the common practice.—Such are a few of the many useful domestic hints which may be borrowed fom this ingenious little essay, of which we must now take leave.

On the whole, a careful examination of these volumes has afforded us no common satisfaction. Though, in order to avoid a few repetitions, we might have suggested a different arrangement of the materials, we consider the work itself as pre-eminent in its kind; and we can almost venture to predict that its publication will excite an ardor for rational improvement in the vine countries of Europe.

The spirit of the amiable PARMENTIER animates the concluding paragraph; and with it we shall close this article:

'Recollect, ye proprietors, that your servants are men; and that for you they bear the heat and burden of the day. They, poor fellows, must toil for an inadequate reward, and know no better beverage than small tart wine, from one end of the year to the other. Is not this misery enough? Or can you reasonably expect steady productive labour from scanty sustenance? Ah! Squeeze not, then, your vintage to the dregs,—reserve, at least, the last small portion for your drudge,—or, if this be too much, and you have any heart, withhold not from him the cheap but wholesome draught which we have just taught you to prepare.'

Several plates, representing the different sorts of vines, &c. illustrate these volumes.

ART. III. *Histoire de la Destruction des Republiques Démocratiques*, &c.; *i. e.* A History of the Destruction of the Democratic Republics of Schwitz, Uri, and Unterwalden. By HENRY ZSCHOKKE, National Prefect of the Canton of Basle. Translated from the German, by J. B. *Briatte*, Secretary of Legation of the Helvetic Republic, at Paris. 8vo. pp. 327. Paris, and Berne. 1802. Imported by De Boffe, London. price 5s. sewed.

THE foreign presses do not often present us with a volume so instructive and interesting as the present. The author is an inhabitant of that country, to preserve the glory of which is the object of his labours; and he appears intimately conversant with the characters, measures, and scenes which are the subjects of his work. Our attention has been frequently drawn to these little cantons, but we have never met with a guide who

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was apparently so well informed and faithful. We had flattered ourselves that we had a tolerable acquaintance with the happy and estimable sequestered shepherds of the Alps, their government, characters, and habits: but M. ZSCHOKKE has convinced us that we had many additional important particulars to learn, and which his candid and authentic pages impart to us. If, in his details, the Alpine tribes be exhibited as mere human beings, sharing in the imperfections of their species; if the imagination be less gratified and enthusiasm less excited than in other representations; the figures are more within nature, the eye dwells longer on them, and the solid if less intense pleasures inseparable from the exhibitions of truth are felt. The picture still calls forth admiration; and we see that flattering artists have not drawn too strongly the features of heroism, patriotism, and genuine simplicity, which characterize the descendants of William Tell. The early struggles of these petty tribes for liberty and independence, the miracles of bravery which wrought their infant freedom, their long undisturbed possession of that first blessing, and their final ill-fated undeserved lot, will interest the curious and the feeling bosom as long as any of the most precious memorials of history shall live.

The first part of this volume ably and accurately sketches the history of Switzerland, from the earliest times to its recent subjugation. The following passage strongly impresses on the mind the tendency, which has long discovered itself in the European states, to diminish in number, and to increase in extent:

'Helvetia, heretofore surrounded by petty states, had now great powers for her neighbours. To the east, where formerly a Duke of Austria governed without danger to her; and to the south, where she had seen a Duke of Milan humbly implore her protection; at this time bore sway the sceptre of one sole monarch, whose domains extended from the borders of the Rhine and the shores of the Adriatic, to the deserts of Tartary. The French monarchy, bounded by the Jura, the Alps, and the Pyrenees, had ingulphed the state of Burgundy, and was equally formidable to Europe by the prowess of its arms and the ascendancy of its manners. The Duke of Savoy wore a royal crown, and the German Empire, more consolidated, had acquired strength to which it had before been a stranger.'

These observations, applied to the commencement of the eighteenth century, are still more characteristic of the situation of things at the entrance of the nineteenth.

Tradition states that, in early times, the Cantons of Unterwalden and Schwitz had only one priest between them. Certain it is that the love of liberty, inherent in the breasts of the

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inhabitants of the little cantons, always set a limit to their subjection to the church. They constantly maintained that ecclesiastical authority was to be confined to what related to a future life; and they never would yield to it the least portion of the civil sovereignty, which they asserted belonged to them alone. They insisted on these principles in very remote times, in their contests with the convent of Einsidlen: they often sided with excommunicated emperors; and while the church launched against them the same formidable thunder, they calmly commanded their priests to continue their functions.

The author thus distinguishes the several Helvetic tribes:—The native of Uri is a tranquil character, while that of Unterwalden is melancholy; and the Schwitzer surpasses his neighbours in strength, vivacity, and cheerfulness; he is a passionate lover of dancing, an amusement which mixes itself with all his festivals.—Carnivals, and holidays full of active rejoicings, prevailed among this simple people.

The inhabitants of the Waldstaeten, or the forest cantons, blended religion with their public events; chapels were erected on the theatres of their victories; and annual processions were made to them, to commemorate the atchievements of their ancestors. Each district, and each state, had its guardian saint. In the minds of these rude shepherds, the noble deeds and the glory of their ancestors were associated with the religion which had been transmitted to them from the same progenitors; and they could not conceive it possible to abandon the latter, without tarnishing and effacing the traces of the former. Hence the people of the little cantons have always remained most devoted to the Roman church, and resisted most vigorously all attempts to introduce the reformation among them. The author affirms that, from the epoch of the establishment of their liberty to their subjugation, they had made no advance in mental culture, nor in refinement of manners: but he speaks highly of their natural sense, and of their knowlege of their own history. He lays before us the arcana of their administration; and with pain we learn that the corruption, so much lamented in richer and more powerful states, stalked along in the forest cantons even with a bolder front. With surprize, also, we read that the governments of the dependent states, called bailliages, were put to sale in full assembly, and allotted to the highest bidder. The place of Landamann, or chief of the canton, was virtually bought; as were that of his deputy and those of the counsellors of state. In the month of May, each peasant was accustomed to procure a new straw hat; and, by long usage, it came to be considered as a present which the Landamann was obliged to make. In consequence of

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of frequent attempts to abolish this degrading custom, it was solemnly decreed by the sovereign people of Schwitz, in the year 1680, "that whoever should oppose this usage in future should forfeit one hundred crowns, and be deprived of the rights of citizenship." Though the government was perfectly democratic, the places of trust and emolument were confined to a few families of better condition, distinguished among the people themselves by the title of *Messieurs*. These families, and the clergy, found it their interest to keep the people in ignorance, to confirm their superstition, and to rivet their prejudices: hence the French Revolution found in these two parties most inveterate adversaries; and while the aristocratic cantons were divided by the enemies and the partisans of that great event, the smaller cantons breathed only one sentiment on the subject, that of decided abhorrence.

M. Zschokke is of opinion that states must resemble each other in the structure of their governments, before confidence and cordiality can subsist between them. To this persuasion, he ascribes the attempts of the French Republic to introduce constitutions formed on its own model, into the states which border on it; and he supposes that it was in pursuance of this maxim, that she resolved to revolutionize Switzerland. The dissatisfaction which had long shewn itself in some of the dependencies of the cantons, deriving force and countenance from the revolution of France; the animosity between the people and the privileged orders in the aristocratic states; the disposition, which became universal in all the subject districts, to insist on having their political rights restored to them; the weak band which united the cantons together; and their divided interests and views; rendered it easy to atchieve the conquest of that country, which, in different circumstances, it would have been utterly impossible to subdue.

As the fatal and ill-judged conduct of Berne towards its subjects of the Pays de Vaud, its unstable councils, its distracted measures, and its inglorious and tragic downfall, have already been often detailed, we shall pass over the present author's account of them. The peaceful inhabitants of the Alpine districts, though secretly detesting the transactions which were passing in France, had long accustomed themselves to speak circumspectly of their powerful neighbours, and to manifest towards them a respectful and civil demeanour; and, relying on their inoffensive prudent conduct, on their courage, their fortresses, and their poverty, they were strangers to all apprehensions of invasion. It was not till the month of December, 1797, therefore, that the communications of Zurich and Berne roused them from their dreams of security. Their behaviour to the aristocratic

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aristocratic cantons was worthy of the descendants of William Tell: they exerted themselves to restore tranquillity in the interior of those distracted states; they hastened to share in their external dangers; and they exhorted these governments to concede to the demands of their subjects, and to strengthen themselves by union.

While deputies from Schwitz and Unterwalden were labouring to heal the breaches between Berne and its bailliages, the dependencies of the former applied to it to be released from subjection; some to be allowed (as *la Marche*) to form independent sister states; and others to be admitted to the rights of citizenship: but the advice which they had so earnestly and wisely imparted to Berne and Zurich, they found the utmost difficulty in exemplifying by practice; and they absolutely held out against the demands of their subjects, till the armies of France were on the point of entering their territories. Schwitz, besides sharing with more or fewer of the other cantons in the sovereignty of numerous dependent districts, was the sole sovereign of the bourg of Kusnacht, of the valley of Enisidlen, or *Notre Dame des Hermites*, of several villages on the lake of Zurich, and of *la Marche*, the beautiful district intersected by the river Aa.

Though the little cantons saw Berne, Fribourg, and Soleure, fall into the hands of France; yet they suffered themselves to be lulled into security by the hypocritical protestations of French agents, who declared that it was not the intention of the Directory to interfere with the government of the Democratic Cantons. The proclamation of General *Brune*, calling on the people of Helvetia to send deputies to Arau, in order to form a republic one and indivisible, dispelled the illusion, and threw the inhabitants of the forest cantons into all the agonies of despair. In this awful crisis, they prove themselves worthy of their fore-fathers: they resolve on resistance, and frame memorials replete with frankness, wisdom, and powerful reasoning. They thus address the Directory:

"We cannot find expressions strong enough to paint to you the consternation which the intelligence respecting the new constitution occasioned among us. It is impossible that we should make you sensible of the grief which we felt. Nothing, in our eyes, can be compared to the misfortune of losing the constitution which our ancestors founded, which is adapted to our manners and necessities; and which has secured to us, during many ages, that share of comfort and happiness of which our peaceful valleys are susceptible.

"If it be possible that you meditate changes in our popular governments, permit us to address you in the language of frankness and of liberty: Allow us to ask, have you found any thing in our constitution hostile to the principles of your own? Where will

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you discover a form of goverment that places sovereignty more completely in the people than our own? Where is civil and political equality more perfect? Where do citizens enjoy a greater sum of liberty? We bear no other chains but the light chains of religion and morality; we submit to no yoke but such as laws of our own formation impose. In other states, the people may be very differently circumstanced in these respects: but among us, the descendants of William Tell, who have preserved, without the least alteration, the constitution which he left to us, and for the preservation of which we now invoke you with all the energy which the conviction of pleading the most just of causes can inspire; among us, but one wish is breathed, that of remaining subject to the government which Providence and the courage of our ancestors have bestowed on us."

The addresses from which we have made the above extract were never presented, because the French Generals and agents refused the necessary passports to the Swiss deputies; and therefore the devoted cantons had no alternative but that of a degrading blind submission, or a recourse to arms. Here the evil genius of federal government again shewed itself; and, had not opposite views, jarring interests, the absence of union, and the want of consolidation, interfered, the French General and his followers would have found their graves at the feet of the lofty Alps.

The new constitution published by the assembly at Arau became an apple of discord; some of the confederates adopted it, others deserted the common standard from fear, and others left it in order to defend their immediate possessions. Uri was lukewarm, relying on its insurmountable barriers; and to Schwitz, and part of the Unterwalden, was left the glory of asserting the honour of their descent, and of falling bravely in the field for national independence and freedom.

Abandoned by those who ought to have made a common cause with them, overcome by the superior numbers, and baffled by the superior skill of their enemies, and surrounded every where by their powerful foes, when the last ray of hope had vanished, this was the language in the ranks: "What now remains for us to do, but to die the glorious death of our ancestors?" In this awful emergency, the enthusiasm of the people was at its highest pitch. The old men and the children wished to share in the glory of falling with their liberties. Matrons and young women assisted in drawing the cannon along the most rough and inaccessible roads; they were almost all furnished with arms; and the cowards, who sought to escape danger, were forced to join the banners which they had deserted. The men, unshaken and unruffled, like the rocks on which they stood, courageously waited the occasions of sacrificing themselves to their country. Skirting the verdant heights of Morgarten, the sacred

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sacred monument of the antient valour of the Swiss, they were resolved, if unable to leave liberty to their posterity, to set them the example of a defence worthy of it. *Aloys Reding*, of Schwitz, who commanded the allies,—a hero and a sage, who in peaceable times had been the advocate of reforms and ameliorations, but who resented the offer of changes from an armed enemy,—in this situation, thus addressed his troops:*

"Brave comrades, dear fellow citizens, behold us at a decisive moment. Surrounded by enemies, abandoned by friends, there now remains for us only to ascertain whether we wish courageously to imitate the example set us by our ancestors at Morgarten. A death almost certain awaits us. If any one fears it, let him retire, and no reproach on our part shall follow him. Let us not impose on each other in this solemn hour. I had rather have a hundred men prepared for all events, on whom I can rely, than five hundred who, taking themselves to flight, will produce confusion, and, by their perfidious retreat, would sacrifice the heroes who were desirous of still defending themselves. As to myself, I promise not to abandon you even in the greatest peril. DEATH, AND NO RETREAT. If you share in my resolution, depute two men from each rank, and let them swear to me, in your name, that you will be faithful to your promises."

The words of the hero were heard in the greatest silence, and with most religious attention; hardy warriors shed tears of tenderness; and when the address was closed, a thousand cries were heard: "We will share your lot, we will never abandon you." Two men came forth from each rank, to pledge fidelity in life and death to the chief.

After having consecrated by unparalleled bravery the heights of Morgarten and other passes, victorious in every combat, and in every affair exhausted by their very triumphs, the more cool and reasonable turned their thoughts to capitulation. A suspension of arms for 24 hours was obtained, an assembly of the people was held, and the warriors quitted their heights to deliberate. Here again the superiority of the brave children of William Tell discovered itself. After various speeches, and after the hero *Reding* had recommended capitulation, the assembly being agitated like the waves of a tempestuous sea, a venerable old priest, deservedly held in the highest esteem, explained to them their situation. Stating the reasons for capitulating, thrice his voice was lost in murmurs, and thrice they invited him to continue his discourse. The councils of reason at length carried the decision by a great majority, while about a hundred resolutely voted for an useless sacrifice of human life. The capitulation was settled, and the Schwitzers

* The author assures us that the speech is authentic and correct.

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were only required to submit to the new constitution: the rights of persons, property, and religion, were not to be violated; and the French troops were to be wholly withdrawn from the vicinity.—We ought perhaps, in justice, to state that the French General *Schauenbourg*, who was employed in the odious undertaking of invading these peaceful happy districts, shewed the inhabitants every mark of respect and consideration, took every opportunity of extolling their virtue and heroism, and cultivated the friendship of their brave commander, *Reding*.

Thus, says the author, Europe was a witness to the valour of these mountaineers, admired their efforts, and commiserated their ill success! We lament to hear that they are still doomed to inquietude and contention.

ART. IV. *Principes du Droit Politique*, &c. *i. e.* Principles of Political Law, set in opposition to those of J. J. *Rousseau*, on the Social Contract, &c. &c. By M. ***. *Ancien Avocat au Parlement.* 8vo. pp. 314 Paris. 1801. Imported by De Boffe, London.

THE partisans of the French Revolution have made the *contract social* their political gospel; and it has been considered by many as, in a great degree, the cause of the calamities and miseries which that event has brought on the world. A masterly criticism on that production, therefore, would have formed a valuable present to the public, and been an acceptable offering from a courtier of the new school to the chief ruler of France; whose fortune and whose power have swept from the soil of that country all the institutions and forms of liberty, which the disciples of *Rousseau*, at the expence of incalculable sacrifices, had for a time introduced. Yet, be the errors of that celebrated work ever so numerous, be its tendency ever so pernicious, be the ills which it has actually produced ever so many and flagrant; let senatorial anathemas multiply, let declaimers pour forth their invectives, let power threaten, and let fashion sneer; still, the fire of genius and the fascinations of style, which illumine and grace the pages of the philosopher of Geneva, will render vain every effort to subject his works to an interdict. While a taste for letters or a relish for exquisite composition exists, *Rousseau* will not fail to have readers.

It is true, indeed, that persons of even ordinary discrimination cannot fail to discover, in this work on the social contract, *bons mots* which mislead, sophisms which perplex, operose deductions which the understanding cannot follow, obscure media of reasoning, hardy assertions, wild paradoxes, and even glaring incon-

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inconsistencies: but these are so blended with effusions of the finest sense, with sage remarks, with well weighed reflections, with qualifications which, if they do not sufficiently caution the reader, form a shelter for the author; in short, the whole of this production is drawn up with so much art, that he must be a bold man, and a courageous writer, who will attempt completely to expose its imperfections and confute its errors. This is a province too high for angry ignorance, or rancorous superstition. Not merely the Genevese Lawyer and the Archbishop of Paris, but the first wits of his time, dreaded and smarted under his lash. It is not, therefore, some one taken by chance out of the endless list of advocates, that can overturn a main pillar which supports the fame of the author of *Emile* and *Heloise*.

We respect the intentions of the writer of the volume before us, who denominates himself an advocate; and we should have been glad to see the task which he volunteered successfully executed: but we differ nearly as widely from him, as we do from the celebrated person whom he has chosen to combat. In our judgment, he possesses not that acquaintance with his subject, nor those talents, nor that skill in composition, which are requisite for his undertaking. He has exposed some of the inconsistenctes which present themselves in the *contrat social*, and has shewn some address in pointing his adversary's own weapons against himself: but, on the whole, we think that the literary hero is little hurt by this formal, deliberate, and solemn attack. The errors of a genius like *Rousseau*, indeed, lead to more improvement when contemplated by a well informed mind, than the soundest and best reasonings of an author of the rank of his antagonist; and though we admit that, instructive as he is to persons who are above being misled, the young and inexperienced cannot be too much on their guard against him, yet we fear that the antidote is not to be found in the *Principes du Droit Politique*.

We shall lay before our readers a few passages, to shew this author's sentiments and turn of mind:

'Philosophy, always palming its seditious declamations under the fair name of liberty, has for a long time denied to sovereigns the right of imprisoning an individual, without recourse being had to judicial forms. I regard this pretension as one of the first causes, nay, I may say, one of the *immediate* causes of the French revolution; and the epoch, in which sovereigns shall yield to it, will be that of the destruction of their empires.'

So the existence of an *habeas corpus* act is inconsistent with that of a well regulated state! The Chief Consul has no objection to this doctrine, if the report be true that several individuals of our neighbouring metropolis have not merely been imprisoned

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prisoned without any legal proceedings, but even have been *déportés à la Guiane*.—Having heard the author on the subject of personal freedom, let us attend to what he says on that of toleration:

'In all catholic states, the greatest fault of which a government can be guilty is that of admitting or tolerating other religions in it; this is to place together light and darkness, error and truth; it is to expose a *tender* mother to be torn in pieces by rebellious children; it is to confound that which is most holy with that which is most profane; it is to introduce into a state a source of conflicts, of opposite claims, and of all the ills which flow from such a source.'

The author elsewhere asserts that the catholic system ought to be admitted every where, since it is a divine religion, universal in its essence, and besides which there is no true one. What will M. *l'Ancien Avocat* say to the *concordat*? Perusing the dreadful page of the horrors of anarchy, we feel inclined to advise subjects of arbitrary governments to hug their chains; yet, on the other side, when we cast our eyes over the bigoted declamations of the degraded partisans of despotism, we are almost tempted to withdraw censure from those who plunged into the gulf of a revolution. How grateful, then, should those feel, whose envied lot it is to live under a system of moderate practical liberty; they ought more than ever to value their heritage; let them not abuse it on the one hand, nor let them remit a jealous vigilance in regard to it on the other!

M. *** is liberal in his acknowlegements to *Bonaparte*, for having overturned the institutions which the disciples of *Rousseau* had established in France: but he tells him that there yet remains one boon for him to bestow, the gift of which will be still more glorious to himself, and more beneficial to the people of France than any other. He does not name this favour, however; and he thus seems to doubt the generosity of his hero: but he clearly means the restoration of the Bourbons to the throne.—This work has been written some time; and the present courtiers of the Thuilleries, we imagine, would as soon talk direct treason as drop such a hint.

Some of the author's invectives against the revolutionists and their measures are forcible and happy: 'I seem to hear (he says) all the cheats of France, enriched by the spoils of the unfortunate, crying out at this moment, *all is well*; and loudly inviting the return of moderation, public tranquillity, and respect for property.'

He tells kings that the general good is their interest; that they should not attend to the corrupt flatterers who surround them, and who inspire them with a jealousy of each other that is unworthy

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worthy of supreme majesty, and has made them run the most imminent risks in order to humble each other; that they should not suffer themselves to be drawn into those wars of interest, the sole oject of which is to pillage each other, at the expence of the blood of their subjects, and of provinces laid waste by fire and sword; and above all, that they should abjure the dark policy which has led them to favour the revolt of subjects, while their genuine interests would have prescribed to them mutual assistance against such serious calamities. He also prophesies that, if the practice of weakening each other continues to be the policy of kings, it will end in their destruction:

'What (he asks) is this art of weakening a rival potentate, in order to reign with more extended power? It is that of plunging thousands of men in misery, of kindling in a state the flames of civil war, of causing the ruin of some and the proscription of others, of provoking massacres, pillage, conflagrations, and every kind of crime, of arming the son against the father and the brother against the sister, of scattering on all sides despair, and the horrors of death; in one word, it is the abominable talent of destroying the human species. Is that the object of the institution of kings? The art of reigning, at this day, is that of carrying trouble into other empires; a king cannot advance the good of his people, but by the sacrifice of another nation; he cannot support *his* crown, but by causing that of his neighbour to fall: what has been, in the course of the last twelve years, the consequence of this horrible policy? Twenty kings and sovereign princes have been precipitated from the throne, and forced to wander as exiles from country to country: states have been confounded; one knows no longer their names, their chiefs, nor their limits: Europe is become a chaos, in which the strong raises himself by the destruction of the weak, in order, in his turn, to be himself supplanted; the rights of birth and election have been extinguished; and thus have the coalitions of sovereigns laid waste the world: each potentate, having no other object than that of seizing on the first states of which he can lay hold, be they those of an ally or a relation, or of any other person united to him by ties equally binding. Thus will sovereigns, if they do not soon return to better principles, consummate the overthrow of the social universe. It seems as if they laboured to justify the opinion of them which was maintained by the philosopher of Geneva, by whom they are represented as the destroyers of humanity; and who says that political societies are flocks which have chiefs who devour them.'

This is the declamation, not of *Rousseau*, but of M. *l'Ancien Avocat*; it is the remonstrance and warning of a friend, of an unqualified advocate for the old monarchy of France. Though republicans may make an unfair use of it, and though a discreet opponent of *Rousseau* would have conveyed the same counsels without laying himself and his cause so open to his

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adversaries, we still think that there is much in the statements and predictions of this writer, that well deserves the attention of those august persons, their ministers, and advisers, to advance whose glory, security, and interests, we are very sure they were with the greatest good will and sincerity designed.—The author says in a note, that, though he speaks in the text of sovereigns, he ascribes all the blame to those confidential servants by whom they are misled.

Art. V. *Constitutions des Principaux Etats de l'Europe*, &c.; *i. e.* The Constitutions of the Principal States of Europe, and of the United States of America. Vol. VI. By J. V. De la Croix, Professor of Public Law in the Lyceum, &c. 8vo. Paris. 1801. Imported by De Boffe, London. Price 6*s.* sewed.

We have already noticed the former labours of this learned Professor, on the subject of the volume here presented to us *. At their commencement, we considered much at large the nature of his undertaking, the style of its execution, and divers peculiarities by which it was marked. If the state of things, which called forth his exertions, now exists only in recollection, still his volumes are convenient repositories of general information on matters of great moment, and as such possess considerable value. That which is before us, however, interests and instructs far less than those which have preceded it; because analyses of and criticisms on the ephemeral constitutions, which were of late so much the order of the day in France, have little power to arrest attention: yet the page occasionally discloses precious facts, which afford matter for reflection, and which furnish ground whence important inferences may be obtained.

The French people, we are told, received the constitution of the year III. (the Directorial) with suspicion and distrust, from the apprehension that it might prove, in practice, an instrument of oppression rather than a charter of freedom; yet so odious had been the late domination, that a change could scarcely happen which did not ameliorate the view of the future, and excite considerable joy: though it bore no proportion nor resemblance to the exultation with which the limited royal form of government, devised by the constituent assembly, was welcomed and adopted. M. De la Croix, however, is constrained to allow that the first stages of its course were happy beyond hope, in animating industry, reviving commerce, re-

* See Rev. N. S. Vols. vi. p. 481.; vii. p. 512.; ix. p. 48. The 4th and 5th Vols. however, we believe, were overlooked.

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storing credit, healing ills, and in holding out bright and cheering prospects. We have it, therefore, on the admission of this author, who is not behind-hand with any of the panegyrists of the chief consul, that things have not to this day reached the flourishing condition in which the 18th of Fructidor found them, under the directorial auspices. How is this fact to be explained? Was it because, until the usurpation of the directors, there was civil liberty in France, and that the country has since been a stranger to it, that prosperity advanced so rapidly during the years IV. and V., and so tardily in the VIIIth, IXth, and Xth? Have we here an unintentional, but a most flattering tribute paid to a free form of government? Did the portion of freedom, which the constitution of the year III. secured, produce beneficial effects which the extraordinary talents and exertions of the present chief magistrate are unable to equal, under a political regimen which is not founded on liberty?

M. *Rœderer*, in his laboured apology for the 18th of Brumaire, vindicates the majorities of the councils previously to the 18th of Fructidor; and he asserts, in an unqualified manner, that the transactions of that day originated in wanton unprovoked aggression, on the part of the Directory. The present author, whose aversion to the Pentarchs is not inferior to that of M. *Rœderer*, deems the same majorities highly culpable. According to him, they were hastening most inconsiderately towards a counter-revolution; and their later measures had brought the state to the utmost danger, had banished confidence, checked the rising prosperity of the country, paralyzed industry, and revived dangerous intrigues. While he reprobates, in suitable terms, the horrible use which the Directors made of their victory, he admits that the conduct of the councils had rendered it necessary to adopt measures of violence.—The French Journals of the time, and the proceedings of the councils, are more in favour of M. De la Croix than of the Apologist of the 18th of Brumaire. Indeed, we would ask the citizen counsellor of state, if the members of the councils be all so completely *sans tache* as he makes them, why the gallant *Pichegru* is still a wanderer in foreign lands, an exile from the country which owes him so much on the score of defence and glory? The zeal of the supple advocate in traducing the Directory exposes the First Consul to censure. Is he magnanimous, is his reign to be that of equal justice? can this be, and *Pichegru* remain in banishment? *Rœderer* was not contented to defend the ex-General in the aggregate with others, but entered into a particular vindication of him, and accounted for the charges that were exhibited against him.

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M. De la Croix describes with accuracy the views of the people of France at the commencement of the revolution. At that period, he says, there was not a wish but to maintain the French monarchy; and the public desire went no farther than to purify the authority of the king, and to balance it with justice. France would have been satisfied with obtaining the suppression of unequal and arbitrary taxes, of degrading and burdensome services, of usurped rights, of exclusions which insulted merit, and of impolitic distinctions; thus bringing justice home to the cottage, and substituting in the tribunals fairness and information instead of pride and ignorance.

It was in the power of the constituent assembly to have obtained a charter of this sort: but that body cherished different views, which it considered as more elevated, and more worthy of its preponderance. By outstripping the hopes and the wishes of the people, it extended the circle of human claims, removed the barriers which fenced the sovereign authority, deprived it of its power of resisting importunity and audacity, and of commanding obedience to those laws, the execution of which was committed to it.

In concluding an invective against atheism, in which its social ill effects are enumerated, the author volunteers the confession of the sceptical state of his own mind:

'I ought to avow (he says) that the opinions which I imbibed in my infancy are so far effaced, that I believe only in the necessity of adoring the Divinity in his sublime works, in manifesting towards him our love and gratitude, of concurring with all our strength in maintaining the order which he has established, of shewing our respect for his power by resigning without murmur to his irrevocable decrees, of believing in his goodness, and of not fearing his vengeance on account of infirmities inseparable from humanity. All religions, in which I shall see recommended beneficence towards our kind, submission to the laws, oblivion of injuries, respect for age, sobriety, and purity of manners, a rigorous probity, toleration for errors, and indignation against crimes, will have an equal claim to my regard; and I will belong exclusively to them, whenever the government prescribes to me such adherence.'

The late Bp. of Rochester (now Bp. of St. Asaph) has suggested that characters of this sort are not unknown among ourselves; and his Lordship was very particular in the cautions which he gave his clergy with regard to them. It is certainly matter of regret to us, to have our attention called forth by declarations in which Christian belief is left problematical: but we do not hesitate to assert that the learned Prelate might have found more prominent objects for his censures, persons of more heinous delinquency, and whom circumstances more strongly point out

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for episcopal reprehension. We pity the upright benevolent sceptic: but we should prefer him to the Gardiners and Bonnors of former days, and to the haughty self-sufficient bigot, the oppressive man of power, and the litigious contentious neighbour, of any and of all times.

Some readers may recollect the praises bestowed by M. De La Croix, on the constitution by which the *ancien regime* was superseded; and his lofty tone, and triumphant exultations, when contrasting it with what he was pleased to represent as the superannuated and declining freedom of Britain. We do not refer to these circumstances, with the view of insulting the humiliating situation to which the author and his fellow-subjects are now reduced: we are far from contemplating it with satisfaction: we should envy no people the possession of real genuine liberty; we wish that the French had known how to have realized and maintained it; and we sincerely lament the disservice which their abortive attempt has caused to it. Genuine liberty is accompanied with blessings which are not confined to the circle within which it is acknowleged and adored. Who does not believe that the royal despotism of France was more mild than it otherwise would have been, in consequence of the freedom enjoyed by England? and doubtless, if free states were more numerous than they are, the freedom of each would be more perfect and more secure. It is far from our intention to retaliate on M. De La Croix, for observations which were not well founded, and which certainly were not dictated either by the soundest judgment or the best spirit: but some passages in the volume before us did so strongly call to our recollection, by the force of contrast, those to which we have been just alluding, that we could not avoid the mention of them. Treating of the consular power, the author says, '*that* is truly legitimate authority which, rising out of the ruins of anarchy, is sanctioned by public gratitude. Make me happy, and I will acknowlege you for my master..... This is what a people have always the right to say to the chief who has rescued them from oppression; and if this chief fulfils the condition, who shall have a right to violate this contract?—the most imposing and the most august that can be conceived, because formed between gratitude and courage.'—The futility of these observations is only equalled by their abjectness; they are below confutation; and we give them only as specimens of the language and opinions which French publicists now think it politic to adopt.

In the author's warm panegyric on the excellent and incomparable *Montesquieu*, we cordially unite; the sketch is highly interesting, equally just, and in a style which is above the usual manner of the Professor.

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ART. VI. *De l'Etat de la Culture en France, &c.; i. e.* On the State of Cultivation in France, and the Improvements of which it is susceptible. By D. DEPRADT, Member of the Constituent Assembly. 2 Vols. 8vo. Paris. 1802. Imported by De Boffe, London. Price 10s. sewed.

TRANQUILLITY being restored between Great Britain and France, and glory being no longer to be sought by the subjects of either state at the point of the sword or "in the cannon's mouth," they have leisure for commencing a more noble and Christian contest; and it would be happy for both nations, if the energies which have lately been displayed in depopulating the earth were henceforth succeeded by equal exertions for its amelioration. *Peace*, says Milton, *has its victories, not less renowned than war.* May this sentiment prevail; and may we and our neighbours be mutually emulous of acquiring the jocund and prolific laurels of peace!

Agriculture, on account of its primary importance, should become the first object of amiable competition; to which end, its actual state in each of the two countries must be attentively considered. We have given to the world a detailed account of British Agriculture in our several county surveys; and, till more ample statements are given, the work before us will serve to convey an idea of the actual and potential culture of France. It is dedicated to our countryman, Mr. Arthur Young, to whose writings M. DEPRADT confesses himself considerably indebted. We are reminded in the advertisement that, however well the new division of France into Departments may be calculated for the political administration, the old division into Provinces was more adapted to details of its climate and productions, and is therefore retained in this publication.

To encourage the French agriculturist in his exertions, and to prompt the French Government to lend him assistance, M. DEPRADT gives the most attractive picture of the *Capabilities* of France:

'It is not here, (he says,) as in many other countries, in which the industry of man, striving with the fixed inclemency of the season and the roughness of the climate, is necessarily circumscribed within certain limits; and in which nature yields only to the combined efforts of wealth and art:—in France, under the smiles of a most genial sun, cultivation seems rather to sport than to exert itself, on a soil endowed with all the attributes of fertility. The territory of France is perhaps the best in Europe, the richest in point of soil, the most varied in respect of productions, and equally removed from the extremes of heat and cold.—There is not in all Europe a track of land of equal size, which can bear a comparison with that which extends from Calais to the Loire, from the heights of Nantes, Orleans, and

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Nanci, to Mayence. The part most desirable to inhabit is that which is included between the Loire, the Rhône, the Rhine, and the sea. Its northern districts are not so cold as Sweden, nor so humid as Holland; and its southern provinces are not burnt up like those of Spain and Italy. In short, France has been treated by Nature as if she were her eldest daughter, and has been made the most privileged spot on the globe.'

Though the author is thus of opinion that Nature has been all-bountiful to his own country, he does not flatter its inhabitants on the use which they have made of their advantages. He represents the French as very defective both in agricultural science and practice; and his object is to awaken their attention to the cultivation of the soil, and to the improvement of the breeds of those animals which contribute to feed, to clothe, and to abridge the labour of man. His motto is,

Pâturage et labourage sont les deux mamelles de l'état;

which we may translate,

In furrow'd fields and meadows green,
The sustenance of states is seen.

In the first of these chapters, which treats of the advantage of Agriculture in general, M. Depradt reminds his readers that he employs the term not in a confined but in an extensive sense, as including all that respects the cultivation and produce of the earth. Before he states what is now doing or may be done, he looks backwards to consider the progress of moral improvement in France during the last century. Here he remarks that

'The population of France, a hundred years ago, did not exceed eighteen millions; and that, at the commencement of the Revolution, it reached twenty-five millions. The different accounts taken at different epochs have manifested a gradual increase of her population; and, to be convinced of this fact, we need not take the trouble of examining registers or searching parochial records; we need only observe the growth of her towns and cities, which, since the commencement of the past century, are become more large and more populous; better built and better inhabited. It is not an age since the people of our towns, which then resembled prisons rather than collections of dwelling houses, disgusted with the gothic abodes and frightful inclosures of their ancestors, surrounded them with beautiful suburbs, the population of which equalled and in some instances surpassed that within the walls. Thus, in the course of a century, have arisen the *fauxbourgs* of St. Germain and of St. Honoré, the elegant *chaussée* of *Antin*, and all that string of elegant edifices which skirt the *boulevards* of Paris. The population and size of this metropolis are double their former extent. The same augmentation has taken place at Lyons, Marseilles, Bourdeaux, Nantes, Rouen, and in towns of all

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all ranks; so that they could not now be recognized by those who had not seen them for a hundred years. Moreover, France has not only changed her external appearance, but also her manner of living. The Frenchman, being richer and more comfortably lodged, lives better, and consumes more than he did. This country has not only maintained seven millions more of inhabitants than it subsisted a century past, but has also supported them more abundantly and elegantly. Country-seats and houses of entertainment have sprung up, to which the citizen repairs at stated seasons for his recreation; and this is so different from the antient manners, that if the former be termed *the Age of Cities*, the present may be called *the Age of the Country*; and if France has increased her population and her consumption in a still greater proportion by her more luxurious mode of life, a correspondent improvement of culture must have taken place.'

This picture has nothing singular in it. London, during the same period, has increased much more than Paris; and as to the general amelioration of the face of the country, France is far, very far, behind England. These improvements may be traced in both countries to the growing spirit of commerce, which diffuses general energy. Artificial meadows, the improved fruit-garden, and public roads regularly formed and sustained, are the work of the past century.

Having contemplated the advantages which the present race of Frenchmen derive from the exertions of their ancestors, the author passes to estimate, in the following chapter, *The Influence of the Revolution on Agriculture*. Here, as in other respects, the consequences of the revolution must be painted in gloomy colours. It is stated that, by its attack on population, by its having interrupted consumption, and diminished internal trade and external commerce; by its ruin of the colonies, by the blow which people of great fortunes received, and by the disappearance of all splendid living; it must have operated banefully on agriculture: but that which M. DEPRADT deems the worst consequence of the revolution is the destruction of the great proprietors, with the division and subdivision of the land into small portions, owing to the repeal of the law of primogeniture; for the wisdom of which law, in a political view, he is a strenuous advocate. Indeed, for his partiality to the old system he offers his reasons. Large estates, in the hands of seigneurs, he maintains to be preferable to their being parcelled out among a number of cultivating proprietors, because he thinks that property in their hands melts imperceptibly away and at last becomes absolutely lost.

As this writer is an enemy to the subdivision of landed property, the question so much agitated respecting *large and small farms* is decided by him, in the next chapter, in favour of the former; and he places the subject, if not in a convincing, at

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least in a striking, point of view. Farming on a large scale is necessary to answer the demands of population on a large scale; so that if in a country there be many large cities, there must be many large farms. The families belonging to little farmers consume most of what they grow, and have little to bring to market; they are moreover generally poor; whereas large farmers have much to sell, and grow rich.—This subject is resumed in the sequel.

Whether the Culture of France be sufficient to supply her Wants? is the topic of Chapter v.; one extract from which will sufficiently develope the author's sentiments:

'France at this moment presents a spectacle which merits particular attention. Her rival (England), with the riches of the world flowing into her lap, is dying with famine, and, like Midas, starves in the midst of her gold; while France, without abounding in money, overflows with provisions. This is the country in which bread and the necessaries of life are the cheapest and best in Europe. The purchases and clamours of England propagate famine on the continent: France holds her tongue, and supports herself abundantly in silence. She has undergone a trial, which will not be repeated: for her government has the good sense to see that it ought not to interfere in matters of this kind. Hence every thing is become abundant. In the midst of a prolonged and destructive war, which has taken an infinite number of hands from agriculture; after a multitude of heavy losses and trials; France finds in her own bosom abundant and easy means of subsistence. This new fact is sufficient to settle the question, and to demonstrate that she possesses a fertility equal to the ordinary wants of her inhabitants; or, in other words, that she can grow bread enough for her own consumption.'

In Chap. vi. we come to a view of the *actual State of Agriculture in France*, or rather of France in her former state; for the reader is warned that the author's account in this place respects the antient state, and that his statistical table is copied from Mr. Arthur Young: but for its accuracy he does not pledge himself.

France, it is remarked, presents three zones of culture, marked by differences of climate. The first comprehends those provinces which produce olives and silk, together with maize and wine; the second includes those which yield maize and wine, but neither silk nor olives; and the third, those districts which grow corn, and whose inhabitants drink beer and cider. To this part, succeeds a review of the several provinces of France, marking their distinguishing features of soil and produce: but, though it is amusing, our limited space protests against its insertion. The general result is that, of the 48 parts into which France may be divided, 17 are good, and 31 middling or bad. It is moreover stated that one half of the French territory is

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arable; or that, out of 131,000,000 of acres, 66,000,000 are cultivated with grain: but then it is to be remarked that more than one half of this grain is rye, or corn even inferior to rye. That which may be pronounced good land does not exceed in quantity 28,000,000 of acres.—On the whole, France has no reason, as yet, to boast of her agriculture, of the condition of her farmers, nor of her breeds of cattle. Errors without number in her system of culture demand correction.

With the view of promoting the requisite amelioration, M. DEPRADT, in the 7th chapter, institutes *a Comparison between the Agriculture of his own and that of Foreign Countries.* This parallel is drawn principally with England, which is reckoned to contain only 46,000,000 acres, or to be in extent, compared with France, as 1 to 3. M. DEPRADT also reminds us that the superiority of his country does not consist merely in size, but that France, while it possesses all the productions of England, has others which it is naturally impossible for the latter to produce; yet he considers this advantage as in some degree balanced by the excellence of our agricultural system, and by the encouragement given by us to improvements in all branches of rural economy. This praise, however, is bestowed on us with the view of stimulating his countrymen to similar exertions, on a soil more varied, more extensive, and more prolific.

Chapter VIII., or the 1st of Vol. II., treats of *the Cultivation of France under the old Government:* but, since it is decided that this government did nothing, or worse than nothing, for agriculture, we shall hasten to the succeeding chapter, concerning *its State under the new Government.* Instructions are here given to the government, respecting the conduct which it ought to adopt; and it is particularly enjoined to repair the evils inflicted on agriculture during the revolution, by establishing a course of public instruction in each department; by publishing books; by the formation of agricultural societies, and experimental farms; by introducing the most profitable trees, and the best breeds of animals, &c.

This last subject branches out into a number of distinct discussions, which are separately treated in the 10th and subsequent chapters, intitled—*On the Varieties observable in Animals of the same Species:—on the Influence of Blood in different Kinds of Animals:—on crossing Breeds:—on the Amelioration of the three most valuable Kinds of Animals:—on the Horse:—on the Restoration of the Studs:—on the Improvement of Cattle and Sheep:—and on a general Method for the Amelioration of the three Kinds of Animals principally employed in Culture.* As these topics have been much discussed by our agricultural writers, and as we have

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have yet but little to learn from our neighbours respecting them, we shall pass over this part of the work without farther notice.

In the 19th chapter, *on the Amelioration of small Farms*, the subject of the 4th chapter is continued, and more amply discussed. Small farms, it is remarked, are not evils in themselves, since they promote population and consumption: but they afford little disposable produce. To obviate this objection, it is recommended to the little farmer to abolish fallowing, to improve his breeds of cattle, particularly of horses, and to atone for the want of quantity by the superior quality of his crops. The author does not advise the proprietor to enlarge his farm, till he has given to the quantity already in his hands a complete amelioration. In the districts which produce wine, the selection of the best sorts of vines is recommended; and, to encourage an attention to the breeds of animals, M. DEPRADT details the accounts which our English newspapers have given, and which the French papers have copied, of the large sums paid to Mr. O'Kelly, to the late Duke of Bedford (the noble patron of English agricultural improvement), to the late Mr. Bakewell, and to others, for the mere hire of a stallion, a bull, or a ram; a circumstance, says he, unknown in the history of French culture, but on which the French *gentlemen* (this English word seems to be adopted into the French language) and farmers ought to reflect.

For the *Comparison* in the following chapter (20.) *between the use of Horses and that of Oxen in ploughing*, the author is indebted to our own writers; and after the question has been so much and so recently agitated, we need not copy remarks at second-hand.

In Chap. XXI. M. DEPRADT digresses to the subject of *Manufactures*, in which he recommends the employment of *Machinery;* and he concludes his work with imploring the assistance of the government in favour of agriculture;—or *at least* that it would promote a spirit of rural improvement, by repairing the public roads in France, (which before the revolution were the best in the world,) and by forming such canals as shall open a complete internal communication between the different parts of this vast country.

Though this work was written during the war, as the quotation at the end evinces *, it may be said to treat on the tactics of peace. To prompt his countrymen to surpass us in

* *Hæc super arvorum cultu pecudumque canebam,*
Et super arboribus, Gallus dum victor ad altum
Fulminat Euridanum bello. . . . . .

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manufactures and in agriculture is the object of M. DEFRADT, and his efforts, since they are truly patriotic, must be laudable. Such a competition as he would excite will give pleasure to all good men. The skilfull management of the plough must be more beneficial to the world than the dextrous use of the bayonet; and to stimulate a people to rural improvements is more truly glorious than to lead an army to victory.

ART. VII. *Mémoires de l'Institut National*, &c.; *i. e.* Memoirs of the National Institute of Arts and Sciences. Vol. III.

[*Article concluded from the last Appendix.*]

LITERATURE *and the* FINE ARTS.

4to. pp. 530.

HISTORY.—In the view of unpublished papers, we meet with a notice respecting the preservation of marble statues, which deserves attention. Statues are sometimes defaced by the growth of a species of *lichen*, which resists all chemical agents that can be safely employed: for this evil, the remedy proposed is to insinuate a small quantity of white wax into the pores of the marble, by means of heat and friction. This process, it is said, gives the statue a fine polish, and it may be cleaned at any time by washing.

Some slight historical sketches of deceased academicians,—MM. *Charles Dewailly, Etienne Louis Boullée*, (both architects,) and *Jean Dusaulx* (the translator of Juvenal),—occur as usual. Among these we find nothing that deserves to be extracted, excepting the following anecdote of *Dusaulx*. He went one day to Versailles, on the invitation of Father *Menon*, a Jesuit. The business was important; for it was proposed to intrust him with the care of some children who were at that time destined for a throne. The Jesuit, after having acquainted him with this design, said, *What are your principles?—Those of justice.—What will you teach these children?—To respect the laws, and to love humanity.*—Father *Menon* knew the world; he paused, and then resumed the discourse:—*Where do you live in Paris?—In the Rue Dauphin.—Well, go back to the Rue Dauphin. The air of this place will not agree with you.—Dusaulx* took the hint, thanked him, and returned to Paris, happy in having escaped from servitude.

The *Memoirs* open with an account, by M. CAMUS, *of the Works undertaken by the National Institute, or executed under its Direction.* Of these, the collection of French historians, and the description of the arts, are the chief.

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This notice is followed by a poem, intitled, *The Old Man of Ancenis, on the Death of General Hoche*; by M. CHENIER.—We cannot bestow much praise on this composition: the conclusion of which is truly in the style of Blackmore. The writer predicts the final discomfiture of the English by the *grande nation*, and is very patriotic if not very poetic.

We next meet with a *Second Memoir on the Pelasgi*, by M. DUPUIS: who derives their origin from Æthiopia.—One of his principal arguments for this supposition is the similarity of their rites with those of the Æthiopians. This consideration, however, would prove rather too much, if we should admit, with some late writers, that all the religions of Europe have been derived from the East. The original superstitions of mankind are naturally similar; and the great difficulty consists in explaining the causes of their difference. When a writer gives so wide a range to his conjectures, founded in a great measure on etymological antiquities, the reader is more amused than instructed.—*Andromache* may be derived from *Andrew Mackay*, with Swift, or *Jehu* from *Gee-hoo*, with industry and art equally successful. We should deem it time lost to enter on a minute examination of this very long paper.

Second Memoir on the Marine: treating on the small Vessels of the Antients, and the Use which might be made of them in the French Navy. By M. LE ROY.—The construction of those vessels which this author terms the *second-rates* of the antients is here explained, with much display of reading. He proposes that ships of this kind should be employed in transporting troops; and he seems to expect that naval combats may thus be changed to military contests: especially as he writes with reference to the invasion then meditated against this country. The subject is now happily dropped, and we may consign M. LE ROY's remarks to the shelf.

The third and last memoir on the Marine of the Antients contains an account of a bas-relief published by *Winckelmann*, representing a fragment of a galley. M. LE ROY supposes that it exhibits the poop of one of the largest vessels engaged in the battle of Actium.

The succeeding memoir relates to a scarce German Romance, intitled, '*The high Feats of Arms, and some Adventures of the illustrious, celebrated, and warlike Hero and Knight, Teueurdanck* (or Tewerdanck)*. By M. CAMUS.—The subject of this paper is a curious metrical romance, published at Nurenberg in 1517, under the direction of the Emperor Maximilian 1st; which contains an exaggerated and sometimes allegorical de-

* This word may be translated, after John Bunyan, Great-Heart.

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tail of his own atchievements. It has been much disputed whether the text of the first and second editions, viz. of 1517, and 1519, was printed with single types, or with blocks: but, after an elaborate account of different copies of these editions, the present author concludes that the *Teueurdanck* is a masterpiece of modern typography, performed by moveable types. The numerous plates which adorn this rare book are cut, with remarkable beauty, on wood.

Memoirs on Persepolis, by M. Mongez.—This extensive paper contains a collection of all the particulars relating to the history and description of the celebrated ruin of which it treats, from antient and modern writers. M. Mongez is of opinion that the palace was built by the antient Persians, not by an Egyptian colony; and that its construction belongs to the time of the elder Cyrus. Among the authors here cited and criticized, we are surprized to find the writer attributing the praise of accurate observation to *Gemelli Carreri*: since it is now very well understood, we believe, that this name is merely fictitious, and prefixed, like that of Van Egmont, to a bookseller's compilation.

M. Mongez thinks that only a part of the palace was burnt by Alexander, and that the destruction of the city was principally occasioned by the Generals of Ali, when Islamism was introduced into Persia. In the groupes of figures copied by *Le Bruyn*, he sees the processions usual on the birth-days of the Persian monarchs.—His suppositions are very ingenious and probable: but we must own, with our old friend the Spectator, that "much may be said on both sides."

A Poem on *Sepulture*, by M. Le Gouvé, contains some good lines: it is intended to expose the indecency with which interment was performed, during the stormy periods of the revolution.

'*Le frère alors fuyait les obsèques d'un frère;*
Le fils suivait de loin le cercueil de son père;
On n'avait escorter que le char des bourreaux:
La pompe de la mort n'était qu'aux échafauds.'

The author expresses, in very good verse, his desire that the remains of the virtuous man may at least repose in the woods, distinguished by marks of filial piety:

'*Les bois! ils sont des morts le veritable asyle.*
Les dômes de verdure où le calme respire,
Le ruisseau qui gémit, et le vent qui soupire,
La lune, dont l'éclat, doux ami des regrets,
Luit plus mélancolique au milieu des forets,
Tous ces objets, que cherche une ame solitaire,
Prêteront aux tombeaux un nouveau caractère.'

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We next meet with a third part of M. Bitaubé's Essay *on the Opinions of some celebrated Philosophers of antiquity concerning the Antient Republics.*—Of the former parts we have already given an opinion; and we have only to add that, in detailing the sentiments of Aristotle, M. *Bitaubé* has displayed the same diligence and information which his prior researches manifested. The misfortune is, however, that no useful lesson can now be drawn from similar inquiries: the experience of former generations is overwhelmed in the torrent of events which we have witnessed; and who can yet undertake to predict their ultimate direction?

Second Memoir on the Colours and Dyeing of the Antients. By M. Ameilhon.—The author begins this memoir by observing that the art of dyeing consists of three grand operations, viz. 1st, To well cleanse the substance which is to be dyed, and to remove all foreign matter which might prevent it from taking the colour. 2dly, To dispose it by particular compositions to receive and retain the colouring principle; and, 3dly, To prepare the bath of colour in which it is to be immersed, and to work it according to the rules of the art. The first of these operations was considered by M. Ameilhon in a former memoir on the Art of Fulling; and he now proceeds to examine whether the antients employed particular means to fix the colours in the stuffs which were dyed:—in short, whether, like the moderns, they employed what are called *mordants.* Although it cannot be doubted that mordants were used even in the most remote ages, yet nothing positive can be found in authors of very high antiquity. Plato is the first who unequivocally mentions the use of them. (Plat. Reipub. lib. iv. t. ii. p. 429. Edit. Serrani.) Pliny, also, when speaking of a species of dyeing peculiar to the Egyptians, expressly says that the workmen began by rubbing the stuffs which they intended to dye, and afterward applied drugs which did not leave any stain, but had the property of powerfully imbibing the colours subsequently to be employed: "*Candida vela postquam attrivêre, illinuntur non* coloribus, *sed colorem sorbentibus medicamentis.*" Lib. xxxv. cap. 11.—It cannot be doubted that the substances thus employed acted as mordants, or fixed colours, because he afterward says, "*nec postea ablui potest.*"

The antient Greek chemists (whose manuscripts are scarcely known but by their titles, given by Fabricius, but which at a future time M. Ameilhon intends to publish from the collection in the national library,) explain with much perspicuity the necessity of fixing colours by mordants.—They notice the fugitive and permanent colours, χρώματα φεύκτα, and χρώματα ἄφευκτα.—Many other equally forcible expressions occur; among

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among which we may notice the term βάπτικα, corresponding exactly with the word mordant, being derived from the verb βάπτω, *mordeo*.—The Greek chemists moreover observe that sometimes the mordants were first applied, (ὑποβάφτον, or, ὑποσύφη,) and afterward the colour: but at other times the mordant and colour were mingled together;—and the application of the mordant was regarded as so very essential by the Greeks, that the term denoting it (σύφειν) was frequently employed to signify the operation of dyeing: of which Dioscorides furnishes many examples.

M. Ameilhon then points out some of the mordants used in antient times, particularly alum, by which the colour of woad and of some other vegetables was fixed.

The antients were acquainted with but few metallic salts; native sulphate of iron and of copper were, however, certainly used by them in dyeing; and the colours were formed and fixed by the gall nuts, or by the seeds of a species of acacia peculiar to Egypt, or by the rind of pomegranates, (*Punicum malum*). Some substances possess the properties of a mordant as well as of a colouring principle; and several of these, such as the root of the oak, and a species of lotus, (called by Pliny *faba Græca*) were known and employed. The antients also made use of various substances which by modern dyers are called alteratives, and which produce certain changes in many dyes or colours. Pliny affords a strong proof of this when he says, "*Mirum, cùm sit unus in cortina color, ex illo alius, atque alius fit in veste, accipientis medicamenti qualitate mutatus;*"—and of these alteratives it may be observed, that the juice of lemons and strong vinegar were employed to cause the effects which now are produced by the mineral acids.

Pliny also says, "*Nitrum utile . . . . . ad inficiendas purpuras tincturasque omnes:*"—but this expression, as the author of the present memoir very properly remarks, must not be understood to mean the neutral salt now called nitre, since even the effects which are thus ascribed to it clearly demonstrate it to have been an alkali; and although the mineral alkali or soda was called by the antients *natrum*, yet even this is not to be exclusively regarded as the substance mentioned by Pliny, because salts in general are called nitre by the antients, and vegetable alkali or potash, which is extracted from wood ashes, was called νίτρον by Theophrastus.

Muriate of Ammonia, or Sal Ammoniac, was known to the antients, and Pliny relates the mode by which it was prepared: but it is uncertain whether or not it was employed in dyeing. Even supposing it not to have been used, still its place was supplied by urine; and, according to Pliny, this last fluid was commonly

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commonly employed to form the purple dye in the manner of an alterative.

Lime was also probably used by the antients, who prepared it from marble and shells. As the colouring principle of many vegetables cannot be developed but by means of this substance, and as some of these vegetables were at that time undoubtedly employed, there is reason for believing that lime was an article much in request: but the means by which they extracted the colour from these substances relates to the third operation of dyeing, which will be considered in a future memoir.

A Memoir on two Latin Inscriptions, and on the Opobalsamum, or *Balm of Mecca*, by M. MONGEZ, contains some curious observations. The inscriptions, which a provincial antiquary had supposed to be funereal, are here shewn to belong to compositions used by the antient oculists, and sometimes prepared with opobalsamum; and the word 'Lewddes,' which had been interpreted '*Leudes*,' a people well known in the early history of France and Germany, is assigned with sufficient probability as the name of the operator.

The opobalsamum, it is observed, was originally produced in Judea; and it is still so highly valued, that a small phial of it was sold a few years ago at Paris for its weight in gold; that is, 96 franks for an ounce.—This precious essence is, in course, often counterfeited.

Memoir on the Construction of the Dome of the Church of Madonna della Salute at Venice, compared with that of the Dome of the Invalids at Paris. By M. RAYMOND.—This architect, having made a tour to Venice in the year 1774 for the purpose of attentively and scientifically examining the public edifices of that city, was particularly struck with the manner in which the dome and lantern of the church of *Madonna della Salute* were constructed. After having entered into a minute detail of particulars, and compared the carpenters' work in the two churches, he infers that the edifice at Venice must have cost much less than that of the Invalids at Paris; while the principles of its construction possess equal simplicity, lightness, and strength. He is of opinion, therefore, that the Italian carpentry, or mode of using timber, merits the attention of artists; and to assist them in clearly comprehending his memoir, he has illustrated it with seven plates, the want of which obliges us merely to announce the object of the ingenious author.

Report on the Means of rendering audible the Harangues and the Music of the National Fêtes, among all the Spectators, however numerous;

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numerous; by M. Mongez.—Some interesting facts occur in this paper. The author discards the idea of the sonorous masks, which some writers imagine to have been used by actors in the antient theatres, and imputes the conveyance of sound in those edifices to their form. In 1785, the inhabitants of the antient Saguntum, in Spain, now Morviedro, cleared out the ruins of their antient theatre, and represented some Spanish plays in it; when four thousand spectators attended, all of whom heard the actors perfectly well, to the farthest part of the building; and a similar experiment has been made in the Amphitheatre of Verona, with equal success. As the French *fêtes*, however, are solemnized in the open air, other measures become necessary in them. M. Mongez proposes to place repeating orators, at certain distances which have been ascertained by experiment; and to station different orchestras, which are to begin their performances together at a certain signal, in different parts of the Champ de Mars. The details can be understood only by those who have a local knowlege of the ground.

Memoir on the History and Processes of Polytypage and of Stereotypie. By M. Camus.—The author of this paper applies the word *Polytypage* to express the multiplication of copies of any writing or design, by processes which have an affinity more or less with the art of copper-plate engraving; and he uses the term *Stereotypie* to signify the multiplication of a sheet, or of an entire book, by means which bear a relation to the art of printing. In the origin of this most useful art, solid wooden blocks were used: but great inconveniences being found to attend this clumsy mode, loose types were invented. Some persons have endeavoured to improve on this method by employing types to stamp whole words, which has been termed *Logography*; and others have thought it a still greater improvement, to prevent the necessity of having a great number of single or moveable types, to be able to obtain, when a page is set, many exact fac-similes of it, which may serve to make the different impressions. This memoir relates the various methods which have been tried for this purpose, either by taking off impressions in clay or plaster of Paris, or by stamping them on soft metal; and then employing this mould as a matrix for casting one solid plate, having all the letters projecting fit for the printers to use.

A curious history of the process employed in the fabrication of assignats and afterward of mandats is here given; explaining the manner of so multiplying copper-plates that they may all be exactly similar to each other: a very desirable object

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when great expedition is necessary, and an extraordinary number of copies are required to be worked off, perfectly similar.

The *stereotypic* art, as it is practised in the printing of books, is also very minutely explained. The mode of setting up the single letters forming a page, in the frame which is to be employed as a punch, or stamp, (*la planche-poinçon*,) with the matrix or hollow mould obtained by this stamp, and the solid plates to be used to make the impression on the paper, is clearly pointed out: but it is obvious that it can be of no use to make and to preserve plates of every page of a work, unless it is probable that several editions of it will be required. For all temporary publications, the use of moveable types is preferable. The printing plates, taken off in the manner described in this memoir, are not weighty, nor can they occupy much room: but, if the work to which they belong be not a stock-book, the metal and the space which they require may be better employed. In the printing of Bibles, Prayer-books, &c. the art here developed must save much trouble and expence, and in course make the books cheaper to the public.

We now come to the volume which relates to the

MORAL *and* POLITICAL SCIENCES.

4to. pp. 550.

From the prefixed *Historical* Sketch, by M. CHAMPAGNE, the Secretary, we learn that various projects for the formation of an universal language have been presented to the Institute; and that a committee for the prosecution of researches on this subject has actually been appointed. The inquiry will probably end, like that which occupied the infancy of our own Royal Society, in disappointment.—A new system is also announced, founded on principles which we fear will not elucidate the origin of words in any material degree.—A variety of inquiries relating to Egypt are suggested to the National Institute at Cairo;—and the introduction concludes with some biographical notice of deceased members, MM. *Gautier de Sibert*, *Cafarelli du Falga*, *Vérondé la Forbonais*, *Darcon*, the celebrated engineer, and M. *Baudin* of the Ardennes. It would lead us too far to enter into these particulars.

The first Memoir, by M. CAMBACÉRÈS, treats of the *Social Science*.—This paper contains much declamation in favour of what the older French writers styled *la Petite Morale*. It is prettily written, but is by no means instructive. The author has attained a much higher rank in politics than he appears likely to acquire in literature.

Geographical Considerations on French Guiana, concerning its Southern Limits; by M. BUACHE.—In this essay, the author attempts

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attempts to shew that the Portuguese have advanced an unfounded claim respecting the southern limits of Guiana, by mistaking the situation of a river: that the name of *Oyapok* had been given to two different rivers; and that the limits designed by France, in the treaty with Portugal, were the antient and true boundaries.

The next memoir, by M. BOUGAINVILLE, treats historically of the *Antient and Modern Voyages to high Northern Latitudes.*—This is an entertaining and well-written essay, but it contains only the first part of the writer's deductions. His present conclusions are that geography is entirely a modern science; and that none of the voyages to high northern latitudes, which he mentions, have been undertaken with any other view than that of arriving at the Pole.

On Ostracism, by M. BAUDIN (since deceased), written during the evil times of the Republic, when this, among other wild measures, was in agitation. The tendency of M. BAUDIN's arguments is to dissuade from adopting such a scheme.

Observations on the Morals of Aristotle, and a Translation of his Chapter on Liberality; by M. CHAMPAGNE.—This is an attempt to vindicate the character of Aristotle as a moralist and metaphysician, and to recall the public attention to his works. Enough has been said on the subject by a late writer of this country, Lord Monboddo, in his Antient Metaphysics; exclusive of the light thrown on Aristotle's writings by that eminent scholar, Mr. Harris.

Treatise on the Influence of the Diet of a Nation on its Political State; by M. TOULONGEON.—We feel not a little proud that a French philosopher should solemnly attribute the great power of this country to its roast-beef. He invites the (then) government of France to introduce a greater consumption of animal food in that country, and he expects to eat us out of our rank among nations. One of his proposals is particularly alarming. Conceiving that our strength at sea depends on the use of salt-beef, he wishes the same diet to be adopted in the French navy! We beg that our Lords of the Admiralty may turn their attention, without delay, to the means of preserving our superiority in pickling beef; which now, it seems, must become the Palladium of the state. If a victualling committee should be thought necessary, we may repose with confidence on the zeal and activity of the City-Members, and the Court of Aldermen; and we suggest, as a patriotic chorus on this occasion, the burden of an old song:

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" Then since good eating 's so renown'd,
Be this each Briton's pray'r;
God bless the Court of Aldermen,
The Sheriffs, and Lord Mayor,
When a-guttling they do go."

Our attention is next called to a more serious subject; a memoir on *the Roman Colonies and Municipalities*, by M. BOUCHAUD.—This is a long and learned paper, but little interesting, except to the students of the Roman laws. General readers, while they admit the industry and reading of the author, will be tempted in every page to exclaim, *Cui bono?*

In some of the succeeding papers, we are glad to find that an abstract is presented, instead of the essay itself. M. LEVESQUE gives a report of a *Memoir on the Retreat of the Gauls*, after they had rendered themselves masters of the Capitol.—He doubts the truth of the account given by Livy, whose history, we suppose, is not read with implicit faith by many scholars; and he very justly prefers the unadorned narrative of the same event, by Polybius.

We have also from M. LEVESQUE an abstract of a *Memoir on some Acceptations of the Word Nature.*—It seems intended to prove that we use the terms *Man of Nature, Religion of Nature*, &c. in a vague sense: but it really contains nothing worthy of observation.

Abstract of an Essay on the Medallic History of the Roman Legislation; by M. BOUCHAUD.—This author thinks that the Roman laws are greatly illustrated by the figures and inscriptions of medals. It must, however, occur to every one who peruses this paper, that it requires no common share of reading and investigation to discover the meaning of the medals themselves.

On the Discoveries remaining to be made in the Great Ocean; by M. BUACHE.—The writer has here indicated many objects of research to future navigators, which will no doubt meet with their attention. He mentions, particularly, the Archipelago of the Caroline Isles, as requiring to be surveyed with accuracy. Two charts are added, to explain the author's ideas more fully.

An Historical Account of the Savages in North America, by M. BOUGAINVILLE: in two memoirs.—The first contains a very long description of the ceremonies used at a grand conference of the deputies of the Five Nations with the Marquis *de Vaudreuil*, at Montreal: but these we shall not attempt to repeat, because they are perfectly well known from former publications. The second memoir does not yet appear.

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Memoir on the Constitution of the Republic of Sparta; by M. LEVESQUE.—This author has here thrown light on some curious points, particularly on the aristocracy of the Spartan ladies, who were sufficiently powerful to baffle the attempt made by Lycurgus to reform their manners.—M. LEVESQUE denies the poverty of Sparta; and here and on other points, perhaps some readers will think that a spirit of paradox is rather too apparent in this, otherwise, able production.

Memoir on the antient Legislation of France; *comprehending the Salic Law, the Law of the Visigoths, and of the Burgundians*; by M. LEGRAND D'AUSSY.—The dryness of this subject is happily alleviated by the author's manner. In speaking of the declamatory style of the Gothic laws, he observes that the legislators did not consider how much they enhanced the labour of reading, and the expence of purchasing their edicts. One of them, however, adverted to the latter inconvenience, and fixed the price of the book at twelve *sous*; condemning any one, who should buy or sell it at a higher rate, to receive a hundred lashes. Nothing more was wanting, says the author, than to order people to read it, on pain of receiving two hundred lashes.

M. LEGRAND D'AUSSY gives a translation of the famous Salic law, and proves that the clause, importing that no woman can inherit in Salic land, is an interpolation.

This essay contains a very curious view of the state of legislation, among a people just emerging from barbarism.

Memoir on the Position of certain Places and Rivers in Argolis, a Southern Country of the Peloponnesus; by M. MENTELLE.—*Delisle* and *D'Anville* having, in their maps of antient Greece, differently placed the city of *Mycenæ*, and the river *Erasinus*, &c. M. MENTELLE, by consulting Pausanias and Strabo, endeavours to correct the errors of those geographers, and to ascertain the relative positions. A plate at the end illustrates both the errors and the corrections.

On the Kind of Questions of which the Science of Political Economy acquires an exact Solution; by M. VERON-FORTBONNAIS.—The topics discussed in this short paper are credit and taxation: but the observations are general, and possess no novelty.

Dissertation on some Questions of Idéology; *containing new Proofs that we owe our Knowlege of Bodies to the Sensation of Resistance*; *and that, previously to this Knowlege, the Action of our Judgment cannot take place, from Inability to distinguish our Simultaneous Perceptions from each other*; by M. DESTUTT-TRACY.—Having fixed on the sensation of resistance as the fulcrum of

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his metaphysical opinions, this gentleman was immediately encountered by the Berkeleyan hypothesis; and to evade the force of this attack, he deems it only necessary to determine the meaning of the word existence. We shall see how he acquits himself of this small difficulty in the dissertation which follows: but in the present paper, we meet with little more than a repetition of his former assertions: that to feel is to exist, with the consciousness of *self;* and that the resistance of external bodies is the proof of the existence of something different from ourselves. Still, however, the word *existence* remains undefined;—and the writer has only shewn his sensibility to the thorns of Berkeley's hypothesis, by his manner of handling it.

The volume concludes with *Reflections*, by this author, *on the Projects of Pasigraphy*.—Here M. DESTUTT-TRACY establishes the distinction between visual or symbolical language and writing; and, considering the modern European alphabet as containing sufficient elements for an universal system of writing, he expresses apprehensions that the substitution of a new universal tongue will be found impracticable. We confess our surprize at observing the National Institute exhausting their efforts on a scheme of this nature: but we shall rejoice if they should obtain an unexpected degree of success.

Thus have we endeavoured to communicate to our readers some idea of the contents of these volumes: but their number and extent, and the rapidity with which this publication reappears, oblige us to be more concise in some instances than we could wish. It will be manifest, however, from what we have said, that it is by no means on *all* occasions that the researches of these French academicians (if they may still be so called) merit the compliment of a detailed analysis, or the respect of minute criticism.

ART. VIII. *Vie Polemique de Voltaire*, &c.; *i. e.* The Controversial Life of Voltaire, or a History of his Proscriptions. By G . . . . r. 8vo. pp. 440. Paris. 1802. London, Deboffe. Price 6s.

IN a former Appendix *, we presented our readers with a view of the private life of the extraordinary man to whom this volume relates; and we dwelt with unfeigned pleasure on some of the scenes which were introduced by the author of that work, because they represented the character of *Voltaire* in an amiable light. A different task awaits us on the present

* M. R. Vol. xxix. N. S. p. 525.

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occasion; for we are now conducted into scenes of hostility, and witness the exercise of those passions which unhappily are not less usual among literary men, than they are disgraceful to them. These disputes too frequently originate in an excessive self-love; which is described by the subject of this biographical memoir "to be a balloon swelled with wind, from which issue storms and tempests whenever it receives the slightest puncture." From the influence of this feeling, which is ungenerous in itself, and unjust in its consequences, *Voltaire* attacked many of the learned men of the age; and, not satisfied with depreciating their literary merit, he endeavoured to render their private characters odious or contemptible. 'How many celebrated persons,' exclaims the present author with an honest indignation, 'have we seen injured by the vigour of his invectives, or the malignity of his sarcasm!' Though frivolous minds were diverted by his powers of ridicule, which he displayed with no common success in circulating calumnies the most absurd, and in inflicting wounds of the greatest severity, yet virtue and wisdom were unable either to repress or to conceal their resentment at his unjustifiable conduct.

'Had I lived in an age and among a people, (says this biographer,) which could permit an individual to tarnish with impunity the reputation of others, I should exclaim, "Woe to the man who thus tramples on the rights of society! woe to the age that can enjoy and to the nation that can endure such injustice!"—Happily, however, we are not yet arrived at such a degree of blindness and self-delusion; and notwithstanding the enthusiasm of *Voltaire*'s admirers, there are still existing honourable minds, which are shocked by his profaneness and disgusted by his ribaldry.—To these I address my work.'

The preface contains many sentiments which are creditable to the writer, and are expressed in animated language. He allows *Voltaire* high though not unqualified merit, and he acknowleges that he was the greatest man of his age. He laments at the same time, and every man of virtue and of taste will join in the regret, that his writings are so frequently disgraced by the impiety, the indecencies, and the slanderous aspersions which they contained. These are charges from which no friend will find it easy to exculpate him; and the proofs of the last accusation, namely that of calumniating those of his contemporaries who would not servilely yield to his superiority, are brought forwards in abundance in the present volume. Our minds are astonished in many instances, on inquiring into the cause of his enmity, to find it originate in the most inconsiderable and trifling occurrences, and to see it indulged in the most inexcusable excess.

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In the list of those whom *Voltaire* attacked and vilified, we perceive the respectable names of *Rousseau* the Lyric Poet, *Maupertuis*, *Vernet*, the Marquis *Maffei*, *Jean Jacques Rousseau*, and Bishop *Warburton*. There are also others of inferior note, whom it surprizes us that *Voltaire* should have condescended to notice in the way either of hostility or friendship: but his avarice of praise was excessive, and he was not always attentive to the quarter from which it proceeded:

"Of praise a mere glutton, he swallowed what came,
And the puff of a dunce, he mistook it for fame;
'Till, his relish grown callous almost to disease,
Who pepper'd the highest was surest to please."

The censure and opposition of such men as *Desfontaines* and *Freron* gave him pain, and he persecuted them with unremitting virulence and malignity. The biographer attributes his enmity against the elder *Rousseau*, to the freedom with which the latter delivered his opinion on some early productions of *Voltaire*, who had consulted him respecting them. While *Voltaire* bore the name of *Arouet*, (which he relinquished when he left the Bastille for the one by which he is now universally known, in the hope, as he expressed himself in a letter to Madame *Dunoyer*, "that it would prove more fortunate to him than the former,") he was received with politeness and treated with kindness by the most eminent of the French Lyric Poets. *Rousseau* spoke with sincerity on the productions of his young friend, not with any view of giving him pain, but for the purpose of amending what he conceived to be faults in his compositions. On being shewn the *Epistle to Uranía*, he expressed with warmth the indignation which he felt at the profaneness of that performance. This was an injury never to be forgiven by the haughty and implacable spirit of *Voltaire*; and from that period he represented the critic, to whom he had till then given the appellations of his instructor and his friend, in the most odious light. A criticism on the tragedy of Zayre, not intended for the eye of the author, but maliciously revealed to him, completed the mischief; and *Voltaire* ever afterward pursued *Rousseau* with unrelenting bitterness; his letters, his poems, and even his historical works, being filled with unmerited censures on this celebrated Poet. In one of his letters, he inquires "whether it be true that *Rousseau* is dead?" adding, "he has lived too long for his own reputation, and for the tranquillity of honourable characters. I have spoken of this wretch as every honest man should speak of a monster."

As the cause of *Voltaire*'s differences with the learned *Maupertuis*, and the unjustifiable lengths to which he carried his resentment,

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sentment, are well known, we shall not detain our readers with an account of them. Indeed the whole of this work has given us pain in the perusal, which we would not willingly communicate to others; since it has brought before our view only the unsocial and malignant passions of our nature, exerted with unbridled violence *by* and *against* men distinguished for intellectual capacity. Such occurrences convey an useful but a melancholy lesson; which affects the heart with sorrow, while it carries conviction to the understanding. 'By what fatality does it happen,' exclaims the biographer, 'that genius, which has raised itself to so honourable an eminence, is not afraid of degrading the cause of literature and talents by disseminating such calumnies on its votaries and possessors?'

The origin of *Voltaire*'s quarrel with the younger *Rousseau* is indeed sufficiently contemptible; it is thus stated in the present volume:

'The Poet of *Ferney* had established a theatre in his own villa; and the Encyclopædia recommended the example to the people of Geneva. *Rousseau*, who had mistaken the welfare of his country in point of religion, understood its civil interests, and opposed an establishment which appeared to him injurious to a small republic; and the eloquent letter, which he addressed to his countrymen on this occasion, had the desired effect.—This was enough to excite the ill-will of *Voltaire*, who had flattered himself with the hope that his dramatic works would have been performed at Geneva; and, although *Rousseau* had ever treated him with the greatest respect, and he in return had shewn similar civility to *Rousseau*, from this time he embraced every opportunity of injuring him in every way. He even shewed his resentment at the very moment in which *Rousseau* was suffering, on account of the publication of his Emilius, prosecutions both in the French courts of justice and in those of his own country.—*Voltaire* began his attack by aggravating an expression, which had escaped from the well-known enthusiasm of *Rousseau*, but which his better judgment disapproved. In his letter to the Archbishop of Paris, and at the close of those arguments by which he attempts to justify his Emilius, he says;—"Yes, I do not hesitate to declare that, if there had been a single government in Europe truly enlightened, a government whose views were directed to wise and useful purposes, they would have distinguished me by public honours, they would have raised statues to me."

This declaration can no longer be considered in the light of a romantic rhapsody, when we recollect that, within these few years, and in the very city of Paris, honours little short of divine have been conferred both on the philosopher of Ferney, and on his eloquent though excentric antagonist.

The biographer remarks that, without attempting to justify this language of *Rousseau*, it was not for *Voltaire* unceasingly to ridicule this desire of obtaining statues, after having thus expressed

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pressed himself, under a feigned name: "If intellect be a spark of the Divinity, what man approaches nearer to the Supreme Being than the author of the Henriade? A period of two thousand years is necessary to produce a genius such as thine."

The English reader will feel interested in the chapter which is dedicated to the controversy between *Voltaire* and Bishop Warburton; if that indeed can properly be denominated a controversy, which consisted of unfounded censures and malignant sneers heaped in abundance on our learned prelate.—In his Essay on Toleration, in his *Melanges Philosophiques*, in his Philosophy of History, and in his Philosophical Dictionary, *Voltaire* frequently referred to the pages of Warburton; and supported many of his most questionable positions by authorities from the *Divine Legation of Moses*. Unbiassed, however, by the praise with which these quotations were accompanied, or by the epithets of the *learned*, the *ingenious*, the *judicious* Warburton, the Bishop, in a second edition of his work, pointed out the instances in which the philosophical historian had misunderstood his meaning, had designedly misrepresented it, and not unfrequently had quoted him unfaithfully. He exculpated himself at the same time from the charge of favouring materialism, which he proved to be very distant from his mode of thinking. Henceforwards, *Voltaire* never treated him with civility, nor mentioned his name with respect; and all flattering epithets were discarded for those of scorn and reproach. "He understands not," says *Voltaire*, "what he writes;—what is his object, I cannot conceive; he flatters government, and if he obtains a bishopric he will be a Christian: but if he fails, I know not what he will turn out."—Though Warburton deserved not this contemptuous treatment from *Voltaire*, he has debarred himself from all right to pity on the occasion, by the unmerited severity with which he and his allies treated his opponents.

In an article in our 78th volume, p. 120, we gave an account of a confession of faith which *Voltaire* is reported to have made on his death-bed; and the work before us is terminated by a similar account of a confession made by him before witnesses and a notary public in the year 1769.—On this much controverted point, we scarcely know how to give or to withhold our assent.—At the close of this puzzling narrative, the author says; 'I have now presented a *comedy* to the reader, which is the best that the philosopher of Ferney ever composed, and which will amuse those to whom it is submitted.' If it be true, however, it is calculated to excite serious reflections; and if it be false, our indignation and abhorrence must be justly called forth. At all events, it cannot be deemed

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an amusing comedy.—The facts, in which the hostility of *Voltaire* to different individuals originated, rest on the assertion of an anonymous writer: but that such hostility existed has been evident for years to the literary world, and is proved in the volume before us by numerous quotations from his different works.

Art. IX. *Médecine Legale*, &c.; *i. e.* Legal Medicine and Medical Police. By P. A. O. Mahon, Professor of Medicine, Chief Physician of the Venereal Hospital at Paris, &c. &c. With Notes, by *M. Fauvel.* 3 vols. 8vo. Paris. 1801. Imported by De Boffe, Price 18s.

The application of medical precepts to questions of law frequently involves some of the most important interests of society. As it is the great object of legislation to promote the happiness of man, both in public and private life, it is easy to conceive the connexion between jurisprudence and medicine; and, indeed, the relation is so intimate that a knowlege of both professions is, to a certain degree, necessary for those who are eminent in either of them. The importance of *Medical Police* may be sufficiently collected from the history of the plague, and of other epidemics.—These topics, which had engaged the attention of the older writers, have been too much neglected in modern times; and though some feeble attempts have been made to supply the requisite information, we have met with nothing so satisfactory as the work before us. The task of clearing away inveterate prejudices, and of bringing every question to the test of modern improvement, is so arduous, that we should have gladly contributed our applause to the driest examiner who should perform it: but Dr. Mahon, with much reading and reflection, writes with taste and discernment, and possesses the power of creating entertainment in the most unpromising regions of discussion.

We shall pass over the general history of Legal Medicine, and of the establishment of *Experts*, as they are termed in France, because it bears little relation to the state of knowlege in this country: only quoting, as a word to the wise, the author's account of the prevalent surgical opinions in some remote parts of the Continent;

'Without recurring to preceding times, (he says,) the barbarity of which is a monument of humiliation for humanity, we perceive still, in our day, that absurd credulity takes place among men who bid fairest for information; it is not long since a woman persuaded a physician of reputation, that her sister had been brought to bed of a fish.* They still believe in sorcerers, in many parts of France, and

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* *Raderer*, Prize Dissertation at Petersburg.

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the best heads can scarcely preserve themselves from the influence of this persuasion; and a surgeon has not been ashamed to certify that a woman who was bewitched had been delivered of several frogs. These instances, which are now only ridiculous, would have produced bloody scenes when the tribunals were less enlightened. It is half-knowlege, always presumptuous, that gives to falsehood or uncertainty the appearance of truth and evidence.'

On the subject of *Impotence*, the author observes that the number of trials grounded on this allegation is now much smaller than it was in former ages; whence he concludes that men are now less anxious to secure a direct posterity. We think, however, that there are other causes which seem more probable. In this country, at least, the increase of trials for adultery may serve to explain the enigma: if such it be.—The delicate and difficult subject of this chapter is treated by the author with great knowlege and dexterity. It comprehends every thing useful to be known, and much entertainment in addition. For obvious reasons, however, we avoid enlarging on this point; and we shall also pass over some other articles of a similar nature, briefly to notice the chapter on *Hermaphrodites*. It has been doubted by some naturalists, whether any human being has existed, combining the parts of both sexes in a perfect degree. Dr. MAHON gives a particular account of the dissection of an hermaphrodite, which appeared to unite the sexes more completely than any other yet known: but, in this case, the different organs were far from perfect, and those which internally marked the distinction of sexes were placed on opposite sides. The intentions of nature were intirely defeated by this mixed organization.

In treating on *Defloration*, the author justly allows little weight to medical opinions; on that of *Rape*, he perhaps carries his scepticism too far.—The chapter on the *Signs of Pregnancy* is full and correct, and may be consulted with great advantage. Dr. MAHON observes that the signs from which the occurrence of parturition is to be deduced, in criminal cases, are very uncertain after the lapse of a short time. The question of gestation beyond the usual period is carefully discussed; and the errors and prejudices, which had led to a belief in its occurrence, are cleared away.—Respecting abortion, and the marks of premature birth, the author's observations are copious and useful, without much novelty.

Laudable humanity is displayed in the chapter on *Monsters*; an unhappy (though fortunately rare) species of beings, who are in general denied the protection of parental offices, and consigned to the butchering hands of an ignorant midwife or nurse. A miserable creature of this description cannot be

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deprived of life, without a crime; and if his imperfect organization renders him incapable of those exertions by which men in general improve their situation, it ought not to debar him from sharing the means of subsistence.

We now come to a more interesting topic of discussion, that of *Mental Derangement;* the judicial relations of which have been too long neglected by medical writers. The symptoms which characterize the approach of insanity are pointed out; and the alienations of mind which arise from the effect of poisons, or intoxicating liquors, taken into the system, are discriminated. With respect to the probable existence of a maniacal paroxysm, during the actual commission of a crime, the author thinks 'that, when men have acted against those principles and feelings which naturally exist among all, humanity and justice require us to believe that the criminals were actuated by a fit of insanity.'

The chapter on *Feigned and Concealed Diseases* is curious and instructive; but, as only certain diseases can be imitated by impostors, the discussion does not take a very wide range. There is also a class of diseases falsely imputed, from hatred or interested motives, to persons really in health. The physician has need of great sagacity, as well as of all his caution, under such circumstances, to decide on the reality or imposture of the complaint. He will meet with many hints worthy of attention in these pages. Dr. MAHON has cited various curious facts on this subject, from different authors; and the following, which he relates from his own knowlege, shews to what an extent deceits of this nature may sometimes be carried:

A young man, put in requisition, came to the French army, while it was blockading Luxembourg. After having passed a night at the out-posts, he declared that he was blind; and he was sent to the hospital. As the pupils contracted well, he was suspected of imposture: but he bore the most painful applications, and was even ready to suggest the employment of them. He was then consigned to the principal army-surgeons, who also apprehended a trick. After different trials, they placed him on the brink of a river, and told him to go on; two boatmen being ready to receive him if he fell into the water. He walked forwards, and allowed himself to fall into the river, whence he was immediately rescued. Convinced by this experiment that he was really blind, the surgeons offered him his discharge: but they warned him that it would be of no use to him if it should afterward appear that his infirmity was feigned; and if he confessed the truth, they promised him a complete dismission. He denied all knavery at first: but, on being assured that they would keep their word, he opened a book, and read to them.

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A large part of the second volume is occupied with the consideration of *Wounds*. The author enters at considerable length into the opinions of juridical writers, concerning the distinctions of the mortal tendency of wounds in the abstract, and the application of these distinctions to particular cases of homicide: but it is unnecessary for us to follow him in this career, because the criminal law of our country is founded on more simple principles than those of foreign codes. It can never become a plea in our courts of law, for example, in favour of a homicide, that he was not aware of the fatal effects of a wound in certain parts of the body: he is justly made responsible for the consequences of his attempt to injure another. The author's division, however, of wounds into those which are *necessarily* mortal, and those which only become so from the constitution of the individual, or from contingent circumstances, may be useful in ameliorating the rigour which seems to have pervaded the French law, respecting homicide.

Dr. M. next examines, with much accuracy and minuteness, the comparative danger of wounds in different parts of the body, and states the combinations of circumstances under which those that are not inevitably fatal may accidentally terminate in death. This part of the work well deserves to be consulted by students.

On the subject of *Apparent Death*, the author has given many humane and useful cautions against premature interment, which we hope will have due weight. It is really melancholy to learn, from so recent a publication, that our neighbours still require instructions and cautions on so important a matter; and the interest of every thinking individual should lead him to concur in the abolition of this dreadful practice. The observations respecting precipitate dissections should also be carefully remembered by anatomists; the example of *Vesalius* ought, indeed, to have sufficed for preventing such tremendous mistakes: but it appears that more than one victim has shewn symptoms of vitality under the dissecting knife of a French surgeon, even within a few years.

The principal signs of *Violent Death* are stated to be six; hæmorrhage, ecchymosis, inflammation, congestions of blood, every mark which denotes that the patient had suffered pain, and spasms which continue even after death. Several of these appearances, however, may be produced by diseases, as the author has remarked; and it is only by a careful comparison of them that a conclusion can be formed.

A long chapter, on the *Method of Opening Dead Bodies*, contains many useful directions, and pertinent remarks.—The next section treats of *Poisons*. The general description of the Signs of Death

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Death from Poison is not very happily arranged. Instead of a loose enumeration of different appearances, it would have been more useful to have referred each class of symptoms to the peculiar noxious power by which it is produced; and thus to have distinguished the effects of poisons, which destroy by inflaming the stomach and bowels, from those of substances which enfeeble, and at length extinguish the energy of the brain and the nervous system. The author considers, with *Hebenstreit*, the separation of the villous coat of the stomach, as the most positive sign of the exhibition of poison: yet this appearance, we conceive, is by no means to be expected in the case of some poisonous substances.—The following passage is more satisfactory:

'If a person in good health, after having taken some food, drink, or medicine, finds himself suddenly attacked by vertigo, pains in the stomach, colic, vomiting, cholera morbus, spasms, convulsions, faintings, stupor, and swellings of the lips, throat, stomach, or belly, with a painful sense of burning heat; and if, in addition to these symptoms, there be found among the matter rejected or evacuated by the patient, any chewed herbs, remains of roots, mushrooms, juices, powders, salts, or pills; if he complain of a bad smell, or taste of the matter vomited; or lastly, if no epidemic disease prevail, accompanied with similar symptoms; we may suspect the action of poison.'

Dr. MAHON distinguishes the fallacious from the certain symptoms here enumerated; and, among other useful observations, he remarks that he has known every sign of poison produced by swallowing a roasted chesnut whole.—He also discriminates between the effects of irritating poisons, which occasion inflammation of the stomach, and those of sedative and narcotic poisons, which seldom leave any visible traces of their agency in the viscera.

Particular poisons are specified in another chapter; in which, though the subject is clearly arranged, we observe nothing that requires particular notice.

The next point of discussion is that much-contested question of *Child-Murder*. The author inclines, in his general view of the appearances indicating this crime, like most of our own late writers, to the merciful side. He opposes the notion which had prevailed too generally on the Continent, that the neglect of tying the umbilical chord, after delivery, must uniformly cause the death of the child; and he shews with how many exceptions the danger of hæmorrhage from the division of the chord is to be admitted. The proof of child-murder, derived from the specific gravity of the infant's lungs, is carefully considered; and Dr. M. concludes, from comparing a variety of experiments, that the lungs of a fœtus which had never

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never respired will swim on the surface of water, when putrefaction begins to take place, but that the slightest compression will precipitate them to the bottom.

The experiments of M. *Ploucquet*, on the specific gravity of the lungs, as ascertained by the balance, are also mentioned. He calculated that the weight of the lungs is doubled by the introduction of blood into that organ, in consequence of respiration. Much accuracy, however, would be required, to establish so important a mark of distinction between a fœtus which had respired, and one which had not;—and, after all, the simple fact that respiration *has* taken place in the fœtus does not prove that it was afterward intentionally destroyed, as Dr. Hunter has well observed.

The volume concludes with particular directions for examining the body of the fœtus, in cases in which a suspicion of violent death arises. To some of our readers, these directions will perhaps appear unnecessarily minute: but it must be considered that this branch of legal medicine has occupied a great degree of attention in foreign courts of justice; and that, in the course of ages, many errors have been accumulated on the subject, which the present author is usefully employed in correcting.

Volume the third of this interesting work opens with the subject of *Death by Drowning*. The principal object of the medical legalist, in this inquiry, is to ascertain whether the subject had perished in the water, or had been thrown into it after death. On this question, we meet with much discussion, and little real information. The obsolete notion of the reception of water into the bronchia is introduced, but no reference is made to the discovery of Dr. Godwin. In justice to Dr. MAHON, however, we must observe that this article is said to have been furnished by Dr. *De la Fosse*; and in the succeeding chapter, which treats of *Death occasioned by Suspension*, we find the same person, to our astonishment, maintaining the exploded doctrine that life is destroyed in this case by the accession of apoplexy. Such extreme ignorance of the experiments and inductions made in this country by a variety of writers, who have trodden in the footsteps of Dr. Godwin, is perfectly unaccountable.

We next meet with some judicious observations on the method of drawing up Medical and Surgical Reports of different kinds; and authentic specimens are given, which may assist the young practitioner,—especially as several errors which they contain are pointed out.

A number of questions relative to Legal Medicine are afterward enumerated, rather than discussed.—Indeed, this volume may be regarded as chiefly composed of hints and fragments.

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In giving a sketch of *Medical Police*, Dr. MAHON treats of hospitals, lazarettos, of the abuses respecting air, water, food, &c. He proposes that there should be inspectors of the dead, to prevent premature interment.

In a chapter on *Celibacy*, Dr. M. observes that the greater number of suicides are batchelors; and that instances of this crime appear to have multiplied in France, since marriage has been avoided by many persons on account of the expences attached to it. Much of the pathology in this chapter, however, is obsolete. The reflections on the necessity of encouraging marriage among soldiers are excellent, both in a medical and a political view: but we think that Dr. MAHON has gone rather too far, in proposing that governments should interfere to prevent individuals, affected with hereditary diseases, from entering into the matrimonial state. Such a check on this most powerful of all inclinations would hardly be endured under the most despotic sway.

The state of *Pregnancy*, and that of *lying-in Women*, are considered in their relation to society; and much useful information is given on both subjects.

Dr. MAHON treats of the *Cæsarean Operation*, merely with the view of saving the child after the death of the mother. He observes that it is difficult to ascertain the death of the parent before the expiration of twenty-four hours. The following are the signs on which he thinks the performance of the operation ought to depend:

That the supposed death of the mother shall have been preceded by a severe disease, or by symptoms which generally prove mortal.

That efforts shall have been made to restore respiration.

That the action of the heart and arteries shall be no longer perceptible.

That all motion shall have ceased, excepting that of the infant in the womb.

That the natural heat shall be extinct, either totally, or in proportion to the continuance of the symptoms which shall have carried off the patient; and in the latter case, the heat of the body generally ceases before the last gasp. Finally,

That all the usual remedies against the different kinds of asphyxia shall have been employed.

Even with these precautions, tending to ascertain the death of the mother, Dr. MAHON advises that an attempt should be made to deliver by instruments, in preference to the Cæsarean operation. He adds the following words, which deserve particular attention, at a time when the authority of French

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practitioners is eagerly urged in favour of this practice on living mothers:* 'It would be necessary to appoint accoucheurs for the particular purpose of performing this operation on women who die undelivered: for, though examples are quoted of living women who have undergone it with success, in unpractised hands, yet common experience demonstrates that these operations are no better than a disgusting massacre, and that those who perform them hardly suspect the subjects of them to be alive.' We hope that these humane sentiments will be generally adopted by British practitioners.

A chapter follows on *afflictive Punishments*, in which Dr. MAHON recommends a plan similar to that introduced by Mr. Howard in this country. The editor has added a note, in which he informs us that, in the prisons at Rouen, the spinning of cotton has been introduced as an employment.

The work concludes with a chapter on *Inoculation for the Small-pox*, for which Dr. MAHON was an advocate. The great discovery of Dr. Jenner has happily superseded all discussion on this subject.

After having allowed so much room to our account of this book, it is unnecessary to add that we recommend it to the attention of our medical friends.—A translation, abridged in some places, and accommodated to the law of this country, would be a valuable present to the Profession.

A slight biographical sketch of Dr. MAHON, prefixed to the first volume, informs us that he was born at Chartres, in 1752, and died in 1800, aged 48, after an illness of only two days, caused by an indefinite complaint in the chest. He is said to have been a man of such good character that his death is a loss to society, and of such skill in his profession that medicine will long mourn his departure. His mother, on being informed of the fatal event, exclaimed; "My son, my poor son; I shall never again behold thee! This is the first, the only pang which thou hast ever excited in my bosom."

* 'Il seroit donc necessaire qu'il y eût des accoucheurs chargés spécialement de pratiquer cette opération sur les femmes qui meurent étant grosses. Car, quoique l'on cite quelques exemples de femmes même vivantes opérées avec succès par des mains peu exercées, cependant l'expérience commune démontre que ces opérations ne sont qu'un massacre dégoûtant, et que ceux qui l'exécutent soupçonnent à-peine que celles qui en sont le sujet peuvent être encore vivantes.' Tom. 3. pp. 209, 210.

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ART. X. *Sermons de M.* E. S. REYBAZ, &c. *i.e.* Sermons by E. S. REYBAZ, Minister of the Holy Gospel, formerly Representative of the Republic of Geneva to the French Republic, &c. Accompanied by Hymns adapted to each Sermon, and preceded by a Letter on the Art of Preaching. 8vo. 2 vols. Paris. 1801. Imported by De Bosse, London. Price 10s.

ANY publication of a religious cast in the French language would lately have been a novelty: times, however, are now changed; and that government, in imitation of every government yet known, has taken religion by the hand, and lent it a portion of its fostering influence. The ministers of the altar, if not restored to their former rank and emoluments, have been reinstated in their functions, and placed under the care of the state. As the establishment of the new Gallican church, therefore, forms an epoch, it is not improbable that some of its members may be ambitious of illustrating the event; and that this language, of late so exclusively the vehicle of infidelity, may again add learned, ingenious, and eloquent treatises to our theological stores. It will be seen whether the future invisible rewards of Christianity, after a period of persecution, will have the same effect which rank, wealth, and court favour, produced in the reign of Louis: but we fear that the men of this day are of too terrene a make, to be impelled to great exertions by spiritual motives, in the total absence of all earthly remuneration. We own that we have little hopes of seeing the reign of *Bonaparte* rendered illustrious by geniuses in the theological line. Within the Roman pale, we do not expect to see the *Massillons*, the *Bourdaloues*, the *Flechiers*, and the *Bossuets* of a happier period again rising to our view; nor, among the Protestant seceders, do we look for new *Saurins* and *Abbadies*.

The preacher of the discourses here offered to us is a minister of the reformed communion; now that Geneva is incorporated with France, a subject of the First Consul; and a member of that inferior establishment which, under the Concordat, embraces the Protestants. He discovers a spirit and turn which have long prevailed in that class of Christians on the continent to which he belongs; and which consist in an aversion to dogmas, and an adherence to the letter of divine writ. Though we find in his compositions no reference to the councils of antient times, nor to the synods of more modern days; neither to the former held at Nice, Chalcedon, and Ephesus, nor to the latter which met at Augsburgh or Dort; yet his pages are enriched with numerous and apt quotations from the sacred Scriptures. Those, therefore, who are not wedded to the subtleties of scholastic dogmas, who have no taste for technical theology, but who esteem the Gospel for the

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hope which it excites and the morals which it inculcates, will value these discourses; since they breathe a most benevolent and charitable spirit, and glow with piety and the love of virtue. Depraved indeed must be that man, or perverted to a most unhappy degree, who does not rise from the perusal of them wiser and better. The author's views of the subjects on which he treats, are correct; and, as compositions, the sermons are methodical, judicious, neat, and animated. If they present no profound researches, if they contain no elaborate disquisitions, if they boast of no high strains of eloquence, they are the productions of a well-informed mind, of one whose heart beats high with the love of all that promotes the temporal and eternal welfare of man. Yet, while sermons of high merit, in our own language, lie neglected and unknown, we cannot expect that foreign performances of the same kind will attract the attention of the English public.

In the balance of orthodoxy, M. Reybaz may perhaps be found deficient; and he may be charged with not having sufficiently displayed his powers on the tenets of the Trinity, the incarnation, the vicarious sacrifice, original sin, and justification by faith. He does not indeed directly negative these doctrines: but we suspect that, in the judgment of the sound churchman of the present day, silence on these points convicts of heretical pravity; and that the man, who confines himself to such phraseology as the fraternity of Cracow would use, will be suspected of not extending his belief beyond what has been called Christian Deism, or Unitarianism.

We shall offer to our readers a few specimens of the author's style and manner of inculcation.—From his discourse on the Respect due to Old Age, we select the following apostrophe:

'O thou! who vauntest thyself on thy youth, thy person, and thy strength, observe that old man; this is thine own image, which nature places before thine eyes: every day approximates thee to it by imperceptible degrees, and at length the likeness will become complete:—except, perhaps, that one day will see thee more reduced than he is now, an object of greater compassion, and beset by more infirmities. Then wilt thou look about in vain for what thy indifference refuses to him; and undisciplined and disdainful youth will repay thee, with usury, the indifference and contempt with which thou treatest him.'

The succeeding passages, we think, highly merit attention:

'Alas! my brethren, what shall we say of those institutions, so much boasted in this world as the schools of urbanity and manners, as the lyceums in which our youth are formed to good breeding; in which the finest geniuses appear rivals in the art of introducing the purest morals into practice, of rendering pleasure itself subservient to virtue,

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virtue, but in which, nevertheless, is effected the extinction of those respectful sentiments, which we preach to you? I speak of the *Theatre*.

'Go to this pretended school of virtue and good breeding. Attend to those whom the public voice has long proclaimed to be the first masters in this celebrated career: what do you expect to see there? examples of respect and reverence towards age? Quite the reverse; you will there see, by the side of fathers who are always represented as foolish and contemptible, children who mock them, and expose them to ridicule. On one side, old men who display all that is ridiculous in old age, old fashioned taste, silly pretensions, and sordid passions; on the other, young persons who insolently league together to deceive them, and who labour openly to betray them.

'Thus is age held out to scorn, by associating it with conduct and manners that degrade; in like manner as, formerly, vile slaves were made drunk, in order to furnish diversion to youth.

'What follows? Young persons, accustomed to see in age nought but delirium and extravagance, carry into society the opinion which they derive from these unnatural exhibitions, the just colouring and fidelity of which it is so much the fashion to extol. Behold the lessons which the theatre inculcates on youth;—how it forms it to filial veneration, and a due regard to the claims of age!'

In the sermon on Religious Sensibility, we meet with these remarks:

'Of all the perversions of human sensibility, the greatest and the most dangerous is that which consists in limiting its operation to our own persons; in placing ourselves like the insect in his web, in the centre of all, in order to appropriate to ourselves whatever comes within our reach.

'This vice is, without doubt, antient: but it was reserved to our age to give it complete culture; to make it one of its distinct characteristics; to force moralists to create a new term in order to designate a vice which is peculiar to us, and to consign it to public contempt.

'Let, then, this monstrous vice go down to our posterity under the tarnished name of *Egotism*; let it inform them that this age abounded more than any other in those men of exterior polish, whose morality consisted in the speculations of selfishness, and the refinements of mean private interest: let it inform our posterity that, in this age, renowned for politeness and humanity, politeness is the art of disguising, by specious appearances, an unwearied self-advancement; and that the fashionable humanity is a mere name.'

The preacher next considers the *vain* and the *effeminate* egotist, and then proceeds thus to describe the *hardened* and *frigid* egotist;

'He regards sensibility as a weakness, and its dictates as folly. Fair in appearance towards his associates, he labours in fact solely for himself. To derive from society the greatest advantages at the

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least expence,—this is his principle, this the aim and study of his life!

'Every where we meet these caustic calculators, who weigh all things in the vile balance of individual interest; who occupy, in their own estimation, the place of the whole world itself; and who regard other Beings as existing for their sole use. Terrific vice! because it is the parent of all other vices; it leads men to the last degree of social corruption, to the highest pitch of barbarism; it is a vice which ought to be considered as the disgrace of society, of which it is sure to prove the ruin.'

We shall add one more extract, which the tongue of *Massillon* might have pronounced, taken from the sermon on the Efficacy of the Divine Word:

'Finally, religion elevates us above terrestrial objects. What, my brethren, is the object of all our occupations here below? Follow men to the Bar, to the Council Board, to the public or private assemblies, wherever they meet, and hold intercourse together. Human interests, human views, projects often frivolous, always limited, always perishable; lo, these are the eternal subjects of our discussions and pursuits.

'Let eloquence exhaust its art, and paint these vanities in deceitful colours; let our inclinations concur with it in seducing us. Precarious, fleeting happiness! Illusion of short duration! I know not what secret languor moves along with us in this confined sphere. A sentiment of satiety and disgust attaches itself to the return of these vain objects. We feel that we are not made to be always busied about this world; and that the pleasures which we here taste are only introductory to others. Our thoughts require subjects more vast to occupy them, our affections demand objects more noble to fix them. It is to religion that we must look for them. It is at the foot of the altars raised in our temples to its honour, that man, throwing aside the burden of human things, and extricating himself from cold occupations, from groveling interests, and from puerile attachments, *hears a voice which exalts, elevates, and rejoices his soul.*

'All is magnificent in the objects of Religion. All her views comport with the highest faculties of our nature. Her features awaken our most lively sensibility. Delicious sentiments mingle themselves with the grand thoughts which she inspires. She displays her celestial origin, her celestial destination.—It is not to small portions of time, a few years, a few generations, a few ages, that our speculations are here limited; they embrace eternity. They are not finite Beings like ourselves with whom we hold intercourse: it is with a Being who has for attributes, absolute perfection; for limits, immensity itself. It is no longer the assemblage of a few objects, frivolous, uncertain, and of dubious quality, that we seek; it is happiness complete, solid, perfect in its nature, and infinite in duration like God himself.

'To this disengagement from objects of sense, on this contemplation of immortal good, (who among the faithful, my brethren, has

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has not experienced it?) what feelings of joy, what pure and lively ravishment of soul, are attached? I am not afraid to say that, were it possible that religion was not the work of God, it would be at least the most admirable work of man; and this sublime chimera would afford us more worthy occupation, than all the brilliant realities of human life!'

It will appear from these extracts that M. Reybaz prefers the discussion of moral subjects to those which are purely theological and polemical; and the enumeration of the Contents of these volumes will farther exemplify this statement. They treat of,—The Glory of God as declared by the visible Heavens.—The Respect due to Old Age.—God no Respecter of Persons, but every where the Friend of the Righteous.—Religious Sensibility.—Advantages of Moderation in our Desires.—The Deceitfulness of the Wicked.—Peace in all its Relations.—Efficacy of the Divine Word.—The Blessedness of the Faithful in the Hour of Death.—The Littleness and Dignity of Man.—The Love of God in the Redemption.—Our Dependance on God in Life and Death.—The Blessedness of the Pure in Heart.—The false Confidence which Prosperity inspires.—Rash Judgments.—Christian Liberty, (*If Christ shall make you free*, John, viii. 36.).

In the introductory essay *on the Art of Preaching*, the author mentions that few professions so much require the union of great talents as that of the sacred ministry; which demands all the gifts of the mind, all the faculties of the soul, and all the powers of the body.—The sequel of this letter explains the manner in which young men must proceed to qualify themselves for discharging with propriety the duties of this high vocation: but, as we suspect that the writer's lessons would not be altogether consonant to the ideas of preaching which prevail in this country, we shall not enlarge on this part of the work.

Art. XI. *Annales de Chimie; i. e.* Chemical Annals, Nos. 124—128. 8vo. Paris. 1802. Imported by De Boffe, London.

The first paper in these Numbers, of which we are now to give an account, relates *Experiments on Galvanism*, by M. Simon.—Various experiments were made with Volta's Electrical Pile, principally with the intention of ascertaining the phænomena and effects of the sparks on different metals. The author also notices the changes produced by rarefied air and oxygen gas. The greater part of these experiments, however, have already been anticipated in this country, and therefore we shall not trouble our readers with the particulars.

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Report made by M. GUYTON on an Instrument intended to indicate the Quality of Gold Coin.—This instrument is an improvement on the hydrometers of Fahrenheit and Nicholson, which ascertains the quality of the metal by its specific gravity.

On the Hydro-Sulphuret of Potash; by M. VAUQUELIN.—In a former number of the Annals, this chemist gave some account of the hydro-sulphuret of soda, and in like manner he now describes the characteristic properties of hydro-sulphuret of potash. This salt is white and transparent:—it crystallizes in the form of prisms terminated by pyramids, each having commonly four but sometimes six faces:—the flavour of it at first is alkaline, but afterward extremely bitter:—it deliquesces in the air, and becomes a thick liquor like syrup:—as it melts, it tinges paper, wood, ivory, the skin, and the nails, with a green colour, which however speedily disappears:—it dissolves in water and alcohol, and produces cold; and it acts on metallic solutions exactly like hydro-sulphuret of soda, but may easily be distinguished from the latter, by the crystals of alum which are immediately formed when a few drops of solution of hydro-sulphuret of potash are added to a solution of alumine in sulphuric acid.

Observations and Experiments on the Use of Oxygen in the Cure of Tetanus; by M. SARASIN.—The author here relates several cases in which nitric acid was given internally, and oxygenated lard applied externally, with the most beneficial effects.

On the Efflorescence of Sulphate of Magnesia observed in the Quarries of Montmartre; by M. SOCQUET.—From the circumstances which attend this efflorescence, from the laws of affinity, and from some experiments purposely made, M. SOCQUET is of opinion that sulphate of magnesia may be obtained in great abundance, and at very little expence, by mixing earthy substances containing magnesia with sulphate of lime well pulverized, and oxide of iron; to which may be added some animal or vegetable substance, which, by fermentation, may afford the carbonic acid requisite to effect a double decomposition. The same may also be obtained with still more economy and facility, by roasting a large quantity of pyrites with magnesian substances; which, by subsequent washing, evaporation, and cooling, would furnish sulphate of magnesia in very considerable quantities.

Objections to a Proposition of Lavoisier on the Evaporation of Fluids; by Dr. CARRADORI.—M. *Lavoisier* has established as a fact, that the same body may be solid, liquid, or aëriform, according

cording to the quantity of caloric with which it is penetrated; because caloric exerts a repulsive force tending to overcome the attraction of the molecules which compose the body. If the repulsive force be inferior to the attraction of the molecules, the body will be solid;—if the repulsive force and the attraction be equal, the body will be liquid;—and if the former exceed the latter, the body will be aëriform. Besides these two forces, there is a third by which they are modified, namely the pressure of the atmosphere; for by this pressure the repulsive force of caloric does not so speedily vanquish the force of attraction between the molecules; and therefore, if this pressure were totally removed, we should not have any constantly liquid body: since, on the smallest augmentation of heat, exceeding the degree essential to liquidity, these bodies would be converted into vapour.—Dr. CARRADORI, however, remarks that this proposition is not correct; because some substances, such as the fat or fixed oils, may be exposed to any degree of heat without being transformed into vapour, and therefore there are bodies which are constantly and not accidentally in a liquid state.

On the Oisanite, or Anatase; by M. VAUQUELIN.—From the experiments made by M. VAUQUELIN, it appears that this substance is *Titanium*: it must therefore be removed from the class of stones, and placed in that of the metals.

A Literal Translation of Observations on the Kermes Mineral, or Red Hydro-sulphurated Oxide of Antimony; by M. CAVEZZALI.—This author gives an account of several experiments, from which he deduces the following corollaries:—1. The Kermes mineral is only oxide of antimony combined with sulphurated hydrogen and a small portion of sulphur. 2. The Kermes is soluble in the alkaline hydro-sulphurets, but is insoluble in the alkalis. 3. Sulphur never combines with the alkalis without the help of the decomposition of water, by means of caloric. 4. In the dry way, the alkaline hydro-sulphuret receives from the atmosphere (with which it has much affinity) the water requisite for its formation. 5. Water, both in the dry and humid way, by its decomposition, promotes the oxidation of the antimony; while its hydrogen unites with the sulphur and alkali, so as to form an alkaline hydro-sulphuret,—the only solvent of oxide of antimony. 6. The Kermes is held in solution by the excess of alkali, and it remains long in this state. The more or less rapid precipitation of the Kermes is owing to variations in the causticity of the alkalis. 7. The causes which determine the precipitation are, 1st, the excess of water in the menstruum, which, by separating the molecules of the alkali, diminish their capacity to retain the oxide of antimony; and 2dly, the absorption of carbonic acid gas by the alkalis. 8. The colour

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colour of the Kermes is various, in consequence of the greater or less degree of oxygenation of the antimony. 9. This oxide of antimony has so great an affinity for oxygen, that it imbibes it from the atmosphere, and loses its colour. 10. This loss of colour is produced by the united action of oxygen and light. 11. The precipitation ought to be made in a place in which there is neither too great a current of air nor too much light. 12. Cold water injures the beauty of the Kermes, and therefore water moderately hot should be employed. 13. Rain water is the best for this process, because the selenite, which is commonly present in spring water, is found to be very injurious.

On an Ore of Superoxygenated Lead. — According to M. VAUQUELIN's analysis, this ore is composed of,

Oxide of arsenic -	38
Oxide of lead - -	22
Oxide of iron -	39
	99

There is much reason for suspecting that the lead is in the state of brown or superoxygenated oxide.

Extract from a Memoir of M. PROUST *on the Species of Tannin.*—It is here endeavoured to prove that there are several species of the tanning principle, or tannin, which may be obtained from catechu, dragons' blood, sumach, fustic wood, and other substances.

Analysis of the Diaspore; by M. VAUQUELIN.—This stone appears to be of the nature of the Oriental ruby or sapphire; M. V. having found it to be composed of alumine, with the exception of 2 or $\frac{1}{100}$ths of oxide of iron, which he considers as accidentally present.

Experiments on Charcoal; by Messrs. CLEMENT *and* DESORMES.—This investigation was undertaken in consequence of doubts entertained by the authors, respecting the prevalent idea that charcoal contains (even after having been exposed to an intense heat) some portion of the volatile principles with which it was originally combined, and especially hydrogen. The experiments related in this paper induce the authors to conclude that, when charcoal is well burned, it is always of a similar nature, and does not contain any perceptible quantity of hydrogen.—In the course of these researches, some remarkable phænomena were observed, when sulphur was sublimed and passed over charcoal inclosed in an ignited tube of porcelain. During this process, no gas is discharged: but the substances combine together, and form a body, the properties of

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of which differ according to the circumstances of the operation; in one case, the charcoal totally disappears: but, if it be in excess, then a fluid substance is formed, to which the name of carbureted sulphur has been given, (*soufre carburé*,) and which has many singular properties. The specific gravity of it, compared with that of water, is as 13 to 10: it is extremely volatile, and evaporates slowly at the common temperature of the atmosphere, producing a considerable degree of cold; and under the receiver of an air pump, when the barometer gauge stands at about 10 inches, it rises in the form of gas.

General Considerations on Vegetable Extracts; by M. Parmentier.—This valuable paper may be consulted with much advantage by all pharmaceutical chemists; and we regret the impossibility of doing justice to it in the form of an abridgement.

Experiments on the Decoloration of Vegetable Liquors, by Means of Powder of Charcoal; by M. Duburgua.—From these experiments, it appears that charcoal may be beneficially employed to clarify vegetable juices, syrups, waters, spirituous tinctures, oils, &c. &c. &c.

Sequel to an Essay on Æther; by M. Dabit.—We have here an account of some experiments from which the author attempts to prove that, during the formation of sulphuric æther, the sulphuric acid loses a certain portion of oxygen, but not sufficient to reduce it to the state of sulphureous acid. He therefore regards this as a new acid, intermediate between the sulphuric and sulphureous, and he proposes to call it oxygenated sulphureous acid. This opinion, we think, has been rather hastily formed, since the experiments can by no means be regarded as conclusive.

Experiments on the supposed Gaseous Oxide of Carbon, or Carbonous Gas; by the Society of Dutch Chemists.—From the results of their experiments, these gentlemen conclude, 1st, that *Cruikshank*, *Guyton*, *Desormes*, and *Clement*, have been deceived by an apparent difference between this gas and carbonated hydrogen gas, and that thus they have erroneously been induced to consider it as a new species: 2dly, that the synthesis and analysis of this gaseous oxide prove that it is composed of hydrogen gas and carbon; and that therefore it can only be regarded as a particular modification of carbonated hydrogen gas: 3dly, that every production of this gas is attended with a decomposition of water; and consequently that the appearance of hydrogen gas, during the reduction of metallic oxides by charcoal, (contrary to the opinion of Dr. Priestley), is not any objection to the modern chemical doctrine.

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Remarks by M. FOURCROY *on the preceding Memoir.*—This celebrated writer here observes that the analysis made by the Dutch chemists of the gaseous oxide of carbon, which they consider only as a particular modification of carbonated hydrogen, does not seem to be sufficiently exact to authorize them to make such a positive assertion; and he suspects that the gas examined by them was mingled with a small portion of carbonated hydrogen, which they confounded with the former, especially as it resembles it in many respects. The experiments already made on the gaseous oxide prove that it is difficult to obtain it pure, and that it commonly is mixed with some carbonated hydrogen. M. FOURCROY intends soon to publish, in conjunction with Messrs. *Vauquelin* and *Thenard*, some experiments which he hopes will fully establish the existence of the gaseous oxide of carbon, as distinct from carbonated hydrogen gas.

Observations on the Zoonic Acid; by M. THENARD.—This chemist proves by his experiments, that the substance called zoonic acid is nothing more than acetous acid, holding in solution an animal substance approaching to the state of oil; and that it is this animal matter which causes the acid to precipitate various metallic salts, especially those of mercury and of lead.

The other articles in these numbers being of little importance, or not original, have been passed over in silence, conformably to our established custom.

ART. XII. *Mémoires sur l'Egypte*, &c. *i. e.* Memoirs concerning Egypt; published during the Campaigns of General *Bonaparte*, in the Years 6 and 7; and also other Memoirs published during the Years 7, 8, and 9. Two vols. 8vo. Paris, 1800, 1802. Imported by De Bosse, London.

WE have already given an abstract of the former volume of this work, from an English translation of it*; and we have now only to analyze the second part. After a short account of the proceedings of the Institute at Cairo, we meet with

An Analysis of the Water of the Nile, and of some Saline Waters; by M. REGNAULT.—The water used for this analysis was taken at the point of the isle of Raoudah; and the result of the author's operations is that the water of the Nile is extremely pure, and capable of supplying every purpose of rain-water, of which Egypt is deprived; and also of distilled water, which

* See M. R. Vol. xxxiii. N. S. p. 131.

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is very dear in that country, on account of the scarcity of that which is fresh. Several saline mineral waters, in Cairo and the neighbourhood, are accurately analyzed: but, as the country seems fated to relapse into a barbarous state, this kind of information is of little importance.

Report of the State of the Moristan, or Hospital of Cairo; by M. DESGENETTES.—It appears that this hospital, which is capable of receiving a hundred patients, had been shamefully neglected and mismanaged, before it engaged the attention of General *Bonaparte*. The details are entirely local: but there are some good general observations in a succeeding paper, by the same author, on the formation of *a Hospital for the Poor of Cairo*.

Continuation of Extracts from the Geography of Abd-êr-Rachyd êl-Bakouy, containing a Description of Lower and Middle Egypt; by M. J. J. MARCEL.—These extracts, which prove that the original work resembles our geographical gazetteers, contain many curious particulars, and in some places manifest the ignorance of the modern Turks respecting the antient history of the Greeks and Persians. Short accounts are here given of *Iskanderyéh* (Alexandria), *Rachyd* (Rosetta), *Damyetta*, *Gezyret Tanys* (isle of Tanais), *Faramah*, *Gifar*, *Eyloh*, *El-A'rych Gyzeh*, *Mounf* or *Menf* (Memphis), *El-Fayoum*, *Fosttatt*, *El Qahirah* (Cairo), &c. As a short specimen, we shall transcribe this Eastern Geographer's description of *Memphis*:

'This antient capital of Egypt is situated on the left bank of the Nile, and was formerly a very rich and flourishing city. It was the residence of Pharaoh, before whom *Moura* (Moses) performed his miracles, and whom God drowned in the *Bahhar-Qolzoum* (Red Sea). Some assert that this was the first city built in Egypt after the Deluge. Four immense canals of the size of rivers passed through it, and met in the middle of a vast square in the front of Pharaoh's palace. Here this prince established his royal throne, and here he exclaimed in his pride, "Four rivers roll beneath my feet." Memphis continued to be the seat of power, and the residence of science and the arts, till the time of Alexander, who built the city of Alexandria. It is now entirely destroyed: but there are still some ruins which attest its former grandeur and magnificence.'

The French editor has enriched his extracts from the Oriental geographer with some valuable notes, to which our limits will not allow us to do justice. At the word *Mousa* in the above account, we are referred to the bottom of the page, where considerable additions are made to the original text respecting the eastern history of *Moses*, and where we read as follows:

'*Mousa ibn A'mram, ibn Qahât, ibn Lâwy, ibn Ya'qoub*, (Moses the son of Amram, the son of Qahat, the son of Levi, the son of Jacob,)

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Jacob,) this is the name which the Mohammedans give to Moses, whom they hold in the greatest veneration, and who is not less celebrated among them than among the Jews and Christians. They give him also the surname of *Kalym Allah* (*i. e.* he who conversed with God) on account of the familiar discourse which he had with God for the space of forty nights, as related in the second chapter of the Koran, which contains also a part of the history of Moses. The wonders which he performed before Pharaoh are written at length in the seventh chapter; where it is said that God, in token of the power which he had bestowed on him to work miracles, caused his hand to appear of a singular whiteness and brilliancy. The people of the East, in allusion to this passage of the Koran, say of a very able physician, or of any man of extraordinary talents, that *he has a hand as white as that of Moses*.—The Mohammedan histories represent Moses as having flourished in the year 2347 before the Hegyra, or in the year 1727 before the Christian æra.—The Hebrews give to Moses the name of *Moséh* or *Messéh*, which they say the daughter of Pharaoh bestowed on him, expressing in the Egyptian language *saved out of the waters*; (see Exod. ii. 10.) and, in fact, in the present language of Egypt, the word Môysês or Môusés is composed of the three following;—*m* (from), *môon* or *môy* (water), and *sês* or *sis* (taken). This example, together with many others, serves to shew that the modern Egyptian dialect affords many vestiges of its ancient language, notwithstanding the efforts of those who have successively subjugated the country, to suppress its use, and to substitute their own in its stead.'

We recommend the whole of this amusing memoir to our readers.

An Historical and Geographical Account of a Voyage from Constantinople to Trebizond, made in the 5th Year of the French Republic; by M. Beauchamps.—Geographers having differed very considerably in laying down the dimensions of the Black Sea, particularly its extent from east to west, M. Beauchamps was sent by the French Government to take some astronomical observations on its banks, and to establish such data as might assist in ascertaining its exact position and dimensions. For this purpose, he repaired to Constantinople; and, after various delays and difficulties respecting his passport from Turkish rulers, he sailed for Trebizond, and arrived there in safety. As his *firman* or passport described him only as a naturalist, he could not avow the express object of his voyage: but he contrived to make such observations as enabled him to ascertain the true longitude of the place. In recapitulating the subject after numerous trials, he states that the distances of the moon from the sun give the difference of longitude between

Paris and Trebizond to be	-	37° 19′	0″
The sea time-keeper	-	37 17	30
The satellites of Jupiter	-	37 17	45

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The medium of these three observations is 37° 28′ 25″. M. Bonne, therefore, was in a very great error when he stated the difference of longitude between Paris and Trebizond to be 42° 57′; the error, indeed, is not less than 5° 39′, equal to eighty-five leagues in the parallel of 41°, the latitude of Trebizond.—The correction of such an error is of importance to geography: but, since the free navigation of the Black Sea is now granted to us and to the French, various opportunities will be afforded for ascertaining its exact figure and extent, and the relative position of its different ports.

M. Beauchamps, on leaving Trebizond, represents it as a city only in name, and as in fact a most wretched place, though charmingly situated; where he could not stir without a guard, where it is dangerous to be inquisitive, and where no traces of the abode of the Greek Emperors now remain. Hence he sailed to Sinope and other places, and made a variety of observations, noticing also some beautiful remains of antiquity: but of these it is not in our power to copy the detail.

Memoir on the Geographical Position of Cairo, and of other Places in Lower Egypt; by M. Nouet.—This memoir, like the preceding, is a long paper, and incapable of satisfactory abridgement. It contains a series of astronomical and other observations, with tables stating the various results. It appears that the situation of

	Longitude.	N. Latitude.
Alexandria (at the Pharos) is	27° 35′ 0″	31° 13′ 5″
Cairo (at the house of the Institute) - -	28 58 0	30 3 20
Rosetta (at the house of the Arabian scribe) - -	28 11 30	—

To this paper are subjoined *Meteorological Observations made with Reaumur's Thermometer, and with Hygrometers,* by M. Desgenettes, and communicated to the author of the preceding memoir, to serve as materials for the natural and medical history of the Army of the East.

Observations on the Weight of the Air, the Direction of the Winds, and the State of the Atmosphere, communicated to M. Desgenettes, by M. Coutelle.—These two papers consist merely of tables, in which the height of the mercury in the barometer and thermometer, the points from which the wind blew, and the dry or moist state of the atmosphere, are exhibited, as in other meteorological journals.

Of a similar nature are two other papers by M. Nouet; one intitled, *On the Geographical Position of different Places in Egypt, communicated to M. Jacotin;* and the other, *Astronomical Observations*

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vations made in Upper Egypt, to determine the Positions of several Places, and to ascertain the Course of the Nile from Sienè to Cairo. —In the former of these papers, the longitude of Alexandria at the Pharos is stated to be 2° 25′; and that of Rosetta, at the northern Minaret, 28° 8′ 5″. Another table, which gives the reciprocal distances, makes Cairo to be distant from Alexandria 95016 toises, or 41,6 leagues, reckoning 2283 toises to the league; Alexandria from Rosetta 29342 toises, or 12,8 leagues, and Cairo from Rosetta 87501 toises, or 38,3 leagues. The latter paper gives the longitude of Sienè 30° 34′ 19″, latitude 24° 8′ 6″; of the island of Philæ 30° 33′ 46″, latitude 24° 3′ 48″; and of Luxor 30° 19′ 6″, latitude 25° 43′. The palace of Memnon, 30° 17′ 44″, latitude 25° 44′ 30″. The exact position of many other places is laid down with equal apparent accuracy.

M. Nouet also furnishes a chronological paper, intitled *A Report on the Correspondence of the Styles adopted by different People.* —In chronological reckonings, it is very necessary to attend to this circumstance, of which the new French calendar is an ample proof. M. Nouet explains the Julian year, the reformation of the calendar by Pope Gregory XIII, and mentions our adoption of the Gregorian reckoning under the name of the New Style in 1752, while France and other countries adhered to the Julian style. Hence, he passes to the New French style or æra—viz. the foundation of the Republic, which was decreed to commence on the 22d of September, 1792, the day of the true equinox; after which, every year was to begin exactly on the day of the true autumnal equinox at Paris. Hence it is made the care of astronomy to fix the first day of each year; and for ever to maintain an exact correspondence between the commencement of the French year, and the epoch of the true autumnal equinox.—The author next mentions the Turkish epoch, the Hegyra, which commenced July 16, 622, of the Christian æra; and he details other particulars relative to the reckoning of time among the Turks and Arabs, which must have been useful to his countrymen while they were in Egypt.

It is well known that the Greeks still adhere to the Julian reckoning, and have not adopted the Gregorian correction of the calendar.

The Copts, M. Nouet concludes with observing, date from the Dioclesian persecution of them, which they term the style of the martyrs; and the first day of their year 1516 answers to our 9th of September, 1799.

A Memoir on the Sands of the Desart, by M. L. Costaz, presents a striking picture of those dreary and hazardous

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traces. The sands, he observes, are composed of quartzous particles, without the admixture of any other matter. Their white colour, and the ease with which their accumulation adapts itself to the surface of the ground, give the country which they occupy the appearance of being covered with snow; and, by moonlight, the deception is complete. Fresh sands are raised every day from the sea. The waves throw them on shore, where they are caught by the winds, and blown into the interior part of the country. The sandy mountains are formed on the nucleus of trees or bushes, which form a sort of bar, that often increases to a very considerable magnitude by successive accumulations.—The succeeding observations on the movements of the sand-hills contain nothing which can be new to an inhabitant of the sea-coast in Europe. M. Costaz thinks that, by digging near the foot of the sand-hills, fresher water may be procured than in the other parts of the desart, in consequence of the filtration of rain-water through those eminences.

We have next *a second Part of the Explanation of the Plan of Alexandria, presented to the Institute* by M. Le Père, Chief Engineer of Bridges and Roads.—Among other interesting observations, the writer remarks that the prevailing winds direct the efforts of the waves on the eastern side of the coast; part of the old city has been thus destroyed; and an island has been swallowed up, in proportion as the promontory of Lochias has been undermined by the surge.—The necessity of clearing and deepening the Canal of Alexandria is strongly maintained.

Extract from a Memoir on the Meikyas (Nilometer) of Rouadah, by the same.—This is the famous pillar, on which the rise and sinking of the Nile are observed; the real state of which has been made a subject of so much mystery. The present writer speaks of Mr. Bruce's discovery of the Sources of the Nile as still doubtful. He thinks it possible that, by a proper system of irrigation, Egypt may be restored to its antient fertility.

Memoir relative to the Canal of Alexandria; by Messrs. Lancret and Chabrol.—The authors suppose that the present canal, which supplies Alexandria, has been formed by the reunion of several antient canals, successively produced. This idea explains the irregular and winding course of the work, which might have been carried on in a straight line. They add some directions for rendering this canal constantly navigable, which will now, we fear, be unavailing.

Account of the Fables of Locman, surnamed the Wise; by M. J. J. Marcel.—An Arabian edition of these Fables is

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here announced, with a French translation. The identity of Locman and the Esop of the Greeks is asserted, with this addition, that there is good reason for believing that Locman was a Negroe. What will those writers say on this subject, who have endeavoured to degrade the Negroes beneath the common standard of human beings?—Locman, says M. MARCEL, was of the race of *Hhabechy*, Abyssinian or Ethiopian slaves, with thick lips and curling hair, who are brought from the interior of Africa, to be sold in different countries. He was thus transported, and sold among the Hebrews, under the reigns of David and Solomon; and his occupation was that of a shepherd, which allowed him sufficient leisure for composing his Fables, and Proverbial Maxims.—It seems, then, that while we have been triumphing over the supposed mental imbecility of the Africans, we owe a great part of our boasted moral wisdom to the genius of a Negroe-Slave!

A small collection of fables only remains to us, out of a prodigious number of Locman's productions. His memory is still regarded in the East with veneration: the Orientals generally distinguish him by the title of El-hhakym, the Wise; and in order to express any thing impossible, they have a proverb of *endeavouring to instruct Locman*. He is quoted with respect in different parts of the Koran, and several Mohammedan doctors give him the titles of *Saint* and *Prophet*.

Observations on Diseases, and particularly on Dysentery, in the Army of the East; by M. BRUANT.—The dysentery appears to have been a chronic disease, attended with little danger, and was chiefly experienced by those detachments which were exposed to the hardships of the climate. Vomiting was found of particular service in this complaint, especially by means of ipecacuanha: purging answered very well, after the first orsecond emetic: but the author thinks that it did not succeed when employed in the first instance.

Essay on the Physical and Medical Topography of Damietta; by M. SAVARESI. The fields near Damietta are chiefly used for the cultivation of rice; and the inhabitants consequently suffer from diseases occasioned by moisture. In addition to this circumstance, they live much on salted meats, and are persuaded by their empirics that eggs are pernicious, so that they never taste them when indisposed. The town is extremely dirty, and the people seem to delight in living amid all kinds of filth.—In cases of ophthalmia, they use a tonic collyrium, composed of equal parts of walnuts and antimony, powdered, and mixed up with vinegar: which remedy is said to be efficacious. M. SAVARESI speaks with great admiration of the Psylli.

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In the author's account of the prevalent diseases at Damietta, he refers them to four heads; diarrhœa, dysentery, ophthalmia, and tertian fever. An epidemic fever (synochus) took place, when rain and fogs were brought on by the south winds: it was accompanied with a severe affection of the lymphatic system; and when glandular swellings did not ensue, the patient died. M. SAVARESI terms this disease *synochus lymphaticus*. It agrees in every respect with the description which writers have given of the plague. The remedies employed were laxatives, diaphoretics, and antiseptics.

The same author next gives a *Description of the Egyptian Ophthalmia*. The causes of this endemic are referred to the action of a burning sun, in a flat country, where the soil is argillaceous and chalky, and contains the nitrate of pot-ash ready-formed, natron, and the muriate of soda. The days are clear and scorching: the nights are cold, damp, and cloudy. Not only the human species, but brute animals, suffer from these causes. Most of the dogs are blind, or one-eyed.—M. SAVARESI's description of the different species of ophthalmia contains no addition to our knowlege on the subject, nor is there any thing new in the method of cure. He says that it is easy to prevent the disease by attending to a few simple rules; viz. to avoid exposure to the sun with the head bare, or to the night air without proper covering; to bathe the eyes repeatedly, in the course of the day, with vinegar or lemon-juice mixed with water; or, if the eyes have been weakened by exposure to light or moisture, stimulating liquors must be introduced into them, &c.

The Physical and Medical Topography of Old Cairo; by M. RENATI.—This paper contains a lively and agreeable description of this remarkable city. The author expatiates on the annual overflowing of the Nile, and considers the continuance of its benefits as endangered by the ignorance and supineness of the present possessors. He imputes the increase of the deserts, and the desolation of many antient cities, to the cessation of those labours in deepening the bed of the river, and clearing its canals, which were injoined in Antient Egypt.

After having drawn an animated picture of the present Egyptians, whose defects seem to originate in a great measure from oppression, he mentions that, notwithstanding the healthiness of the climate and the sobriety of the people, Cairo destroys a great share of the population: a circumstance which arises from two prevailing diseases, the plague, and the rickets: the former often sweeping away one-third of the inhabitants. He imputes the frequency of ophthalmia to the bril-

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liancy of the sun, and to the particles of heated sand which float in the air.

Notes on the Diseases which prevailed during a part of 1799, *in the Military Hospital of Old Cairo*; by M. Barbés.—It is here stated that, in Egypt, during the month of November, and in the beginning of December, the days are burning and the nights freezing. The sun is excessively hot from ten o'clock in the morning till two in the afternoon; and the alteration to cold is felt about one in the morning. Then those who sleep in the open air are awakened, and obliged to bestir themselves to procure fire. Cold and penetrating fogs succeed, which inevitably produce diseases. Those which appeared at first were fevers of different types, rheumatism, and dysentery; afterward, as the nightly cold predominated, they assumed more of a catarrhal character, and at length inflammatory complaints prevailed. Like the other French practitioners, this author ascribes great efficacy to emetics in dysentery, especially when they were followed by opiates and blisters.

Fragment of a Collection of Medical Observations respecting the French Army in the East; by M. Desgenettes.—This paper relates chiefly to the progress of the plague, in the Military Hospitals. The details, into which we cannot enter, tend to confirm an old observation, that soldiers are generally most healthy while they are engaged in active service; and that they become subject to epidemic diseases when they are stationary in camps, and not sufficiently protected from the variations of the seasons.

The volume is concluded by an address to M. *Desgenettes*, from the supreme Divan of Cairo, than king him for a dissertation which he had sent to them, in Arabic, on the Cure of the Small-pox, and which was dispersed widely in *Æthiopia*. It does not appear whether he recommended inoculation.

We have certainly met with instructive papers in this work: but, in general, they are only promises of future intelligence, which we shall be glad to receive.

Art. XIII. *Reise durch Deutschland, &c. i. e.* Travels through Germany, Denmark, Sweden, Norway, and a Part of Italy, in the Years 1797, 1798, 1799. By Charles Gottlob Kuttner. Crown 8vo. 4 Vols. Leipzig. 1802.

We have perused these travels with a considerable degree of interest, since we have found in M. Kuttner no ordinary tourist. His attention has been directed to every object; and his descriptions, though circumstantial, are delivered

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livered not only in a correct but in an animated style. We have been well informed that the work is in much request on the Continent, particularly for its accounts of *Vienna*, *Sweden*, *Copenhagen*, *Hamburgh*, *Trieste*, &c., and for the marks of strict adherance to truth with which the whole narrative is stamped. M. KUTTNER's manner of relating the occurrences that befel him, the little events which characterize the peasantry of the different countries visited, the mode of life of the natives in general, &c. undoubtedly render his publication both entertaining and instructive.

About half of the first volume relates to *Hamburgh*; and from this part we shall lay before the reader an account of the public entertainments in that free imperial city. The work is composed in the form of letters, of which the tenth relates to this subject. After having delivered an unfavourable opinion of the state of the German stage in general, the author says:

"At *Hamburgh*, also, the German theatre is far from being an elegant whole.—It is a curious circumstance that even here, at this northern extremity of Germany, I found last summer a French company of comedians; who, without being distinguished by performers of the first magnitude, had among them such a number of moderately good actors and actresses, that they not only formed a very agreeable combination, but played so well together, that I have seen few provincial theatres in England and France which pleased me better.—

"The German playhouse has of late undergone some alterations. On my coming hither, I found that *Schræder* had for some time past ceased to act. The report was, that the good reception given to the French drama here had put him out of humour. However, he still retains the management: but this also, it is currently said, he intends to resign.—Nothing is more difficult than to guide the helm of theatrical politics. I really and truly believe that many great ministers of an empire would find it beyond their skill! The whole company was split into parties, and every one of the chiefs played his own game; whence, as usual, the public were the greatest sufferers. They even proceeded so far that the magistracy was obliged to interpose, and decide their differences by authority. Since that time, M. *Schræder* has not only resumed the management, but has likewise resolved again to act. I have had the pleasure of seeing him perform several times, and consider him as a very capital player. —Many people affirm that he no longer is what he formerly was. That may be: but it is also very possible that these judges may mistake, and that the change which they think they perceive in *Schræder* has been wrought in themselves. In our early years, we are much disposed to contemplate certain objects with fondness, which in maturer age we submit to a far more severe examination. We habituate ourselves to that which delights us, ere we can be proper judges of its merits; and when our judgment is enlarged and refined, we still remain so strongly attached to what gave us pleasure

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in our better days, that we adopt, as the standard of perfection, a decision which in reality is derived only from priority of impression.

'In the account of *Hamburgh* by M. *Von Hess*, I find that so early as 1677 a playhouse was built in this city, on the identical spot on which the present stands. It was opened with the opera of "Adam and Eve, a sacred drama, with music." Here also was acted "*Ancile Romanum*," "*La Schiava Fortunata*," "*Michael and David*," "*the Birth of Christ*," &c. *Schonemann* came to Hamburgh in 1741, and performed the *Cid*, &c. Since that time he, *Koch*, and *Ackermann*, played alternately. The last met with such success that he demolished the old opera-house, and in 1765 erected the present edifice. It is said to be capable of containing thirteen hundred spectators, and the highest receipt has been fifteen hundred marks.—Considered as a structure, it is not only no ornament to the city, but it is likewise very disagreeably situated; both the entrance as well as the outlet opening into two narrow lanes, which are extremely inconvenient to foot-passengers. The compass of this building, and its architectural character, with all its dependencies, are a disgrace to so populous, important, and opulent a city as Hamburgh.—The French theatre is not far from it, equally inelegant, and too small; though the avenues to it are better.

'So much puritanism still prevails at *Hamburgh*, at least in this respect, that on Saturdays, Sundays, holidays, and what are called holy eves, no plays are allowed to be performed.

'The Coffee-Houses, which may be reckoned among the places of entertainment belonging to a city, here differ widely from those in the inland parts of Germany. They are not only the resort of the idle and the inquisitive, but people of business repair to them on many accounts; and in those which are situated near to the exchange, very important affairs are often transacted. All pieces of intelligence from the various parts of Europe now find their way with incredible rapidity to Hamburgh, and get into circulation through the coffee-houses. They are amply provided with newspapers; and, besides the principal of those published in Germany, I observe several French and English prints. Every body here being more or less concerned in trade, all take a great interest in the news of the day. Here is none of that indolent repose, of which I have uniformly complained in most of the towns of Germany; all is activity and life, motion, bustle, and energy; and all that can be wanted in the whole world is here brought daily to market. We have also an English coffee-house, kept by a Scotchman, where may be read the English, German, and French newspapers.—The principal coffee-houses I have always found full and very animated. In the rooms in which it is customary to talk aloud, the noise is often enough to stun one; and then generally some Coryphæus gets up, who harangues on a political subject. As in these houses every one utters what he pleases, without caring by whom he is overheard, the government being totally indifferent to all that is said in public places, you may easily imagine what a torrent of crude, trite, shallow notions is here poured out. Those who have the least knowlege and the worst digestion talk, as usual, the most and the loudest. Such a motley herd as are

seen

seen in these places, the droll caricatures of all kinds, the diversity of persons of different countries, the various sallies of temper, and the bold opinions continually advanced, amused me greatly at first: but I soon became tired of these coffee-house orators, and retreated gradually to the quietest rooms, in which I could read or reflect without molestation.—On the whole, the Hamburgh coffee-houses have a great resemblance to the English, except that they are not also eating-houses, as the latter are.

'Those who want merely to see the papers, and to obtain news, find themselves better suited in the *Harmony* than in the coffee-houses. This indeed is not a public place: but even a stranger, who has made but little acquaintance, will find it easy to gain admission. It is one of those societies which are now formed under the names of Harmonies, clubs, casinos, &c. in all the principal towns of Germany and some other countries of Europe; this of Hamburgh, however, is superior to such of the kind as I saw at the Hague, at Berlin, Dresden, Leipsig, and Brunswick. It is not so much devoted to conversation as to reading. There are rooms, it is true, for play and for conversation: but I have seldom found much company in them, considering that the regular members are four hundred. I have hitherto mostly frequented the reading-room, in which there is no talking; or, if a person has any thing in particular to say to his friend, they retire to one of the windows and speak in whispers. This room is always much frequented, and is extremely well fitted up. Besides a very great number of newspapers in all languages, the journals and magazines are abundant, with a multitude of other new publications that are brought hither as soon as they appear. A man appointed for that purpose writes down in a particular book whatever comes in the course of the day; so that at any hour all the new things may be seen at one view. Strangers are admitted gratis during one month, for which permission they receive a ticket. That period being elapsed, they must renew their ticket, and every month pay a few marks, during, I think, six months; after which they cease to be strangers, and as such are no longer admitted. How great is the number of strangers here introduced in the course of a year may be judged from this circumstance, that in July I found the number of names to be already two hundred and fifty in that year.

'Among the public entertainments of *Hamburgh*, must be reckoned in summer the Vauxhall. It is curious that this entertainment came originally from England, where there is so much rainy weather, and where it is at all times extremely unsettled; whereas in southern countries, where it would be so agreeable to pass a part of the night in the open air, they know very little about a Vauxhall; and in all Italy I can recollect no more than one, besides that at Milan.—The climate of Hamburgh is still less than that of England to be trusted for such an entertainment; and I should think that the proprietors can reap no great profits from it. The last was a shocking summer, and I perceived that the advertised Vauxhall was obliged to be repeatedly put off from time to time. Persons who frequently go thither are always complaining of the cold, of getting defluxions,

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rheumatisms, &c.—The place is very inconsiderable in extent, the illumination and the decorations are meagre, and all the refreshments are extremely dear. In short, except the Vauxhall near London, I have never anywhere found one that could properly be styled a place of agreeable recreation.

'On the *Binnenalster*, near the *Jungfernstieg*, a number of boats ply for parties of pleasure. Those who live at a distance from a lake, or a considerable river, are apt to imagine that nothing can be more delightful than to form parties of pleasure by water, and that the inhabitants must naturally often indulge in them: but, alas! experience shews the contrary. When I have been in these parties, they have rarely answered to expectation; and I am inclined to think that little use in this respect is made of the Elbe and the two lakes.

'In winter, concerts and balls are given, as in all the opulent towns of Germany. The concerts are not remarkable. Of the balls, the principal, and where the best company is seen, are those which are given on the *Postelhofe*.'

Speaking of the inns on the roads in Sweden, M. KUTTNER observes that they are in general decried by travellers as abominably bad; and, he continues,

'I am ready to allow that, on our long journey through this country, we might put up at some that were but indifferent: but most of these are easily avoided by occasionally lengthening or shortening a day's journey. In all that I have hitherto seen, I found the rooms thinly strewn with the leaves of the fir and the pine, or the young larch tree. Porcelaine is in common use, (which is more than can be said of the inns in France,) silver utensils are generally seen, and the plates and dishes are of Staffordshire ware, or, as it is called in Germany, English stoneware. It would be difficult to name the man who ever instituted for his country so prodigious an article of commerce as Wedgewood, in bringing the earthen ware to such a pitch of perfection; and which is used from one extremity of Europe to the other, as the general table-service, both by the rich and by the poor. It is one of the greatest things that any one man ever yet performed.'

In order that our readers may participate freely in the satisfaction which we have received from accompanying this ingenious and sprightly traveller in his perambulations, we shall make our extracts as copious as our limits will allow. Where the matter is so various and so interesting, it is indeed difficult to select: but, when our choice is fixed, we must confess that we find it more difficult to know where to stop.

'*Soblesvig*, in Denmark, (says the author,) is a charming city, and of so curious a construction that I have seldom seen any like it: though, in general, it may be compared with a capital of one of the democratic cantons of Switzerland. In some parts, it appears to be rather contiguous groupes of country-houses than a compact town. On one side, we see houses; while on the other we have a full prospect of the charms of nature in the open country. Presently the street breaks off

off abruptly, and not a house is to be seen either on the right hand or the left. It has, however, one long main street, which in fact forms the principal part of the city: but even here are many houses entirely separated from the rest, inclosed within their own court yards or gardens. The houses themselves also have a very rural aspect, being mostly small, several of them consisting merely of a ground floor, and the generality having only one upper story; those with two are extremely rare. Most of them are constructed solely of wood, but have so cheerful, cleanly, and hospitable an appearance, are so neatly painted, and the windows kept so brilliantly clean, that at times I could have fancied myself either in England or Holland. The little towns of the latter country, however, bear a greater resemblance to *Schlesvig*; for as to any thing grand and majestic, it will here be sought in vain, though there are a great many handsome, substantial, and even elegant mansions.

'The attention to cleanliness is here so great, that I cannot recollect to have seen one dirty-looking house, or an unclean window, excepting at the palace, of which I shall presently take notice.—*Busching* says that the whole length of *Schlesvig* is half a German mile; and I take it to be that at least. However, it is by no means adequately peopled; nor can it be deemed a large town, since it has no depth, and in many parts consists of a single street. It runs round the whole upper part of the long inlet from the sea called the Schley, making a great figure from the water-side, or even when viewed from an elevated station, because then all the better and more considerable houses attract the eye. Most of these belong to the nobility, who are very numerous, and come hither in the winter season from all parts of the dukedom, and from the islands. This place being the seat of the viceroy, and having a court, it may properly be considered as a capital city: but it has, however, scarcely any commerce, and its capacious and safe harbour is of no benefit, on account of its being too shallow at the mouth; which is one among other causes that have rendered *Flensburg* the mart for the commerce of the country.

'After we had traversed the greater part of the town longitudinally, we came to the cathedral; which, though very old and ugly, is a truly interesting object to the spectator, as comprising in some measure the history of art and taste in these parts for several centuries past. I have scarcely ever seen a building of this kind so overcharged with monuments, denoting the wealth and pomp of the families here interred. All the columns are covered with busts, statues, pictures, &c.; and several families have large burial chapels, where the dead are exposed in monstrous coffins of marble, lead, or copper. In one of these chapels, repose the antient dukes of *Schlesvig*; and against the wall are placed their busts in white marble. Here are likewise the tombs of several bishops. King Frederic I. of Denmark, who died in 1534, has a large marble sepulchre, with a number of statues, which are really not bad. Of the other works of art, as might be expected, some are tolerably well executed, and some miserable performances.

'I parti-

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'I particularly remarked an altar of antient German workmanship, such as I have sometimes found in the interior of Germany, but more frequently in the south and north. The figures are sculptured in wood, and almost innumerable, representing entire stories from the Bible: but, being richly gilt, the excellency of the workmanship is somewhat obscured, as it is thus deprived of its sharpness. Notwithstanding this, however, several of the figures and groupes strike the eye of the beholder as being well executed.

'The castle or palace of *Gottorp* is not considered as a part of the town, and is often mentioned as lying at some distance from it. It is occasionally said, *Gottorp*, near *Schlesvig*: but it stands so near to it, that it may with propriety be deemed a part of it. It was in former times the residence of the dukes, and is a spacious respectable edifice, with a garden belonging to it, extending on an eminence, and affording a beautiful prospect of the surrounding country. On the summit, stands a summer-house, in which was formerly kept the famous globe that was afterward sent to Petersburg. We were shewn into the apartment, whence the prospect is uncommonly fine. Here was nothing else that deserved much notice; and, a few of the lodging rooms excepted, so little attention is paid to cleanliness, that in the passages and large halls, I was not able to see through the glass of the windows. All were so incrusted with dust and dirt, that I imagined the building had long been deserted: but I learnt that the family regularly reside here during the greater part of the year, that the younger branches at that moment inhabited it; and that the parents had only quitted it a few days before, in order to go to a neighbouring country seat belonging to Prince Charles of Hesse-Cassel, viceroy of *Schlesvig* and *Holstein*, who married the princess Louisa, daughter of Frederic V. king of Denmark, and mother of the crown-princess of that country. When the family is here, court-days are regularly kept, on which, as I am informed, the company frequently consists of above a hundred persons.'—

'*Sonderburg*, on the isle of *Alsen*, June 23.—We left *Schlesvig* early this morning, and ascended on foot a hill of considerable height, at the top of which our carriage was waiting for us, while we declined a little to the right of the road, for the sake of taking one more view of the long city, its gulf, and its little island. This done, we proceeded four [German] miles and a half through one of the worst districts of this country, and which is in the neighbourhood of the best: for the country of the Angles (from whom probably the Anglo-Saxons descended, or from whom they at least derived their name) is reckoned the most fertile and best part of the duchy of *Schlesvig*. It is about four [German] miles long in every direction, having the *Schley* to the north, the *Baltic* to the east, and the bay of *Flensburg* to the west, for its boundaries; while it is separated by the road from *Schlesvig* to *Flensburg*, at some distance from the inland provinces of the duchy.'

The author then proceeds to give an account of *Flensburg* and *Apenrade*, with his usual vivacity and accuracy. Indeed, he

he has the happy art of taking us by the hand, as it were, in all his descriptions; placing us in the same situations with himself; and actually enabling us to perform the journey without the fatigue or expence of travelling.—He thus continues:

'I was much pleased with the inns of these parts. Every one that I entered between *Eutin* and the borders of *Tutland* was superior to any that I know in the numerous towns and villages lying between *Berlin, Dresden, Prague, Leipsig, Gotha, Magdeburg,* and *Brunswic:* but the house of the innkeeper *Hass* in *Schelsvig* and the posthouse at *Apenrade* are two of the best inns that I have anywhere found; though they are not so large and magnificent as the Polish hotel at *Dresden,* or the most famous one at *Frankfort.* The rooms have not that grand and sumptuous appearance: but for real conveniency, neatness, propriety, and cheerfulness, together with excellent provisions, they are all that a man can desire. That in which we dined at *Apenrade* was elegantly papered, contained two commodes of fine mahogany, and a couple of tables of the same wood. In the adjacent chambers, were beds of chintz furniture, with counterpanes and linen of the best sort. The room in which I slept at *Schlesvig* was hung with Chinese silk. At *Plæn, Flensburg,* and other places, I found whole tables set out with beautiful porcelaine, both for use and luxury. Even in the inn at *Sonderburg,* by no means famous for its elegance, I perceived great store of glass and fine porcelain, and among them a genuine china vase of uncommon beauty; such as are sometimes seen placed upon cabinets and in beaufets, for ornament, but which here stood—under my bed.'

In this second volume, our traveller proceeds through Denmark and Sweden, describing all the objects of curiosity and taste; together with such particulars as must greatly facilitate the journey to all who shall hereafter pursue that route with his book in their carriage: but the reader is not to imagine that the author confines himself to mere description; he reasons scientifically on the objects of trade, manufactures, and commerce; compares them with those of several other countries, particularly those of England, with which he seems to be well acquainted; and enters largely into the structure of languages, the working of mines, the state of population, and other matters of judicious research.

Volume III. conducts us to Vienna, on which the author expatiates much at large in his entertaining manner. Towards the conclusion, he tells us that, excepting the English, he knows of no people who take so great an interest in public transactions as the inhabitants of Vienna: only with this difference, that the latter never interfere with the domestic administration of the country. The Vienner takes it for granted that all this is managed in the best manner possible; and indeed the whole business of government is conducted with the

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the utmost secrecy, to which the people are so habituated that they never think of inquiring about it: but every thing that has any relation to foreign politics, peace and war, and the relations in which the country stands towards others, is the constant theme of his discourse; on these matters, his head is incessantly employed; in them he takes the warmest participation; and respecting them his tongue is never at rest in any of the coffee-houses and places of public resort. All the foes of his country are his personal enemies. From the same principle, he loves its allies, as long as he believes them to act honestly, and laments every adverse occurrence that happens to a country whose welfare is associated with his own.

'What doleful countenances (says our traveller,) have I not seen in the course of this winter, when any bad news came from Naples; and how were the wrinkles smoothed on every face, on the arrival of some exhilarating lies in private letters from Italy!—The victory at Aboukir scarcely occasioned more jubilee at London than in Vienna, and Lord Nelson was not there a greater hero with the populace than he was here. The master of an English vessel, passing through the city shortly after the battle, left a plan of the position of the fleets; which was immediately engraven, and a large impression was bought up with the greatest avidity. At my arrival, crowds of people were still standing before the shops at which these prints were to be obtained. Snuff-boxes also were made with Nelson's portrait on the lids, which were sold in great numbers; and, though the workmanship and materials were sufficiently ordinary, they were in general use even among persons not of ordinary appearance. A print of the hero likewise, in various sizes, was published; and shopkeepers of different denominations put up his figure over their doors, and called their shops after his name, by which they found their custom increase.

'At the opening of the present campaign, when we had accounts of victories rapidly and gloriously succeeding each other, a great part of the public were absolutely in a kind of perpetual intoxication. The Gazette appears only twice in a week: but, on the arrival of any important dispatches, it gave an additional sheet, for which the people so eagerly pressed, that servants were often obliged to wait upwards of an hour before they could obtain the paper.

'In this manner, the Vienners always make common cause with their prince. If any thing goes wrong, they never find fault with the government, nor think that it can possibly be owing to any neglect or mistake of theirs: on the contrary, they pity their sovereign, pity his brave warriors, nay even pity the minister, unless he has taken particular pains to render the people dissatisfied with him.

'From the same disposition, arises the extreme rancour which they entertain against the Prussians, and which shews itself on all occasions. On this subject, their old wounds still smart. They have never forgiven the Prussians for the capture of Silesia; for having a second time, and that for seven years together, fought against Maria Theresa; and for having prevented the Austrians in 1778 from realizing their just pretensions to Bavaria.—The Vienner is firmly convinced

vinced that Joseph would then have conquered the great Frederic, had not his mother tied up his hands by peremptorily protesting against all bloodshed. These old wounds were hardly skinned over, when the war of the coalition broke out; and the separate peace, which Prussia shortly afterward made, roused afresh the resentment of the Austrians, which was not abated by the determined resolution of the present king not to enter into the new coalition. The animosity is now at such a height, that it frequently manifests itself even in mixed companies, and breaks out in terms that by no means savour of Christian meekness. No traveller from any part of the Prussian monarchy can find any pleasure in a visit to Vienna, since numbers here so far forget themselves as to say things that must be extremely offensive to a Prussian ear. Consequently, a traveller from that country is scarcely ever seen in this city.

'The expedition to Champagne is another subject that is never mentioned with moderation at Vienna. This indeed is an inexhaustible fund of exasperation; and even many of the officers who served in that campaign join in bitter complaints against the conductors of it. They relate the whole transaction in a manner widely different from that in which we have been told it in northern Germany.'

The fourth volume conducts us in the same pleasant manner through Italy, and back again to Hamburgh: but we have already given such long extracts, that we cannot afford room for any of the particulars in which this volume abounds. In Italy, indeed, the path is so much beaten, that it would be difficult to find new objects of attention.

To conclude; we have received so much satisfaction from the perusal of this book, that we cannot refrain from thinking that a good translation of it would not be unacceptable to the British public.

Art. XIV. *Traité de Mecanique élémentaire*, &c.; *i. e.* A Treatise on Elementary Mechanics, for the Use of the Pupils of the Polytechnic School; arranged according to the Method of *R. Prony*, one of the Founders of that School, and intended as an Introduction to his "Philosophical Mechanics." By L. B. Francœur, one of the Teachers in that School. 8vo. Paris. 1801. Imported by De Boffe, London.

Nearly all authors, in their introductions, state some motive as having impelled them to publish; and among the motives assigned, we scarcely ever find the desire of fame or of profit: yet philosophers tell us, and we know it ourselves, that these hopes have a general, permanent, and powerful influence. Are authors, then, exempt from their influence; or do they sometimes conceal the actual reasons for not "sparing perishable paper?"

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The motive alleged by M. FRANCOEUR is the wish of furnishing an easy introduction to the very profound and abstruse publications of *La Grange*, *Prony*, and *La Place*, published under the titles of Analytical, Philosophical, and Celestial Mechanics *: which, it is true, are adapted to the comprehension of the learned alone. A work, then, which really furnished the student with knowlege sufficient for the comprehension of the above mentioned treatises, would be a valuable acquisition: for it is a fact worthy of notice, that a series of books cannot be pointed out, which enable the student to understand what, for instance, *La Place* has written in his *Mecanique Celeste*, or *La Grange* in his *Mecanique Analytique*; except that series be made so large, that much useless matter will be unprofitably studied, or much necessary matter tediously reperused. Hence it is that, since proper treatises are wanting, instructors and tutors are useful, who serve to fill up the chasms of recorded science, and to supply the deficiencies of written knowlege.

Whatever be the talents of M. FRANCOEUR, he has not completed the sketch which he makes in his Introduction, nor composed such a treatise as he has described as necessary to be written. It is true that he has collected much valuable matter, and displayed considerable reading; that his comments are frequently made with clearness, and his alterations with judgment: but difficult and easy discussions are here so indiscriminately mixed together, that supplements and illustrations are very necessary even for this *supplemental* and *illustrative* work.

The work is divided into four Books, on *Statics*, *Dynamics*, *Hydrostatics*, and *Hydronamics*; the last book is short. In the beginning of Book 1st, are given two demonstrations of the resolution of forces, or, as the French usually call it, of the '*parallelogramme des forces*:' one of which the author says is intirely elementary, and the other rests on principles of analysis the most ingenious. Neither of them, however, in our judgment, is free from objections; for, in the first, waiving all other remarks, we observe a manifest shifting of the hypothesis; and in the second, extracted from the profound treatise of *La Place* (*Mécanique Celeste*), we have something assumed, which, as it is not self-evident, ought to have been *formally* assumed.

This volume is a thick octavo, closely printed; and, in order to analyze it fully, many pages would be required: but its want of originality is a sufficient reason for our declining this task. Our readers will perceive that we do not feel warranted in commending it highly, although we readily confess that it is a performance far above the reach of ordinary talents and acquirements.

* See our late Appendixes.

ART.

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ART. XV. *Des Homonymes Français*, &c.; *i. e.* French Homonyms, or Words which, in that Language, resemble one another in Sound, but differ in Sense. By L. PHILIPON-LA-MADELAINE, Honorary Associate of the Athenæum at Lyons. 8vo. pp. 438. Paris. 1802. De Boffe, London. Price 6s.

OUR neighbours have long set us a laudable example of attention to the refinements of their language; and they have found their reward in the polish and perspicuity which they have given to it. They have also thus ensured to their literature, encouragement far beyond that which any other country can boast, and have occasioned the French to become the diplomatic tongue. The synonyms of the Abbé *Girard* display a fine original turn; and the ability and acuteness conspicuous in that work, with the many instances of wit and point with which it abounds, are probably known to most of our readers. Mrs. Piozzi's late publication on the same subject, in our own language, though entertaining and not destitute of merit, by no means supersedes the necessity of farther labour in this field. Dr. Aikin, in the first volume of his Letters to his Son, affords a happy specimen of his talent in this way, and makes us wish that he had pursued it.

Homonyms, though a subject less instructive and less interesting than synonyms, offer many opportunities, of which the author before us successfully and happily avails himself, for nice and ingenious criticisms on grammar, orthography, and style. The work is much in the manner of that of *Girard*; and we shall not disparage the author by saying that he does not fall greatly short of his model. To those who study the French language, therefore, or those who intend to travel in that country with the view of improving themselves in their knowlege of its tongue, we recommend this volume as a valuable appendage to the *Synonymes Français*. For a similar purpose, also, we would remind them of the utility of M. *de Beauclair's Series of Gallicisms*, of which we have formerly given accounts. See M. R. vols. xv. xvii. and xxv. N. S.

It is obvious that this volume is not susceptible of translation; and that, therefore, we can make no extracts from it, without departing from our usual custom.

ART. XVI. *Charles et Marie.—i. e.* Charles and Mary. By the Author of *Adèle de Senange*. 12mo. Paris. 1802. De Boffe, London.

OUR great dramatist observes that "the web of our life is of a mingled yarn;" and novelists in general illustrate this

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this maxim, by leading the heroes of their stories through a great variety of adventures, and placing them in situations of the most extravagant contrast. The author of the little volume before us affects none of the sublimities of this art, but contents himself with conducting Charles and Mary along a smooth and easy path, with no other than the ordinary thorns which lovers find in their progress to the Temple of Hymen; such as a little jealousy, or occasionally the transient image of a troubled thought. Cupid plays Charles no tricks; and if the young man's horse had manifested equal gentleness towards his master, there would have been no disaster to interest our compassionate feelings: but that unruly animal throws his rider, and occasions a contusion on the brain, which introduces a delirium, and makes us tremble a moment for the hero's brains. When, however, we find that his mistress would marry him *even when he is out of his senses*, we pronounce him the most favored of lovers, and bid him farewell.

ART. XVII. *Mappemonde celeste*, &c. *i. e.* A general Map of the Heavens; or an Explanation of Astronomical Principles, relative to the terrestrial Globe, and the Knowlege of the Heavens. With the Application of the different elementary Notions of Geometry, Optics, Perspective, and Analytical Calculation, to these two Objects. By J. C. MACLOT. 8vo. Paris. 1801. Imported by De Boffe, London. Price 6s. sewed.

ELEMENTARY books treating of the same science must necessarily bear a great resemblance to each other; and the praise or blame, to which they are intitled, may be expressed in a very few words. If the arrangements be clear, the explanations perspicuous, and the whole calculated to exhibit a satisfactory view of the subject, the design of the author may be said to be accomplished, and the expectation of the reader gratified. With regard to the publication before us, if we see no striking beauties to display, nor any great faults to expose, we may observe that it fulfils the purpose for which it was intended; viz. that of stating what is already known in science, in a clear and concise form. Indeed, it is but justice to acknowlege that we have found in it a considerable mass of information, collected with judgment and perspicuously disposed.

The supplementary part contains several mathematical principles and propositions; which, independently of reference and application, would be useful and interesting, but which are here also calculated to facilitate the comprehension of the preceding treatise.

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